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THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

"——— but still keep
My bosom franchis'd and allegiance clear." *Macbeth.*

VOL. I. NEW SERIES.

LONDON:
JOHN OLLIVIER, 59, PALL MALL.

M.DCCC.XLVII.

LONDON:
HARRISON AND CO., PRINTERS,
ST. MARTIN'S LANE.

PREFACE.

We cannot conclude our first volume without returning our most hearty and sincere thanks to our kind friends for the support which they have vouchsafed to us for the last sixteen months. Our professed object at the commencement of our public service was "to make the doctrine, discipline, and constitution of the Catholic Churches of Great Britain familiar to the meanest capacity of her uneducated and labouring members." How far we have fulfilled our profession shall be left to the impartial judgment of our better informed readers. We also forewarned them that the art of defence might make it necessary to invade our neighbour's territories. From the encroachment of some of our adversaries during the last year, this mode of defence has become absolutely necessary. These parties are constantly assailing the Catholic Churches of the three kingdoms; yet the morbid sensibility, and the sinful liberality of churchmen think it is uncharitable, and above all, illiberal, to oppose these assailants beard to beard, and to beat them back with their own weapons. This may be liberality; nevertheless it is a sin; and a sin also that carries its own punishment along with it; the enemy takes advantage of our sinful and lukewarm liberality; and for which God may disgorge us into their net, which they no longer privily but

publicly lay for us. By the eye of faith the signs of the times may be clearly and distinctly seen; the Catholic Church has entered upon a great controversy with Jews, Turks, infidels, heretics, and schismatics, with whom she must contend earnestly for the faith which has been delivered to her keeping. The time is at hand—nay, it is already come—that our Lord shall find but little faith on the earth. The faith, the doctrine, and the discipline of the Church can alone stand betwixt the living and the dead and stay the plague; and therefore, with the divine blessing, the original design of the CHURCH-WARDER shall be carried out in making them familiar to our unlearned readers.

WE respectfully entreat both the reverend the clergy and the earnest-minded laity to further our good intentions, by recommending the CHURCH-WARDER to their friends; but especially to that class of readers to which it is addressed. If all our present subscribers were to obtain even one more reader, it would materially improve our circulation; and we beseech them to make the exertion. Hoping to be favoured with their support during the ensuing year, we respectfully bid them farewell.

Advent, 1847.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. I. New Series. Sept. 1, 1846.

At the commencement of a new Series of the Church-Warder and Domestic Magazine, it is necessary and proper to state that the discontinuance of the first Series was occasioned by the death of Mr. Lendrum, the former publisher. This circumstance deranged all the Editor's plans; and so much time elapsed before arrangements could be made to continue the Warder that it has been thought advisable to make a new commencement, instead of continuing the former Series, which only reached to the ninth number.

Our object has been to elucidate in a popular manner, the history, doctrines and discipline of the Catholic Church of England. Ever since the Church was planted in England by St. Paul, she has been in close alliance with the State, which she made religious by her influence. But since the fatal repeal of the Corporation and Test Acts, her sworn and banded enemies have had the dominion over her. The fierce papist, the unchristian quaker, the latitudinarian dissenter who calls himself after an earthly founder, and the blaspheming Socinian, have become her legislators and oppressors. Since that time she has been in a state of persecution, and has neither received comfort nor support from a Government that still professes to be of her Communion. Ten Irish bishopricks were suppressed at "one fell swoop"—Bristol was united to Bath and Wells, and the attempt was made and long persevered in to unite the ancient bishoprick of Mann with Carlisle, and St. Asaph with Bangor. Thus proceeding by little and little to injure and cripple the Church; but the last evil intentions were frustrated by a little wholesome agitation. In addition to the indifference of her friends the dissenters have stricken hands with the papists; and they have set themselves in array against her, as the last and the only bulwark of the Reformation. But let us hope that the storm which rages against her, will, by divine grace, be directed to purify and strengthen her, and to produce in all her ministers and members the spirit of unity and godly love.

Notwithstanding the disclaimers of the Prime Minister of England, by which he means only to keep the word of promise to our ears but to break it to our hopes, the Church of Ireland is doomed to be disestablished. The late Prime Minister laid the foundation for it by offering a premium for *agitation*, and the present Minister is pledged

by former professions to effect it. But when bad men combine the faithful soldiers and servants of Christ ought to unite for mutual defence and protection—for union is strength. We are commanded *to contend* EARNESTLY *for the faith*, and to be ever ready to give an account of our profession. These commands imply controversy; for without it, it is hardly possible either to contend earnestly for the faith, or to maintain it undefiled as it was delivered once for all to the primitive Church, and handed down to us by "the pillar and ground of the truth." Christian men ought ever to remember that their course is a *warfare;* that in baptism they were made *soldiers* of Christ; and that then they undertook to *fight* manfully under his banner. Now then, in this time of rebuke and blasphemy, is the time to come up to the help of the Lord against those mighty men who are suffered "to reproach the living God."

LET US HUMBLE ourselves therefore before Him, and turn unto Him with all our hearts, with all our minds, with all our souls, and with all our strength; and peradventure He will "repent of the evil which He purposed to do unto us, *because of the evil of our doings.*" Then He will avert the evil, and not suffer the Romans to take away our name and nation, as they proudly boast, nor to place again the papal yoke about our necks, which neither we nor our fathers were able to bear. But amongst the most ominous signs of the times, the worst and most dangerous perhaps, is that lukewarmness and false liberality that have got possession of the public mind. With His own mouth God has declared that the former is utterly hateful to Him, even to the excitement of the most disgusting emotion. The latter is one of the evil portents of the times in which we live, giving fearful note of the approach of that awful period when Christ shall not find faith on the earth.

IN DEFENDING our own territories, it may be necessary sometimes to invade those of our adversaries. In doing this however we will endeavour to act in the spirit of charity, warring only against the corruptions of our adversaries, but acknowledging and respecting the truth wherever we may find it. It will not be against a solitary error that we shall have to protest; but against a mass of them in the papal church; and such as shall not be met with in any other church in the world. None of their errors are innocent; but they are chiefly malignant in their nature and influence. Some of them directly contradict God's word, by teaching that the souls of the faithful departed, instead of being at rest from their labours and in joy and felicity, are tormented in purgatory, till their release can be purchased from some covetous priest: some strike at the foundation of the Christian faith, by transferring the atonement and mediation of Christ to the blessed Virgin and other saints; some operate as a practical denial of the One all-sufficient sacrifice of Christ *once* offered; and others supersede the necessity of a holy and obedient life, by the sale of indulgences, together with the value that they place upon *ceremonial* righteousness.

WE HONESTLY believe that the churches on the Continent that are

under the dominion of the See of Rome are true though corrupt churches; but we are also firmly of opinion that the popish communion in the three kingdoms is *not a branch* of the holy catholic and apostolic Church. It is a schismatical intruder, which has thrust its sickle into another man's harvest. At the Reformation almost all the British bishops washed their hands of the Roman slavery, and purified their Churches from idolatry and false doctrine. From that period till about the year 1570 there were neither Roman bishops nor priests in the three kingdoms. About that time however the pope sent some priests and afterwards some foreign bishops into both England and Ireland, and thereby created a schismatical and dissenting communion which has existed till now. The restless ambition of Rome has ever since been actively engaged in creating divisions in our branch of the Catholic Church; and the papal church, as the mother of harlots, has organized several of the protestant dissenting bodies, and has excited seditions and rebellions against the civil government. The popish dissenting communion in the British dominions is therefore *no part* of the holy Catholic and Apostolic Church of which we confess our belief in the Creed, but a schismatical and heretical foreign sect. Its chief ministers are not Catholic bishops, but the pope's vicars or representatives. Till lately they did not call themselves bishops but only vicars apostolic, and we know that priests have held that office. They sometimes took the titles of *foreign* churches; but now, in the teeth of an Act of Parliament, they have dared to assume the titles of our catholic bishops.

ON THE OTHER HAND the "Dissenting Interest"—for they do not call their communions churches—are notoriously guilty both of heresy and causeless schism. Their various communities were all founded, since the Reformation, by different individuals, some of whom were concealed Jesuits; and they call themselves after their founders' names, contrary to Christ's commandment. Their ministers have no ecclesiastical orders, and consequently no mission—they run unsent. They have taken the honour of ministering in Christ's name on themselves; and in consequence their ministrations are sacrilegious, and decidedly partake of the "gainsaying of Core." It is painful to think that they are mostly the children of popery and jesuitism, and that they partake much of the spirit of their parent. Bishop Walker, in his Life of Archbishop Whitgift, has drawn an admirable portrait of them, in the following words:—"The truth is that the disciplinarians, whom Whitgift opposed with a firmness becoming his condition, and yet with a mildness and moderation beyond the spirit of his age, and beyond the appreciation of those fiery zealots, were actuated by mere faction and phantasy. The *spirit* has subsisted from that period to the present by uninterrupted succession, the same identical spirit, but under a thousand separate shapes. The identical grievances of that age have vanished every one, and with a vast variety of intermediate successors have made way for grievances of a different *sound*, and of a more recent date; while the holy discipline, which bore with it, forsooth,

the seal of God and the authority of Scripture, is now nowhere to be found—its influence lost, its authority disregarded, while the dissenting body, which now occupies its place, is made up *of shreds and patches*, repelling each other with more than magnetic repulsion. But with this irreconcileable repulsion they can *yet unite even with the papist in one general principle of* ENMITY *and* OPPOSITION *to the Church of England*—to that Church which, by the blessing of God, the prudence of Whitgift contributed to preserve, when her reformation was recent; which the providence of God still preserves in perfect and uninterrupted uniformity of faith, worship and discipline; and which still stands in the high and holy attitude of an *effectual bulwark of pure and undefiled religion*, equally, though in perfect charity, opposed to the papist, the fanatic, and the infidel—to the *papist*, who gives to superstition the attributes of true religion—to the *fanatic*, who when he is not a hypocrite, is a fool—and to the *infidel*, who whether Socinian or Deist, refuses to believe the revelation which God gave of His Son."

IT IS EVERY Christian man's duty to obey the Apostle's command to mark and avoid, those that cause divisions and offences in the Christian Church—to withdraw from every person that walketh disorderly, and not after the orthodox traditions which he once delivered to the saints—to note and not to keep company with those who disobey his teaching. We think that we cannot exercise our obedience more fully and practically than by exposing the errors and corruptions of those that are without the Church, in the spirit of meekness and charity. At the same time we will endeavour to bear in mind that the Apostle also commands us not to count such men as *enemies*, but to admonish them as *brethren*.

OUR CHIEF OBJECT shall be to make the doctrine, discipline, and constitution of the Catholic Churches of Great Britain familiar to the meanest capacity of her uneducated and labouring members. In the performance of this duty we will endeavour to keep that moderation from extreme opinions which is so happily set before us by the Church of England, and to follow the Liturgy which contains her whole doctrine. Also, under divine guidance, to counteract the poison of popish and other dissenting principles, and to present the Agriculturist, the Tradesman, and the Mechanic with arguments against the sleight and cunning craftiness whereby false teachers lie in wait to deceive them. We therefore most respectfully but earnestly entreat the reverend the Clergy, to assist our efforts, and to aid in the circulation of the WARDER amongst their parishioners and others with whom they have any influence. We would also appeal to the wealthy amongst the laity that they would give us the advantage of their countenance, both upon religious and also upon political grounds. And it shall be the Editor's unceasing endeavour to render the WARDER worthy of the patronage both of the Clergy and of the laity; and also a mean under divine assistance to advance the cause of religion and loyalty amongst the people.

THE ORDER OF DEACONS.

THE FIRST TIME that we read of this order of the Christian ministry is in the sixth chapter of the Acts of the Apostles, when in consequence of the very great increase in the number of those who had become obedient to the faith, it was necessary to make a proportionate increase in the ministry. Christ and His apostles built their new house after the pattern of the old, and with most of the materials of the Jewish temple. The Jewish economy was itself of divine original, and the law of Moses was a schoolmaster to bring men to Christ. In that church there were three distinct orders of the priesthood, the high-priest, the priests of the second order, and the Levites who assisted the priests, served and attended them, and executed all the servile offices about the tabernacle whilst it was in being, and afterwards in the Temple. After the victims had been offered in sacrifice, the Levites slew and flayed them, and burned their skins and appurtenances outside the camp; and did other servile work.

WHILST CHRIST Himself "tabernacled in the flesh," there were three orders of ministers in his small household. There were, Himself, the Chief Shepherd and bishop of souls, the twelve apostles corresponding to the twelve patriarchs, and the seventy disciples who corresponded with the seventy members of the Jewish council or Sanhedrim. When He ascended up on high, He raised the apostles from the middle order or rank which they had held during His personal ministry, to His own place of Chief Shepherds or Bishops, and He sent down His Spirit upon them, so that whatsoever they did and taught, had the same authority as if He had made the appointments and taught the doctrines Himself whilst on earth. But indeed He did teach them whilst on earth; for St. John by a hyperbole says, the world could not contain the books that might have been written of what He taught, and St. Luke says, that during the forty days betwixt His resurrection and His ascension, He spoke of the things pertaining to the kingdom of God. At that time the Apostles were dull and slow of heart, and it is probable that they understood not much that He taught them. But He promised that the Comforter whom He should send unto them, should bring all things whatsoever He had taught them

to their remembrance. So that in fact, except such things as arose out of particular emergencies, in the epistles we have the whole teaching of Christ Himself whilst He was on earth, and His teaching has descended traditionally through the Christian church, floating down the stream of time from their day to this.

As THEREFORE the christian hierarchy in its subordinate parts is copied from the Jewish church, so the Apostles instituted the Order of Deacons answering to the Levites under the law. This is asserted by Jerome, an ancient father, who says in one of his letters, "What the High-priest, Priests, and Levites were in the Temple, that the Bishops, Presbyters, and Deacons are in the Church, according to the apostolical constitution taken from the old Testament." St. Paul speaking of deacons, when enumerating the orders of the christian ministry, calls them "*teachers*." "And God hath *set* some in the church, *first* apostles, *secondarily* prophets, *thirdly teachers*[1]." Again, when he is enumerating the "*gifts*," that Christ had given unto men after His ascension, he specially names "teachers or deacons." "And He gave some *apostles;* and some *prophets;* and some evangelists; and some *pastors* and *teachers;*" "for the perfecting of the saints, *for the work of the ministry*, for the edifying of the body of Christ[2]." "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that *teacheth* on *teaching*[3]."

LET IT BE WELL noted that at the first institution of the Order of Deacons, Teachers, or Servants, the apostles laid their hands on the "seven men of honest report," who were put into that office, that is, that the apostles ordained them to their holy function. Deacons therefore are sharers of the priesthood in the lowest degree; but like the Levites they cannot *offer* the christian sacrifice. In his instructions to Timothy respecting the qualifications requisite in the offices of a priest and a deacon, he specially states that if a deacon has used or ministered well in his office, he may "purchase to himself a good [or higher] degree." Although the seven men of honest report did what might be called the servile work of the ministry, in the serving

[1] 1 Cor. xii. 28. [2] Eph. iv. 8—13. [3] Rom. xii. 6, 7.

of tables; yet it is most certain that they also exercised "the ministry of the word." Of one in particular, we read that by a special divine commission he baptized a devout Ethiopian nobleman, who like St. Paul was made the apostle of the Ethiopians, "not of men, neither by man, but by Jesus Christ and God the Father," who sent down the Holy Spirit upon him on his coming out of the water of baptism, and miraculously conferred on him the apostolic grace and office. This same Philip also so successfully preached the gospel in Samaria, that he converted the whole country and baptized them into the faith. Another of them was the first to suffer martyrdom for his zeal in preaching Christ; and all of them both preached the gospel and baptized their converts.

It appears therefore that deacons are sharers of the Christian priesthood in a subordinate degree. By their office they cannot consecrate and offer up the Christian sacrifice in the holy communion; nor absolve the people either individually or collectively of their sins. But with the bishop's licence they have power and authority to minister in the public prayers, and to offer up the people's prayers as their spokesman. They have also power and authority to represent God, and to stand in his stead, in the administration of baptism; to receive the candidates for heaven into covenant with God, to enrol them in the number of Christ's faithful soldiers and servants, to grant them in this sacrament remission of sins by spiritual regeneration and justification, to give them the promise of everlasting life, and to write their names in the Book of Life.

The office of a deacon is therefore of a double nature. It is first *servile*, like their prototypes the Levites, with respect to the bishops and priests, and one of the Nicene Canons decrees, "Let the deacons contain themselves within their own bounds, and know that they are the bishop's *servants*, and inferior to the presbyters." They are subservient to the bishops and priests in the performance of all holy offices, and in all the affairs of the church. They are sub-almoners to the church, to look after widows, orphans, necessitous and sick persons, and to see that they be duly supplied according to their wants out of the church's funds. They are the bishop's messengers to carry his pastoral letters and orders to his flock, that is, his diocese; and his communicatory letters to other bishops and

churches. In the primitive times they were the criers during divine service to command silence and attention, and particularly to give the warning "Let us pray." They dismissed the penitents who had not been reconciled, the catechumens, who had not yet been baptized, and the mere hearers, previous to the administration of the holy eucharist. They prepared the altar for the communion; they received the offerings of the people and presented them to the bishop, if present, or to the priest, who placed them on the holy table; and they administered the cup to the communicants as they do at present. It was their official duty to be monitors to the bishop or priests in the performance of divine service, to wait on the bishop's person both at home and when he went into public, and always to form part of his retinue. The learned Mr. Bingham states that their ordinary duties in the primitive church consisted in taking care of the sacred utensils of the altar, receiving the oblations of the people, which the rubric in our own and in the Scotch communion offices directs them to do, delivering the offertory, which is the people's part of the sacrifice, to the bishop or priest at the altar, reading aloud the names of benefactors, distributing the consecrated elements, and directing the behaviour of the people in church; attending on the bishops and acting as their messengers and representatives in synods, sometimes keeping the doors during the celebration of the sacred service, inquiring after the poor and acting as almoners to them, informing the bishop of misdemeanors, and in some churches acting as catechists.

THERE IS NOT the least doubt that deacons have been always in the church, for we find St. Paul saluting the deacons of the Philippian Church along with the priests, and giving instructions to Timothy for their qualifications; and there is as little doubt that they both preached and assisted in the administration of the sacraments. Several of the ancient fathers mention the deacons in their writings as standing ministers of the church in their days. Ignatius, who was bishop of Antioch, and lived in the apostolic age, and who also suffered martyrdom at Rome in the year 116, repeatedly mentions with respect and honour, the deacons of the different churches to which he addressed his epistles. In one to the Church of Magnesia, near the Meander, he writes "Your bishop presiding in the place of God, your

presbyters in the place of the council of the apostles; and *your deacons*, most dear to me, *being entrusted with the ministry of Jesus Christ.*" To the Trallians he says, "The deacons also, as being the *ministers of the mysteries* of Jesus Christ." To the Philadelphians, "It will become you, as the Church of God, *to ordain* some deacon to go to them [the Church of Antioch,] thither *as the ambassador of God.*" To the Church of Smyrna, he says, "See that ye all follow your bishop, as Jesus Christ the Father; and the presbytery as the apostles. And *reverence the deacons as the command of* GOD." To St. Polycarp, bishop of Smyrna, he writes, "My soul be security for them that submit to their bishop with their presbyters *and deacons*. And may my portion be together with theirs in God." In our own church, the bishop says to the newly ordained deacon, "Take thou authority to read the gospel in the Church of God, and to preach the same, if thou be thereto licensed by the bishop himself." These words are said after the bishop has laid his hands on the candidate's head, and in the name of God given him 'authority to execute the office of a deacon, in the Church of God.'

THE WORD DEACON means a *servant:* and our blessed Lord himself is called a *deacon* by St. Paul; "Now I say that Jesus Christ was a *minister*, [Gr. *Deacon*] of the circumcision for the truth of God[4]," having been "*sent* unto the lost sheep of the house of Israel[5]," whom, although He came to seek and to save, yet "His own received Him not[6]." St. Paul also somewhere calls himself a deacon or minister. His instructions to Timothy respecting the qualifications of those whom he was to ordain to the office of a deacon, show distinctly that it is a subordinate office of the priesthood.

NOTWITHSTANDING, deacons among all dissenting communities are mere secular officers for looking after dissenting *interests*. That huge and perhaps the best organized of the dissenting bodies, the established kirk of Scotland have in their original organization an order of deacons, of whom they say in their "Form of Church Government," "The scripture doth hold out *deacons* as distinct officers in the church; whose office is perpetual; to whose office it belongs *not to preach* the word, or administer the sacraments, but to take special care in distributing to the necessities of the

[4] Rom. xv. 8. [5] Matt. xv. 24. [6] John i. 2.

poor." Although they cite St. Paul's address to the Church of Philippi, and his instructions to Timothy in support of their first allegation; yet in the very teeth of that authority they allege that a deacon must neither preach nor administer sacraments. In the kirk the deacons are wholly confined to the poor and the alms of the congregation; and they themselves are made inferior to lay-elders, an order of officials unknown to scripture and antiquity. The sacred order of deacons has been profaned and secularized by the kirk. At their appointment no prayer or imposition of hands is used. It is a mere servile employment to which literally the lowest of the people are entered barely by nomination. Deacons which in the primitive Church were admitted to general councils and synods, are not admitted even to presbyterian parochial sessions.

We learn from the celebrated letters of L. S. E. to a dissenting minister that the nominal office of a deacon in the Dissenting Interest "is to serve tables—the table of the Lord, the table of the minister, and the table of the poor." It is also affirmed, that the table of the poor is the deacon's appropriate and *exclusive* duty, and that "their office is *altogether of a secular* nature." In the Presbyterian Interest the order of deacons is merely nominal and is now almost extinct; whereas in the English Dissenting Interest the deacons have become lords over the Interest, wolves in lay clothing. Hear Mr. James's account of them as cited by L. S. E. "What is the deacon of some of our dissenting communities? Not simply the laborious, indefatigable, tender-hearted dispenser of the bounty of the church—the inspector of the poor—the comforter of the distressed. No, but '*the* bible *of the minister, the patron of the living, and the* wolf *of the flock*,' an individual who, thrusting himself into the seat of government, attempts to *lord it* over God's heritage, *by dictating* alike to the *pastor* and to the members, who thinks that in virtue of his office, his opinion is to be law in all matters of church government, whether temporal or spiritual, who upon the least symptom of opposition to his will, frowns like a tyrant upon the spirit of rising rebellion amongst *his slaves!* Such men there have been, whose spirit of domination in the church has produced a kind of *Diaconophobia* in the minds of many ministers who have suffered most wofully from their bite,

and have been led to do without them altogether, rather than be worried any more! Hence it is that in some cases, the *unscriptural* plan of Committees has been resorted to, *that the* TYRANNY *of lord deacons* might be avoided."

THE MANNER of estimating the divine institution of the Order of Deacons in the Church and among the sects is a distinctive mark of the difference betwixt the true Church of God, and the sects and harlots that have sprung up outside the church. In the Church of England deacons are the ministers of God, and from whom all the qualifications are required previous to their ordination which St. Paul specifies to Timothy as being necessary for the office of a priest. They are promoted in due time to the orders of priests or presbyters, and of bishops.

IN THE SCOTCH KIRK and other sects they are tradesmen or mechanics, and still continue at their secular employments. In the former, although acknowledged to be a divine and therefore a perpetual office, yet it has been nearly jostled out of their system, and in large towns where it is still continued, the deacons are men of the lowest class of society and are made subordinate to lay-elders, and without any form of ordination. In the latter, they seem to occupy the same place and to perform the same offices that the lay-elders perform in the Scotch Kirk. And like them they are chosen on account of their wealth or influence, and by the confession of Mr. John Angel James, one of their ministers, they are wolves devouring the flocks and tyrants oppressing the ministers, dictating to them what and how to preach, and turning them out of their pulpits when they disobey the orders of these *lordly* deacons!

THEREFORE let us of the Church be sincerely thankful that scriptural and apostolic order is observed in it; and let us show our thankfulness, not so much with our lips as in our lives, by holiness and obedience, and by loving, reverencing, and obeying those that are set over us in the Lord.

THE WORD PROTESTANT.

IT HAS BEEN attempted within the last ten years or so to bring the word Protestant, as applied to the Church of England, into

disrepute, and some individuals have declared their determination to *unprotestantize* her. They found their objections ostensibly on the well-known fact, that the *word* protestant does not occur in the Liturgy, nor in any of the authorized formularies of our Church. But in the Litany of our first reformed Liturgy there was a petition to be *delivered* from the tyranny of the pope and from all his detestable enormities, which in fact amounts to a protest. The first German Reformers were called Protestants from the circumstance of their having protested at a second Diet at Spires, in the year 1529, against the revocation of a decree of a former Diet at the same place, in the year 1526. In consequence of the dangers with which the German empire was threatened by the Turks and other enemies, the Diet of 1526 resolved that all the German principalities should allow ecclesiastical affairs to remain as they then were, until a General Council should decide on the subjects in dispute betwixt the Church of Rome and the Reformers. The immediate danger having ceased, the Emperor Charles V. convened another Diet or parliament at Spires three years afterwards, in which he *revoked* the toleration which had been granted to the reformers, and laid them open to the tender mercies of the *mother and* MISTRESS *of all Churches*. The minority at this Diet consisting of six princes, and the representatives of fourteen imperial cities, *solemnly* PROTESTED *against* this their practical carrying out of the doctrine of keeping *no faith with heretics*. All the faithful Christians everywhere who obeyed the divine call to come out of the corrupt and idolatrous Church of Rome have been called *Protestants* ever since. Protestant became after that a generic name for all Churches and sects that withdrew from Communion with Rome, and also for all the sects that have separated from the protestant or reformed Catholic Church of England. In the popish catechisms the words *protestant* and *heretic* are synonymous.

THE REFORMERS did not protest against the religion or the faith of Rome; but only against the corruptions and the idolatries which Rome had engrafted on the Christian faith; in the fundamental articles of which, as they are contained in the Apostles' Creed, the Churches of England and of Rome are agreed. The protestantism of the Church of England sternly rejects the idolatry and apostacy of the Church of Rome,

which consists in image-worship, the worship of the Blessed Virgin and other saints, in the exaltation of her into a mediatrix betwixt God and man, instead of the Man Christ Jesus, who is the only mediator of the New Covenant—and in several other heretical tenets. Our Church, therefore, considered it absolutely necessary to come out from among them, to separate, and not to touch the unclean thing—popery[7].

The Church of Rome exercises a judgment of *authority* in matters of faith, which is blasphemous. The Church of England rejects this claim of authority, and protests against it. In consequence, she rejects all the twelve articles of the Trent Creed. We believe all the articles of the Christian faith, on the *evidence* of the whole Church from the beginning, with whom the Sacred Scriptures were deposited for preservation and propagation. We do not believe any of the articles of our faith on the *authority* of the Church, because if she claimed such an authority, as the Church of Rome has done, she would be *superior* to Him who *delivered* the *faith* to His apostles and the Church. The claim to this authority is blasphemy, of which the Church of Rome has been guilty by adding twelve articles to the Christian creed, which she requires her members to believe under pain of eternal condemnation. The great apostle of the Gentiles who was the founder of the Roman Church totally disclaims all such authority: "Not for that we have *dominion over your faith*, but are helpers of your joy; for by faith ye stand." And that apostle also whom they have set on high amongst his brethren says, "neither as being *lords over* God's heritage, [the Church] but being ensamples to the flock[8]." The authority of the Church is great; but her authority is not over Christ or the Scriptures, but over her own flock, who are commanded to be subject and obedient unto her. She has authority to preach the word to her flock, to sign and seal God's covenant with them in the sacraments, and to remit and retain sins. The keys of the kingdom of heaven were committed to her, under which she has authority to open and to shut, to bless and to curse, in the name of the Lord, who promised to ratify her sentence in heaven, when justly passed on earth. Whosoever despises this authority in the Church,

[7] 2 Cor. vi. 7. [8] 2 Cor. i. 24—1 Pet. v. 3.

despises Christ who gave it to her. For the due and lawful exercise of this power of the keys, which was left entirely to her discretion, she will be answerable to her divine Head; but to no other power on earth. In this sense also she is the "Pillar and ground of the truth," both as the keeper, the administrator, and the dispenser of this sacred deposit, offering up the incense of the prayers of her people, and blessing them in the Lord's name.

In the first article of the Creed we are taught by the Church to believe on her *evidence*, but *not* on her *authority*, that there is a God, the Creator of all things in the world, both visible and invisible. Of this we are convinced by our own reason, which is His gift, and by His grace operating upon it. We thus exercise a judgment of *discretion*, and this is the protestant faith; but the Church of Rome requires her flock to believe that she has authority to determine what is Scripture, and what is the object of our faith. Rome always runs in a circle—believe the Scriptures because the Church commands you; and believe the Church because the Scriptures require you. We believe in God the Father, Son, and Holy Ghost, upon the authority of God's own *revelation*, and on the *evidence* of the Church from Adam to the present day. But it would be blasphemy to allege that we believe in God on the *authority* of the Church.

Let us, therefore, never be ashamed of our protestant name or character. It is antagonistic to popery, which is an apostacy from the pure faith of the gospel; for they worship God in vain, "teaching for doctrines the commandments of men; for laying aside the [second] commandment of God, they hold the traditions *of men*[9]." Like the Pharisees, "they reject or frustrate the commandment of God, that they may keep their own tradition," in the worship of the Virgin and saints. The Christian faith, however, is too great and transcendant to be built upon the authority of any Church; for who can decide whether or not there be a Creator, a Redeemer, or a Sanctifier? This can only be known by revelation, and made known to us by the Church in her capacity of a witness for the truth as it was delivered to her.

[9] St. Mark viii. 7, 8.

Let us not, therefore, "unprotestantize" our Catholic Church, but still maintain our protest, as it may be called, contained in the twenty-second of the Thirty-nine Articles; for the Church of England is the really true protestant Church of Christ; and with Jeremy Taylor to consider *protestant* our name, and *catholic* our surname; "For the *protestant religion*," says Dr. Hickes, "is but *another name for* PRIMITIVE CHRISTIANITY, *and a protestant for a* PRIMITIVE CHRISTIAN, *who protests against all the* CORRUPTIONS *of the gospel by popery;* and popery having apparently corrupted the gospel in the doctrines of obedience and submission, and the divine authority of the supreme power, especially of kings, they cannot be sound and orthodox protestants who hold the very same destructive principles to regal government, by which the papists have corrupted the gospel in those points."

ALLUDING to the Dissenters and Scotch Covenanters during the grand rebellion, who were taught and prompted by the Jesuits, he continues: "no, they are not sound and orthodox protestants, but protestants *popishly affected,* PAPISTS *under a protestant* dress, wolves in sheep's clothing, rebellious and satanical spirits transformed into angels of light. They were such protestants, or *protestant Jesuits* as these, that formerly set up Jesus amongst us against Cæsar, Christ against His own gospel, the apostles against their own doctrine and practice, and by corrupting and perverting the gospel of peace, brought the people of this nation to turn their ploughshares into swords, and to rise up against the best of princes in the most causeless and unnatural rebellion that ever was in the world."

LOVE, a dissenting minister, said at Uxbridge, January 30, 1644, "'Tis the sword, not disputes nor treaties that must end this controversy, *wherefore* turn your ploughshares into swords, and your pruning-hooks into spears, to fight the Lord's battles." And Marshall, another dissenter, in his *Panegyric*, says, "Christ shed all his blood to save you from hell; venture all yours to set Him on His throne."

THEY ARE NOT true protestant or primitive Christians which are led on by the papists to resist the powers that be; "but," continues Dr. Hickes, "they were such protestants as these [described above] that have made so many protestant plots, raised so many protestant tumults and rebellions, and

committed so many protestant murders and assassinations in these kingdoms, and perhaps shed more protestant blood in them than was shed in the first ten famous persecutions; and, in one word, such protestants, and zealous protestants, who shed the direful blood of this day[10]."

THE LOST TRIBES OF ISRAEL.

An American gentleman, a Dr. Grant of Utica, has found out the lost tribes, where only they were to be found, in the very place to which they had been originally deported by Pul, Tiglath-Peleser, and Shalmaneser. That is to say, in Assyria Proper to the eastward of the river Euphrates, where they were originally planted, and where they have ever since remained a compact and distinct body. Rabshakeh boasted to Hezekiah that his master Sennacherib had utterly extirpated the land of *Gozan* and Haran and Rezeph[1]. Dr. Grant states that Gozan signifies *pasture*, as does the similar name of Goshen, where the family of Jacob were planted in Egypt. Gozan was inhabited by a fierce and warlike people which had been so troublesome to the kings of Assyria that they had been totally exterminated, which led to Sennacherib's boast uttered by his lieutenant before the walls of Jerusalem. This is a confirmation of that which we formerly said in our first series, that the place from which St. Peter wrote his epistles was the literal Babylon in Assyria, and that he went there as the apostle of the circumcision to feed Christ's sheep. The fruit of his preaching was the body of Christians that are now known by the name of *the Nestorians*. And these Nestorian Christians are the lost ten tribes.

This fact is asserted by themselves and admitted by the unconverted Jews that are scattered through all parts of the world. "We have only," says Dr. Grant, "to see the Jews and Nestorians together, and hear their mutual recriminations; the one charging the other with apostacy from their ancient

[10] Sermon preached before the Lord Mayor, Aldermen, and Citizens of London at Bow Church, on the 30th January, 1681-2, by George Hickes, *D.D.* sm. 4to. pp. 30, 31.

[1] 2 Kings xix. 12.

religion, and the latter accusing the former as the guilty rejectors of the Messiah: and we shall be at no loss how to account for the existing antipathy between the Nestorians and the Jews. I was recently present at just such an interview between them: and it required all the address I was master of to pacify and make them treat each other somewhat like brethren. When this was effected they conversed freely together (though with occasional aspersion,) on the subject of their former fraternal relation as *sons of Israel:* a relation so fully recognised by both parties as to form the basis of some of their most pointed remarks."

THE NESTORIANS of this part of Assyria, called Adiabenè, exhibit every feature of the early Hebrew church as it was contradistinguished from the Gentile church; for they unite the observance of the Law with the Gospel and their belief in Christ. They speak a modern dialect of the Syriac. The physiognomy of the whole race, both of the converted and of the unconverted, is decidedly Israelitish. They have, however, no written records of their descent: and when Dr. Grant inquired whether or not they had any such documents to verify their standing tradition of their descent from the ten tribes of Israel, they answered as follows:—"For us such a record is unnecessary, as we are well acquainted with the fact of our Israelitish descent, the account of which is handed down from father to son through successive generations. In our early history, certainly such a record could not have been called for: and had any one made it at a later period, we might have suspected some sinister motive. Moreover we consider such a tradition, received by all classes of the people, better testimony than written records, which few could read or understand, and which are liable to be corrupted or lost: whereas our tradition no one can dispute or alter, as it is known to all. We are *certainly* Beni Israel: there is no doubt of it."

DR. GRANT PROCEEDS, "It is not a complicated history requiring a detail of incidents or language liable to be misapprehended or forgotten. It is one simple bare *fact*, so unique and prominent in its character that there is no room for mistake. At the same time, the people are so peculiar in their language, character, and circumstances, that it was

doubtless true of the whole, if of any. *It is one simple* FACT: *that the* NESTORIANS *are what they profess to be, the* CHILDREN OF ISRAEL."

HE FURTHER SAYS, "Direct and positive as is the testimony of the Nestorians themselves respecting their Hebrew ancestry we need not rest so important a question on their testimony alone. We shall now bring forward witnesses, whose competency none will dispute, and whose testimony is no less unequivocal and positive than that of the Nestorians themselves. The *Jews* who dwell among them, *acknowledge the relationship.* They admit that the Nestorians are as truly the descendants of the Israelites as themselves. Do they not know? Or is it possible that the great mass of the ten tribes were converted to Christianity without their knowledge? Providentially for our cause, the ten tribes are not all nominally Christian. A remnant seems to have been left as witnesses in the case. Dispersed through the country of the Nestorians, and surrounding them on every side, are some thousands of nominal Jews still adhering to Judaism, who claim to be a part of the ten tribes carried away captive by the kings of Assyria. These are the witnesses now on the stand. They testify, though sometimes reluctantly, that they and the Nestorians are brethren of the same stock; that they and the Nestorians have a common relation to the house of Israel, a common origin. We cannot charge these Jews with interested motives in giving their testimony. They are ashamed to admit that such an apostacy has taken place from the faith of their fathers: and they are reluctant to acknowledge their worst enemies as brethren. So strong is this feeling that they will sometimes prevaricate: and they finally give only an equivocal answer, when questioned upon the subject. It is only to those who have gained their confidence, that they readily make the acknowledgement: and then it is often done in a confidential manner, that they may not fall under the censure of their brethren for confirming such a fact. The first time I myself heard this testimony given by the Jews was March 6, 1840, which I recorded at the time as follows.

"'RECEIVED a visit from two learned Jews Ezekiel and Daniel of Ooroomiah: who in presence of the bishops Mar Yoosuph and Mar Elijah, two priests and other Nestorians,

most explicitly acknowledged that the Nestorians were the sons of Israel; a circumstance with which, as they affirmed, the Jews were well acquainted. Priest Dunka for my sake then asked them if they were sure of the fact. And they replied emphatically, that they knew that the Nestorians were children of Israel; but as the Nestorians had departed from the faith of their fathers, their people were ashamed to own them as brethren."'

THE CHIEF RABBI of the Jews in that quarter assured Dr. Grant of the Hebrew origin of the Nestorians, and said that they "had apostatised from the Jewish faith in the days of Christ and His apostles." Their early conversion to Christianity may be accounted for, from the return to their own country of the Parthians and Medes and Elamites who were "pricked in their hearts" at St. Peter's sermon and were then converted to the obedience of the faith. Among the three thousand converts there were doubtless many of the dispersed Israelites that had come up to the holy city at the feast, who would carry back the glad tidings to their countrymen. And again, St. Peter's labours among them would complete the removal of that blindness from the remnant according to the election of grace to which St. Paul alludes in his epistle to the Romans. St. Jude also addresses his epistle not only to the Jews but likewise to the converted of all the twelve tribes of Israel wherever portions of them might be scattered. There are repeated prophecies in Scripture that the *remnant of Israel* shall be brought out of Assyria. Isaiah says "that the Lord shall set his hand again the second time to recover the *remnant of His people* which shall be left *from Assyria* . . . . and gather together the *dispersed of Judah* from the four corners of the earth. . . . And there shall be an highway for the *remnant of His people* which shall be left, *from Assyria*[a]." It is evident, therefore, that they could not be brought *out* of Assyria unless they were *in it*. But the way must first be prepared for that event by the downfal of Mohammedism, and as the Ottoman empire seems fast crumbling into ruins it is reasonable to hope that the period of their return to their own land with the *dispersed of Judah* cannot be far distant.

[a] Isaiah xi. 10–16.

IMPUTED RIGHTEOUSNESS.

When that blessed period shall arrive, that the stick of Judah shall be united for ever with the stick of Joseph or Ephraim, when the wolf shall dwell with the lamb; and the leopard shall lie down with the kid, then "shall Judah be saved, and Israel shall dwell safely" under "a righteous Branch, and this is His name whereby He shall be called, the Lord our Righteousness." This expression evidently is applied to Jesus Christ, who is called the Branch; but this is perhaps still better enunciated by the same prophet in another chapter. "In those days [after the restoration of Judah and Israel to their own land and again to become the Mother Church,] and at that time will I cause the Branch of Righteousness to grow up unto David; and He shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith He shall be called, the Lord our Righteousness. For thus saith the Lord, David shall never want a Man to sit upon the throne of Israel; neither shall the priests the Levites want a man before me, to offer burnt offerings, and to kindle meat offerings and to do sacrifice continually[3]."

It has been asserted that this title of our Lord means that His righteousness shall be imputed to us. This is evidently a mistake, for if His righteousness were imputed to us we should be as righteous as He is, which few will dare to assert. But if His righteousness were imputed to us, then much more must also be imputed; for the Apostle says, that He "is made unto us wisdom, and righteousness, and sanctification, and redemption." Although Scott in his *Force of Truth*, and others assert that Christ's righteousness is imputed to a justified person; yet the words cited above, are clearly capable of another meaning.

The Lord became our righteousness by being made sin for us, and by having been treated as if He had been a sinner. He satisfied the justice of God by suffering death in our nature and in our stead as our substitute, and by purchasing for us the forgiveness of sins. He was not only obedient to the law for

[3] Jeremiah xxxii. 15, 19; xxiii. 5, 6.

us, but He so works in us and with us by His Holy Spirit, as to enable us to become holy by an inward habit of righteousness, which is as much our own, as any christian grace can be. By His merits and death, Christians have been made righteous, or have been justified in baptism; and the Church distinctly intimates the sort of righteousness that we should seek, in the collects for the ninth and last Sundays after Trinity. In the last, the passage from Jeremiah is then read for the epistle, and the collect is founded upon it; "Stir up we beseech thee, O Lord, *the wills* of thy faithful people, that they plenteously bringing forth *the fruit of good works*, may of thee be plenteously rewarded." We obtain our righteousness *in* and *by* Christ, who works in us and with us, and stirs up our *wills* to keep His commandments. In the former we beseech God to grant us the Spirit to think and to do alway such things as be rightful; that we, who cannot do anything that is good without Him, may by Him, or by His grace and assistance, be enabled to live according to His will. All the righteousness of the best Christians, is "the righteousness of God by faith," which He works in us through the privilege and grace of the gospel and His divine influence, in the course of doing His will.

"BUT," THE APOSTLE says, "of Him are ye in Christ Jesus who of God is made unto us wisdom and righteousness, and sanctification and redemption[4]." So that if Christ's righteousness be imputed to us, so also must His wisdom and sanctification and redemption. It wont do to except righteousness out of the catalogue, and therefore it must stand in the same relative position as the others do, because it is united with them.

CHRIST BECAME the *wisdom* of sinful men who were ignorant of God; by revealing to them the true God and His will or commandments; and thus bringing life and immortality to light through the gospel. Without revelation we should never have known God any more than the brute creation, and therefore could not have done His will. To all christians in and through baptism, Christ is both the power and the wisdom of God, having been delivered for our offences, and raised again for our justificatien, that our faith and hope might be in God.

[4] 1 Cor. i. 30.

CHRIST BECAME our *sanctification* by reconciling us to God, having been born aliens or enemies to Him, and therefore subject to His wrath. He separated us from the world, and procured for us the gifts of the Holy Spirit, to purify our souls, and to work in us true and inward holiness of heart, without which we cannot see God. He abrogated the first will or law of God given by Moses, in the burthensome rites of the law; and established a second will or commemoration, *i.e.*, His own sacrifice, offered once for all, by which we are sanctified. He once and for ever procured the pardon and salvation of all true believers, by this one obedient act of suffering in our flesh, and in our stead; and therefore we are not to look for justification or remission of sin to the works of the Mosaic law, but to faith in Christ and obedience to His will. St. Paul, perhaps, means nearly the same thing by sanctification that the prophet Jeremiah does by righteousness, or that Christ is the author of both.

IT IS IMPOSSIBLE that Christ's *redemption* can be imputed to us. Before His mighty resurrection and glorious ascension, the whole world was in a state of bondage and condemnation. Even yet, we are born in wrath, and so continue, until we are justified and regenerated by water and the Holy Spirit in baptism. But He delivered us from the slavery of sin and Satan, from the dominion of death, and from eternal misery, and so He became the author of our redemption, giving us the glorious liberty of the sons of God, and the inheritance of eternal life. "In whom we have *redemption* through His blood, the forgiveness of sins according to the riches of His grace, wherein He hath abounded towards us in all *wisdom* and prudence; having made known to us the mystery of His *will*, according to His good pleasure, which He hath purposed in Himself"[5]. Christ entered into the prison allotted for sin; but He could not be detained in it as other men are. Had He remained there and been still a prisoner, He could not have redeemed us, but have been himself our fellow-prisoner. But He opened the prison doors, and rose again from the dead and shewed that He had paid the whole of our debt, and made entire satisfaction for our sins. And the Apostle consequently

[5] Eph. i. 7, 10.

says, He was delivered [unto death] for our offences, and was raised again for our justification or forgiveness. His resurrection is therefore a pledge or assurance of our resurrection, having thereby obtained eternal redemption for us.

God is the author of our justification, who justifies us freely by His grace, through the redemption which is in Christ. "For by grace are ye saved, through faith, and that not of yourselves, *it is the gift of God;* not of [the] works, [of the Mosaic law] lest any man should boast." Justification, therefore is the free gift of God in Christ; and the Apostle tells us what is the condition on our part, "for we are His workmanship created in Christ Jesus, [made new creatures in baptism,] unto good works, which God hath before ordained that we should walk in them." The christian *good works* in this verse are opposed to the ceremonial works of the law in the preceding one that had been abrogated; and he afterwards states a further and most important consequence or condition of christian justification, "that ye put on the *new man*, which after God is created in righteousness and true holiness[6];" and "this is a faithful saying, I will *that thou affirm constantly* that they which have believed in God, might be careful to maintain good works. These things are good and profitable unto men[7]." The means of redemption which are the mercy of God the Father, for the merits and through the mediation of God the Son, to which we can contribute nothing, are external to us, and wholly independent of ourselves, We are bought with a price, created anew unto good works, which are indispensable and must be within us, but which are in no respect meritorious. We must work out our salvation with fear and trembling, by keeping the commandments, and acknowledging in every state of our christian progress, that it is God that worketh in us both to will and to do of His good pleasure.

Although the Lord is thus our righteousness, yet all boasting is altogether excluded. There is no merit in our christian good works; for when we shall have done all that we are commanded to do, we are still but unprofitable servants.

[6] Eph. ii. 8, 10; iv. 24. [7] Titus iii. 8.

Christ creates us anew in baptism, and in every period of our renewed condition we require the constant aid of His Holy Spirit to enable us to attain, to preserve, and to improve that holiness and that obedience to which we have been called, and which must be within us, as an inward principle.

SOME PASSAGES IN THE LIFE OF ST. PETER.

[In the first Number of the first series of this work, we inserted a paper under the above title, in which it was asserted, that St. Peter could not have been a co-founder of the see of Rome, inasmuch as he had never been in that city. It was also asserted, that the Babylon mentioned in his epistle was not the mystic but the real Babylon in Assyria. This was reckoned the more probable, because of the great number of the stock of Israel of whom, even at that time, there was a remnant according to the election of grace, that were to be found in that quarter of the world. In residing at the eastern Babylon he was fulfilling his divine Master's command, to feed His sheep and lambs of the circumcision, to which St. Paul informs us St. Peter had a special designation. The fact of his residing in the East, however, will not interfere with the other fact mentioned in the following letter. His first epistle was written about A.D. 60, and the second A.D. 66. The index to the quarto Bibles gives A.D. 67 as the time of his martyrdom; but Dr. Cave gives the year 69 as the time, "according to the common computation." In either case he had abundance of time, either to have gone voluntarily, or more probably to have been carried prisoner to Rome, subsequent to the date of his last epistle. There he might have put off his tabernacle, even as the Lord Jesus Christ had shown him that he must shortly do; and where also he may have concurred with St. Paul in the consecration of Linus, the first bishop of the see of Rome. We now insert a letter from a distinguished writer whose reasoning cannot be disputed; yet our position that the eastern Babylon was the scene of St. Peter's labours is not invalidated by the fact of his having "stretched forth his hands" upon the cross in that shambles of the saints, the *mystic* Babylon.]

Sherburn House, August 10, 1846.

SIR,—I am aware of the *difficulties* which have been raised touching St. Peter ever having been at Rome; but I think, if we set aside the *direct testimony* of a man circumstanced like Irenæus, we strike at the certainty of all historical evidence. Man and boy, he flourished through the greater part of the second century, and the earlier part of his life was spent in Asia, while the latter part of it was spent in Gaul in the West; his middle years being most probably divided between the two. Such a witness seems unexceptionable; and his distinct attestation is, that the *two* co-founders of the *single* Roman bishoprick were Peter and Paul. Of their founding *two* bishopricks in Rome he says not a syllable; and his numerals directly contradict the popish fancy, that he *himself* was the first *bishop* of Rome. He *wrote* about the year 170; consequently, if Peter never was at Rome, but had fixed himself at the eastern Babylon, the whole fable must have originated in the course of the century preceding A.D. 170. Now, if it *were* a *fable*, I can hardly conceive the possibility of Irenæus, who may be viewed as living from *about* A.D. 110 to A.D. 180, and whose local habitation had been both the East and the West, delivering it, to the best of his own knowledge and belief, as *an historic truth*. When St. Paul was brought to Rome (in the Acts,) and when he wrote his Epistle to the Romans, the Roman Church was clearly in an *unorganized* state, consisting apparently of a small society of insulated believers, who had very probably received the gospel through lay communication. These two circumstances were placed, I believe, about A.D. 62, and A.D. 60. The Roman Church, therefore, in its regularly organized state, must have been founded *after* A.D. 62; and the language of Irenæus shows, that he speaks, not of the *first introduction* of the gospel into Rome, but of Rome's *subsequent ecclesiastical organization*. This *organization* is what he ascribes, without the slightest appearance of doubt, to Peter and Paul; and he then gives a regular account of the line of bishops, commencing from the *first* appointed by the two apostles, when they *organized* the Church. I cannot resist such testimony; it is the sole *ancient* testimony which we have; but it is not contradicted either by the contemporaries or the successors of Irenæus. About the year 200, the then bishop of Rome built upon it a

claim of St. Peter's alleged Primacy. Tertullian ridicules the *claim*, but does not deny the *fact* of the Roman bishoprick being founded by Peter and Paul. Consequently, the *fact*, asserted by Irenæus, must have been universally received at the end of the second century.

G. S. FABER.

To the Editor of the Church Warder.

THE EVANGELICAL ALLIANCE.

Sir,—MY ATTENTION has been particularly attracted to an excellent article entitled "The recent Apostacies," in the first series of the Church Warder, No. V. p. 107. Every one who has at heart the prosperity and purity of the Church of England, must wish God speed to your labours, assailed as that pure Church is, at present, on the one side, by the unceasing efforts of Romanism, and on the other, by the no less persevering attacks of a heterogeneous mass of Dissenters; the genuine offspring of Jesuitical exertion.

IN THE ARTICLE alluded to, you have exhibited Mr. Newman and his followers in their true colours, and held out a timely warning to all who feel any ways disposed to attach themselves to him as their leader, and to "take up their cross" with him, "and follow the Virgin Mary to Oscott." Thither at last he has gone. In a weekly periodical, there is a paragraph copied from the Record, which states that "the Rev. J. H. Newman left Littlemore near Oxford, finally for Old Oscott, early in last week," "and he is now undergoing a prescribed *penance* at the latter place;" thus literally fulfilling what I may be allowed to call your prediction, that "He, with the others who have preceded and followed him, may, *perhaps*, have to undergo *penance*, for having set their sign manual to the Thirty-nine Articles, most of which condemn all Roman Doctrines." No doubt these gentlemen had made up their minds to submit to this probationary state, long previous to their final departure.

IT IS HOWEVER, melancholy to think, that these apostate individuals are not alone in their attempts to subvert the Church, in this part of the Empire. How many who still

eat her bread, are straining every nerve to undermine her pure and primitive doctrines. Surrounded as she is, on all hands, by a host of those who wish to see her levelled with the dust, can any exertions of the many true sons whom she has brought up, be deemed too great in her defence? And yet, are not these exertions scouted on all sides, and not only privately thought *illiberal*, but publicly denounced as such, by many from whom better things might be expected; this fine-sounding phrase, I have often observed, is never made use of, but by those who have something fundamentally wrong in their own system of belief, or of Church government, and is only another mode of expressing a Latitudinarianism of principle, which is much to be deplored. I am far from saying that there are not many good men to be found among all sects, however much we must lament their departure from the truth. For all these, the Church of England earnestly prays that "they may be led into the way of truth, and hold the faith in unity of spirit, and in the bond of peace;" a consummation devoutly to be wished, but certainly not to be obtained by the hollow professions of such a demonstration as we have lately witnessed at Liverpool. Few clergymen of the Church attended this *conference*, and those few, if they really feel dissatisfied either with the tenets, or the emoluments of their Mother Church, ought to follow the example of the Free-Kirk men of the North, and "cast their stipends to the winds," and go, as some of them have done, to enlighten "the ecclesiastical bats and owls" on the other side of the Tweed. Considering their solemn Ordination vows, this would be only an act of honesty on their part, and the Church would be no great loser in dispensing with their further services.

A BETTER FEELING seems beginning to take place among the ministers of the Scottish Establishment, as I see it announced, in the periodical alluded to, that the son of a respected minister of that Establishment has been recently appointed by Her Most Gracious Majesty to the new incumbency of South Banbury, Oxfordshire. How different to the sentiments which animated their predecessors about a century and a half ago, who were bound by a solemn oath to extirpate Prelacy root and branch, not only in their own country, but in England too. In short, to complete our absurdity on the

subject of Religion, we have only to establish Romanism in Ireland, and make the Monarch of the United Kingdom take a solemn oath that she will support all those who are willing to cut one another's throats on account of their Religion.

If these cursory observations be deemed worthy of a corner in your highly interesting and useful Miscellany, they are at your service, with best wishes for success in the good cause in which you have embarked, a cause which deserves the energetic support of every true member of Christ's Holy Catholic and Apostolic Church.

I am, Sir, &c., C. F.

UNHEALTHINESS OF TOWNS, ITS CAUSES AND REMEDIES.

On the 28th of January this year, Dr. Guy, of King's College, London, delivered an Address at a public meeting, in the Corn Exchange, Manchester, on the causes of the Unhealthiness of Towns, and the remedies that might be applied. In this most eloquent address Dr. Guy draws a frightful but true picture of the miseries endured by artisans in large towns, and of the waste of human life which is constantly taking place. "The average age of death of all the inhabitants of England and Wales is 29 years. It is 27 in the metropolis, 21 in Leeds, 20 in Manchester, 19 in Bolton, and only 17 in Liverpool. So that, when compared with the average of all England, which is by no means favourable, the inhabitants of Manchester, taken one with another, lose nine years of their lives, and those of Liverpool twelve years. . . . It is now a well ascertained fact, that our negligence has succeeded in rendering Liverpool a deadly poison to thousands of its inhabitants, and this seat of flourishing commerce, a very by-word among the cities of England."

Sitting in our luxurious parlours, and reading police reports of crime and profligacy, we little think of the misery that may exist within a few yards of our own doors, but which Dr. Guy has so feelingly and eloquently depicted. Or when we are adorned in "the putting on of apparel," how seldom do we reflect on the distress and privations of those who have minis-

tered to our wants, our pride, or our vain glory. But, says Dr. Guy,

To convince you that I am not giving an exaggerated picture of at least one class of workshops, I will present you with a short sketch from nature of a tailor's workshop in Loudon.

EIGHTY MEN, working together in a room 16 or 18 yards long, and 7 or 8 yards wide, close together, knee to knee—the room in summer time, what with the heat of the men, the heat of the irons, and the heat of the candles together, 20 or 30 degrees higher than the heat outside—the heat and closeness such, that tailors from the country faint away in the shop, and visitors complain of the heat and smell as intolerable—the men sitting as loosely as possible, the perspiration streaming from them. In winter additional heat from stoves and candles; cold currents of air streaming in at every crevice—perpetual squabbling about opening windows—the old hands from long habit, inured to the heat, conspiring to stifle the new comers—in the very coldest nights, the rooms so hot, that large thick tallow candles (quarter of pound candles) have melted and fallen over from the heat—the young hands unable to work full time—the old hands losing appetite, *thirst* taking the place of hunger, and *gin* of food—intemperance in this, as in many other cases, a sort of necessity, and not merely a depraved appetite for a destructive poison.

WE GIVE the following graphic picture of a poor working man's condition, which is at the same time a specimen of the elegance of Dr. Guy's style, and also of the benevolence of his disposition.

I WILL suppose a case, by way of illustration. A labouring man with a wife and family, earning moderate wages, and subject, as all his class are from time to time, to a temporary loss of employment, searches in vain through the lengtli and breadth of a large city, for a wholesome habitation, at such a weekly rent as he can afford to pay. Suppose such a man, I say, after a long and fruitless search, to take up his abode (of necessity mark you, not from choice) in some narrow street or blind court, or, what is worse, some cellar under ground, without a sewer, and visited only on very rare occasions, if ever, by the scavenger; this home without a proper supply of water, and the room or rooms which he occupies, so constructed as not to admit of ventilation; so that he is constrained to live surrounded by filth, in the midst of unwholesome exhalations, in a narrow and confined space, far from all open places for exercise and amusement,—and disease, the natural and necessary consequence of such a state of things, invades his miserable dwelling. His child, we will suppose, sickens of one of the fevers which haunt such spots, or falls into the wasting consumption which converts the fair and ruddy features of childhood into the miniature resemblance of wrinkled old age (the most melancholy mockery I know of)—and what happens? Why, the little sufferer becomes a wretched burden and a sad embarrassment, absorbing the father's wages, and engrossing the mother's care, and

dies at length to add a last overwhelming expense to a long series of daily outgoings. It would take up too much time to detail all the consequences of this one visitation of unnecessary sickness; so I will put another case. The child was our first victim; let us suppose the mother's turn to come next. She shall be the victim of typhus fever —the pestilence which dwells in scenes of filth, and clings to the walls and furniture of dirty houses and the clothes of dirty people; which, as we are told by Dr. Southwood Smith, is to be found at home in every place to which the commissioners of sewers are strangers. Well, she sickens for this loathsome fever, and if she have a strong constitution, and good attendance and skilful nursing, she may recover in the space of a few weeks, and be restored to her family and her duties, with health impaired, and money wasted, and children neglected, but still alive. But take the other alternative—that she dies, and, in addition to wasted means, and pecuniary embarrassments, we have a husband left in the most anxious of all positions,—a widowed father of motherless children—and children in the most helpless and dangerous of all predicaments—without a mother's fostering care, in a home from which, during the day at least, their only surviving parent must needs be absent. To complete our train of suppositions, let us take the worst case of all. The father, we will suppose, inhabiting such a place as I have described, spends the livelong day, some twelve hours or so, at the least, in some unwholesome shop, workshop, or factory, so constructed as to exclude every breath of fresh air, heated by a stove, lighted by gas, and crowded to excess—a tailor's workshop, or a printing office, for instance—and he, poor wretch, falls into a lingering consumption, the chronic plague of grown-up men and women, not as some would have it, the disease of England, but the disease of England's shops, and workshops, and factories, the disease produced by the slow poison of foul air, the disease of the clerk, the compositor, the tailor, the draper's assistant, the poor needlewoman. Well, this insidious stealthy plague seizes on him, wastes him, weakens him, flattering him at the same time with treacherous hopes, and buoying him up with promises never to be fulfilled. See what a brave battle the poor fellow fights with his treacherous foe; how he works, and toils, and strives, in spite of failing strength and growing suffering. But he succumbs at last, and then for weeks, or months, aye, sometimes for years, he is dying daily, and every day sees his small stock of money lessen, or some article of furniture disappear, till at length in some miserable garret, with bare walls, with nothing but rags to cover him, worn out with suffering, and starving on the miserable earnings of his wife's needle, her time, poor thing! divided between the duties of a nurse and mother and the work which pays her so badly, he breathes his last, too often, alas! unlike the victim of fever, conscious of all the misery that surrounds him, and of all the trials which await the wretched survivors of his fate. Are these rough and imperfect outlines (I have no words with which to fill in the shadows) mere creatures of the imagination? Would to heaven they were! Are the scenes themselves of rare occurrence? Alas! no. They are counted by thousands and tens of thousands every year, in every large town

of rich and prosperous England; and they are as familiar as their very names to physicians and clergymen, whose duty it is to visit the labouring poor in their hours of sickness; and but for hospitals, and dispensaries, and almshouses, and the thousand charities, which ignorance and negligence and bad economy have rendered necessary, they would abound still more. There is not a work published within these few years on "Condition of England question," or on any point connected with the social state of England, which does not proclaim the filth, the consequent disease and destitution, the physical suffering and moral degradation of which our large towns are the theatres, and in which the labouring population are the chief actors.

THE UNCHANGEABLE NATURE OF POPERY.

The Lord Bishop of Madras, in a communication addressed to the Society for the Propagation of the Gospel in Foreign Parts, thus writes:—"The melancholy failure of popery as a converter of the heathen in southern India, is a beacon-light to the Protestant missionaries, to warn them from encountering a similar danger. The highly-boasted Madura mission had long since proved to be 'a strong delusion and a lie;' and what popery was here in the seventeenth century, it remains in the nineteenth—gaudy, specious, and very easy to be taken up; because, while it has the form of godliness, it altogether wants its power. On the other hand, I will boldly say that our own system, whilst it is as zealous as that of the Romanists in seeking the lost, never slumbers nor sleeps over them when found. A good missionary of the Church of England feels that he must 'always be about his Father's business.' With him the baptism of the convert is, indeed, the commencement of the spiritual life; but he knows nothing of the *opus operatum* of Romanism: his motto is, 'Let us go on to perfection;' his object is, to bring his converts to 'cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.'"

REVIEW.

Chollerton; *a Tale of our own Times. By a Lady.* John Ollivier. 1846.

This cannot properly be called a religious novel; although religion is the basis of it. It is a most interesting domestic story, containing much, though not all, of the usual machinery of a novel. It has its plot and its due proportion of love, but we are not nauseated with lovers' vows and protestations, which are kept as much in the back-ground as matters of such importance in the novel line well can be. It has its crosses and disappointments in love; and yet it has not any regular *villain* of

the piece. But we are not just quite so green as to let our readers into any of the mysterious secrets of the plot; let them do as we did, read and find them out for themselves. In the character of the heroine the Authoress has most beautifully illustrated that "hidden man of the heart, even the ornament of a *meek and quiet spirit*, which in the sight of God is *of great price*." She has reduced the doctrines of the Church to practice, and shewn how easy it is to carry them out, when there is first a willing mind. The heroine, having been brought up in the school of affliction, had learnt to practise self-denial, which enabled her to overcome many of the trials to which flesh is heir. The Authoress has put into her mouth, and shewn in her conduct, the true doctrines of the Church of England, and the beautiful harmony of that Church's discipline. The style is excellent, graceful and pleasing, without affectation or dogmatism. She has happily caught the revived Catholic spirit of the Church, and presents it to her readers, with all the attractions of feminine grace and tact, in casual conversations betwixt two young ladies, as they occur amongst the ordinary occurrences of domestic life. We here add the description of the village which gives its name to this delightful novel.

"The Village of Chollerton was prettily situated on the north-east coast of England; the county matters not, for, let me give indications of the locale with the most precise details, I fear my description would not be recognised. Suffice it, therefore, to affirm, that Chollerton possessed the rare advantage of being well wooded, while it could boast of forming part of the shore of the German Ocean. Chollerton had much else to be proud of, too; it possessed a fine old church, which only needed to be brought under the influence of the lately revived good taste and right feeling of the age for its interior to elevate and soothe the heart of the worshipper within, as much as the external aspect of the time-honoured edifice gratified the taste of the passing lover of ecclesiastical architecture without.

"Chollerton—gay smiling, peaceful Chollerton—had none of the many evils which so often afflict a village on the sea-shore; it was not a fashionable bathing-place, with its staring, new-looking, miscalled reading room, and its idly lounging frequenters, whose penance it seems to be ever to be seeking pleasure, and ever finding ennui; it was not a sea fishing place, with its squalid cottages and rude harsh-mannered inhabitants, whose wants spiritual and temporal appear the more loudly to call for relief, the more their reckless life renders it difficult to afford it. No, Chollerton had all that we most like to contemplate in an English village—a well-endowed rectory, a handsome old hall, with a resident squire, a clean healthy-looking well-attended school, sundry pretty houses of more or less pretensions, a village green, highly prized alike by geese and children, a rural population still happily ignorant of Chartism, Socialism, and the like, a fine old church, and the sea-shore to boot."

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. II. New Series. October 1, 1846.

THE ORDER OF PRIESTS.

Amongst many sins that our blessed Mother the Church of England will have to answer for, will be that excess of modesty, that fear of men, which has withheld her priesthood from assuming and teaching her people to respect and call both them and herself by their proper titles. The glorious titles of priest and Catholic are now almost universally confined to the popish church and ministry, who have sucked out no small advantage from the surrender of the rights of our branch of the Catholic church. From this culpable system it has arisen that in our minds we immediately associate the words catholic, priest, altar, and sacrifice with Rome. The church in slavery to Rome has always preserved the use of these names, and, in fact, challenges them as her own property, to the entire exclusion of both the Greek and the Protestant churches. There can be no altar without a sacrifice, and there can be no sacrifice without a priest to offer it; therefore these three words, priest, altar and sacrifice, are correlative terms; that is, the one implies the other. God constituted Adam a priest, commanded and taught him to erect an altar, and to offer sacrifices. This Priesthood was hereditarily in the patriarchs, kings, heads of tribes and families, till God confined the priesthood of His church to the tribe of Levi, Christ himself being all along, as he is still, the true high priest; and when He altered the priesthood from the Levitical to the order of Melchisedec, it was his own priesthood that succeeded to that of the Jews. Therefore the priests of his church are his proper representatives. They celebrate the same worship, and offer the same unbloody sacrifice of his body and blood for the people, which He perpetually performs in heaven; and by this

means heaven and earth are united into one family[1]. In the heavenly part of the whole family, Christ Himself in His own person offers to God the Father the atonement and sacrifice for sin; whilst, in the earthly family in subordination to, and by commission from Him, the priests of His church offer the same sacrifice in commemoration. When He offered and instituted the great Christian sacrifice, He commanded the apostles to *do this*, to offer the same sacrifice and in the same manner in commemoration which they then saw Him do or offer in reality. That is, to bless and offer up the elements of bread and wine as they had seen Him do as the representatives of His body and blood, and as the commemoration of His meritorious sacrifice then offered to God and afterwards slain on the cross, till His coming again to judgment. Thus Christ as a *Priest* made atonement for the sins of all men, from Adam down to those that shall be alive and caught up in the air to receive their final doom. As a priest He has redeemed us; and as a king He will bestow the glories of His kingdom and eternal life on them who, by patient continuance in well-doing, seek for glory, and honour, and immortality[2]. To all men, but especially to holy and humble men of heart, His priesthood is a subject of joy and gratitude; but to those who have neither part nor lot in His priesthood His kingship is indignation and wrath, tribulation and anguish. For, says a learned divine, "He is *king* in hell as well as in heaven; but He is only a *priest* in heaven: and they who believe not on Him as a priest in this world, will not have Him so in the next."

THE PRIESTHOOD has always been held in the highest respect and veneration even among the heathen. King and priest were synonymous before the Christian era when the priesthood was changed[3]. Therefore, as His own priesthood is commensurate with the continuance of the visible church, so must that of his representatives or vicars on earth be, by a continual succession which shall end only when the Archangel's trumpet shall summon the dead, both small and great, to judgment. Before God was pleased to appoint a king in Israel, the highpriest acted as His deputy and viceroy, and

[1] Eph. iii. 15. [2] Rom. ii. 7. [3] Heb. vii. 12—16.

determined all differences amongst the tribes in the last resort, when any disputes were too hard or intricate for the hereditary princes of the tribe to settle. He appeared in all the state and majesty of a sovereign, and God Himself appointed his magnificent robes, and it was death for any one to touch him when he was thus robed, so that golden bells were attached to the borders of his robes to give notice of his approach, and to warn men from touching him. The persons not only of the highpriest, but also of the other priests, were, in their official capacity, sacred and holy, "thou shalt sanctify him therefore, for he *offereth the bread* of thy God; he shall be holy unto thee," and the reason is given, "for, or because, I the Lord which sanctify you, am holy[4]." The sins of the church of Jerusalem are enumerated by Jeremiah; and among them stands prominent the dishonour offered to God's representatives the priests, for which "the anger of the Lord hath divided them; He will no more regard them: they *respected not* the persons of the priests, they favoured not the elders[5]."

But the honour due to the evangelical priesthood is not anything less than that which was put by God himself upon the Jewish priesthood. Christ made Christian priests his representatives and ambassadors, and as such conferred on them the power officially of forgiving and retaining sins, and He called them no longer servants but friends and brethren[6]. He declared that whosoever should despise His priests should be held as despising and rejecting himself, and that in the day of judgment it will be more tolerable for Sodom and Gomorrah than for such[7] as despised and insulted His priests in their official capacity.

Again, the apostles who were divinely inspired to communicate to us the whole council of God, magnify their office, and call themselves ambassadors, workers together with Christ, labourers together with God, kings and priests unto God and the glory of Christ[8]. St. Paul calls them ministers and stewards of the mysteries of God; who having reconciled us to Himself through Christ, hath committed to them power to

[4] Levit. xxi. 8. [5] Lam. iv. 16.
[6] Matt. xviii. 18; xxviii. 10; John xv. 14; xx. 17, 21–23.
[7] Matt. x. 15, 40; Luke x. 16.
[8] 2 Cor. v. 20; vi. 1; 1 Cor. iii. 9; 2 Cor. viii. 23.

carry on this work of reconciliation till the end of the world[9]. He also commands us to acknowledge their office and to esteem the men themselves very highly for their work's sake, which is God's work of reconciliation; and therefore those who despise them despise not man but God himself, who has given unto us His Holy Spirit[10]. God has given them the spirit, not of *fear* but of *power;* and with the power of our Lord Jesus Christ, they are enabled to deliver such as are grievous and unrepentant unto Satan for the destruction of the flesh, that their spirit may be saved in the day of the Lord[1]. They are a sweet savour of Christ, of life unto life in those that are saved; but of death unto death in those that perish in their sins, among which that of despising the priestly office is one.

THEY HAVE universally received the title of *reverend*, because holy and reverend is the name of Him whom they serve and represent[2]. St. Ignatius says in his epistle to the Ephesians that the presbytery or priesthood is worthy of God, and fitted as exactly to the bishop as the strings to the harp. He says to the Magnesians that the presbyters or priests preside in the place of the council of the apostles. He admonishes the Trallians to be subject to their priests as to the apostles of Jesus Christ our hope, to reverence the priests as the Sanhedrim of God and the college of the apostles. To the church of Smyrna he writes, "Follow the presbytery or priesthood as the apostles." "I salute your venerable presbytery." And to Polycarp, the bishop of that city, he writes, "My soul be security for them that submit to their bishop with their presbyters and deacons: and may my portion be together with theirs in God."

NO MAN is allowed to take on himself the honour of the priestly office, except he be called as was Aaron. God placed Moses in authority, and commanded him to call and anoint Aaron to his office. And He again called and anointed Christ after His baptism in Jordan, and committed the whole Church to His charge as its Head. Christ again committed the whole Church to His apostles, with power to ordain other apostles, and these again a succession of apostles or bishops as they are

[9] 1 Cor. iv. 1; 2 Cor. v. 18, 19. [10] 1 Thess. iv. 8; v. 18.
[1] 1 Cor. v. 4, 5; 2 Tim. i. 7. [2] Ps. cxi. 9.

now called, till the end of the world. Well, there is no one disputes the fact that Aaron's calling and consecration was to the office of a priest, to offer sacrifices for sin. As St. Paul undoubtedly makes Aaron's calling, consecration, and office, the pattern for the calling, consecration, and office of the Christian ministry, it must follow that as he was a priest, so the ministers of the Christian church are also PRIESTS. Whilst Christ lived upon earth, He appeared in the form of a servant; but by His mighty resurrection and glorious ascension He is called a PRIEST *for ever*, according to the similitude of Melchisedec. He is an all-powerful and eternal priest to offer sacrifice for His people. Melchisedec's sacrifice consisted of bread and wine; so does the Christian sacrifice, and the Christian priest is ordained to offer it continually till the end of the world, in commemoration of that all-sufficient sacrifice which Christ both as priest and victim, offered at his last passover. As the sacrifice of the paschal lamb was typical of the grand sacrifice on the Cross; even so the bread and the wine are commemorative of it.

THE COMMISSIONS which our Lord gave to the twelve apostles and to the seventy disciples are very similar. Neither were to take scrip or purse, both were to declare that the kingdom of God was at hand, and to heal the sick; but the apostles alone were commissioned to cast out devils. To the apostles alone at Christ's ascension was given power and authority to ordain others; and accordingly among their first acts was the appointment of Matthias to the bishoprick which Judas had vacated. Matthias is supposed to have been one of the seventy, on good grounds, for St. Peter said he had "companied" with the apostles, that is, had exercised that ministry which Christ had conferred on the disciples. It is reasonable, therefore, to conclude that the seventy acted in the capacity of priests, presbyters, or elders in subordination to the apostles, who were, without all doubt, the supreme governors of the church. They are also called *elders* and *prophets*. We read that the apostles Barnabas and Paul carried up the collections of the laity of Antioch and delivered them for distribution to the elders or priests of Jerusalem[s]. During the special mission

[s] Acts xi. 30.

on which the apostles Barnabas and Paul were sent through the lesser Asia, they ordained elders or presbyters in every city. And when the same judaizing Christians had caused dissensions in the church of Antioch these two apostles went to Jerusalem, when a council was held consisting of the apostles and the presbyters or priests of that city. St. Paul called the presbyters or elders of Ephesus to attend him at Miletus, to whom he delivered a solemn charge, declaring that the Holy Ghost had made them overseers over their respective flocks to feed the church of God[4]. When St. Paul and his company visited St. James at Jerusalem, "all the elders" of that city "were present[5]."

In some of the epistles St. Paul salutes them as brethren, whilst in others he calls them elders, presbyters, and bishops. He addresses his epistle to the church of Philippi to the "bishops and deacons," that is, the priests or elders and deacons: and in his concluding salutation he includes the brethren that were with him, which can only mean the priests that were in his company. He addresses his epistle to the saints or laity, and to his "faithful brethren in Christ which are at Colosse;" brethren here must mean the clergy of that city; and likewise in the two epistles to the church of Thessalonica, where he requests the brethren to pray for himself and the other two apostles, Silvanus and Timothy, in whose joint names the epistles are written. In the first epistle to Timothy, he describes the qualifications that are required in a bishop, which word is there put for priest or the second order of the Christian ministry. St. Paul informs us that he planted Titus in the island of Crete as its supreme governor, with instructions to ordain elders, priests, presbyters or bishops, in all the cities of that island. He then proceeds to point out to him the same qualifications for the office that he had stated to Timothy.

The Christian priesthood is clearly revealed in the epistle to the Hebrews, where the author says: "If, therefore, perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that *another priest* should arise after the order of Melchisedec,

[4] Acts xx. 17–28. [5] Acts xxi. 18.

and not be called after the order of Aaron? For the *priesthood* being changed there is made of necessity a change also of the law. . . . after the similitude of Melchisedec there ariseth another *priest*. . . . For those [the Jewish] priests were made without an oath; but this [the Christian priesthood] with an oath by Him that said unto Him, The Lord sware and will not repent, thou art a priest for ever, after the order of Melchisedec[6]." When Christians fall into sickness, St. James exhorts them to send for the elders or priests for the benefit of their prayers, not only that the means used for their recovery may be effectual; but that they may receive absolution from their sins. St. Peter styles himself an elder or presbyter, having been such before he received the apostolic grace, and because that office comprehends all the inferior offices. In that character and with great humility he exhorts the priests that were among the various Christian bodies whom he addressed, to feed the flock of God, over whom the Holy Ghost had made them overseers.

It has been objected to the word *priest* that it savours of popery; but it is always used in the rubrics and in all the versicles of the daily services of our church. The office of a priest is to offer sacrifice; and St. Peter says, "Ye also as lively stones are built up a spiritual house, an holy temple *to offer up* spiritual *sacrifices* acceptable to God by Jesus Christ[7]." The gospel priesthood offer the unbloody sacrifice, as it was anciently called, or the commemoration of the sacrifice of Christ; which as really and as truly figures forth His death as the bloody sacrifices under the law *prefigured* or typified it. The author of the epistle to the Hebrews says that "every highpriest taken from among men is ordained for men in things pertaining to God, that he may *offer* both gifts and *sacrifices* for sin[8]." Speaking prophetically of the gospel ministry, Isaiah says: "I will gather all nations and tongues. . . . and I will also take of them for *priests* and for Levites, saith the Lord[9]." And Peter says the Christian Church has a "royal priesthood," and St. John that God hath made the Christian ministry "kings and priests unto God[10]."

[6] Heb. vii. 11—17. [7] 1 Pet. ii. 5. [8] Heb. v. 1.
[9] Isaiah lxvi. 18—21. [10] 1 Pet. ii. 9; Rev. i. 6.

BEFORE THE DEATH of Christ the Levitical priesthood was only a type of our great Highpriest Jesus Christ; and the temple service consisted of figures, shadows, and typical sacrifices. But when He declared upon the cross, "*it is finished*," and the veil of the temple was rent in twain from the top to the bottom, He had fulfilled all that these figures, shadows, and sacrifices signified. He not only abolished them, but as sovereign lord of the Church, He removed the typical priesthood of Levi to Himself, in the regal tribe of Judah, according to the order of Melchisedec; and so relieved His church from the ceremonial law, which was typical of that one spotless sacrifice which He offered on the cross, which sanctifies and purges the consciences of the faithful from *dead* works to serve the living God[1]. As there ever was from Adam a church, so was there a ministry or priesthood whose province it was to preach the word, to administer the sacraments, and to exercise the authority of ecclesiastical government. Although the ceremonial part of the ancient priesthood was abolished by Christ's death; yet the above three provisions were not abolished but only translated to the evangelical priesthood, as they are now flourishing in full vigour in the church of England.

NOW THE PRIESTS of the church of England are taken or separated from men in the same solemn manner as Aaron and his sons were, and by the same divine authority, to minister unto the Lord in the priestly or sacerdotal office. They are ordained *for* men, in the things pertaining unto God; they stand in the presence of God to perform divine offices, to minister in His holy worship for the benefit of the people, and to make reconciliation for their sins. They are God's representatives or ambassadors; they are mediators or intercessors to God for men. They speak to the people in God's name; and they address God in the people's name as their procurators or representatives, and offer up their prayers and sacrifices to God. They are specially appointed by Him to interpret His laws, "rightly to divide the word of truth," and to bring out of the sacred storehouse of His word, "things new and old." Therefore the clergy of the church of England are really and

[1] Heb. vii. 12; ix. 14; x. 10.

truly proper priests, because they are taken from among men and ordained for them in sacred things which pertain unto God; and because they offer the commemorative sacrifice of the mystical body and blood of Christ. Also because they are ministers of the original Melchisedec in his priestly kingdom upon earth, who was made a priest by the Father with an oath. Christian priests were invested by Christ with His representative powers of prophet, priest, and king, as His ministers, stewards, or ambassadors, to intreat us to be reconciled to God.

ON THE PROPER LESSONS.

THE OBJECTIONS urged against some of the Proper Lessons appointed by the Church have assumed various shapes. The puritans of old objected altogether to the practice of reading the Scriptures in church; "Reading," they said, "is not feeding." Most commonly however the objection is applied to the general character of the selection, as deficient in judgment, or wanting in edification, or to particular chapters as not being suitable to be read in a mixed congregation. The Commissioners appointed in 1689 to review the Liturgy would have brought this feeling to bear upon our course of Lessons, if their work had not been providentially cut short by the firmness of the Lower House of Convocation. They proposed that the Apocryphal Lessons, and those of the Old Testament, "*which are too natural,*" should be thrown out, and others appointed in their stead by a new calendar. Every thing proposed by these Commissioners was false and superficial; but their principles are re-echoed by superficial people at this day. Nothing is more common than to hear observations about the awkwardness and unpleasantness of some chapters, and the want of edification in others. They are said to be *too natural;* and many clergymen give a practical proof of their acquiescence in such remarks, by changing the prescribed lesson, by omitting certain passages, or by altering some modes of expression. This system has the appearance of impropriety, to say the least, inasmuch as it is a deviation from the rule—a preference of individual feeling, or of private opinion, in a case where no discretion has been allowed. So far the effect is bad, having a tendency to lessen the

reverence due to the wisdom of the Church, in the mind of the clergyman who makes the change, as well as of the congregation who notice its being made. It may be very true that some chapters *are* unpleasant, painful to read or to hear. The unpleasantness is owing in some instances to translation, (*e.g.* 2 Kings ix. 8,) but in many more to the subject of the narrative itself. It is always unpleasant to hear of human sinfulness in all its grossness and criminality. We do not like to hear certain vices described in the undisguised manner of holy scripture, though we are quite conscious that they are still prevalent among men,—that at least the evil propensities which led to them, are still existing in our nature, so that they may at any time resume their empire. It is this very consciousness,—this inward sense of shame, marking our participation in the guiltiness of fallen man, who hid himself from the presence of the Lord "because he was naked;" it is *this* that makes the recital of some Scripture narratives painful to us. In higher and holier natures, the actings of human crime would produce, perhaps, no other emotions than those of grieved charity, but man must look upon the doings of his fellow-man with a shrinking painfulness as things common to his nature, as the development of principles, which human nature *has* exhibited, and which it *may* still exhibit when left to itself. This will account for the feeling with which certain recitals are listened to. It will not surely be necessary to account for their being found in the sacred page. To ask why the Bible contains such distressing narrations, is the same as to ask why it describes human nature *as it is*,—why, in giving a detail of man's sinfulness, it does not soften everything harsh, and withhold everything revolting—why, in fact, it does not present an *ideal* picture instead of the reality? To suppress those instances of criminality would *not* be to display the agency of sin in the world; to soften the harshness of their features; to express in pleasing words that which ought to be for ever detestable, would be to place human nature in a false point of view, to excite sympathy, perhaps as we see ordinary history often does excite sympathy for crime, and make it appear less repulsive, less hateful than it ought always to be esteemed. The sacred history does not consult a fastidious taste. It never puts sweet for bitter, nor ever disguises wickedness under a false colouring, but describes

sin in all the intenseness of its deformity, that men may turn away their eyes in loathing from an object so repugnant to every better feeling of the heart[1].

But why are narratives, confessedly painful, selected for public recital in the Church? For the same reason certainly, that they appear in the sacred history itself; as matter of warning and admonition. Such things *have* been. Are we *sure* that they exist no longer? Is there nothing *like* them now? If the same propensities remain, if the same sins, or sins resembling them, be still prevalent, is it not well we should see how vile they are, how detestable, and how they have been punished in times past? But who *could* denounce them? Some sins are protected by their very turpitude from direct condemnation in the discourses of any uninspired preacher. It should be felt as a relief, when God Himself steps in, as it were, to reveal and denounce the real character of sin, which "vain words" often misrepresent or palliate. This is done by the terms of the scripture narratives, or by the combination in which they appear in our service; and occurring as parts of a series arranged by authority, with forethought and deliberation, they do not come upon us by surprise nor with any suspicion of peculiar meaning, but under a sanction which will command attention without incurring responsibility. Look for instance at Genesis xxxiv. which is one of the *unpleasant* chapters, and consider whether it may not be useful as a warning—whether it does not indicate one source of moral danger, which still produces an abundant harvest of corruption—whether the incidents of the story do not, in fact, correspond exactly to what is, and always will be, the result of an unguarded intercourse with the world; and would not a reference to that story give point and emphasis to the preacher's exhortation against such criminal associations? A reference is meant of course, not studiously sought for, not appearing to occur spontaneously, but in a manner forced upon one by the chapter having been read at the very time, and so rendering any minute observation quite unnecessary. Look at it again as illustrating other admonitions, "he that loveth mischief, it shall come unto him"; "go not in the way of evil men"; "lead us not into temptation," &c. It is

[1] See Bampton Lectures by the Rev. John Miller, Lect. iv.

an instance of *seeking* temptation, of *exposing* one's self to danger without necessity. To the baptized christian it is an example of following the pomps and vanities of the world, and a warning of the peril he will incur by so doing. This will not render the story less painful, but it will show how natural it is, how suitable the lesson it gives to *existing* circumstances, and how necessary that it should not be forgotten, and let any one consider whether in this view, it does not tend to edification. This however is not the only view; it should be considered in its relation to other parts of the service of that particular day—the second Sunday in Lent—when it is read. View it then in connexion with the Collect, and it indicates one sort of "adversity" which may assault and hurt both body and soul: or with the Epistle, and it offers a practical illustration of almost every sentence in it; or with the Morning Lesson, and it shows how the "poisoned chalice" was returned to the lips of Jacob, confirming by that instance of retribution, the truth of what St. Paul says in the epistle, that "the Lord is the Avenger of all that go beyond and defraud their brethren in any matter," just as the story itself records the vengeance that overtook the mutual attempt to overreach made by the Shechemites and the son of Israel. Is there nothing in all this profitable for a reproof, for correction, &c? Nothing tending to "godly edifying?" Nothing to make us pause before we wish for an alteration in the order of our lessons? And then consider the *time* (*Lent*) when this distressing history is read, and see whether the lessons deduced from it do not harmonize with the train of thought which that season awakens, whether they are not calculated to carry on the purposes of it by rousing men to an apprehension of the sinfulness of certain actions which may be lightly thought of, and by exposing the dangers with which all will have to contend, who would walk in "sanctification" before God. This induction of particulars has been somewhat tedious, but it occurred as the best mode of illustrating the grounds on which we think that the course of our Proper Lessons, *as it is*, may not only be defended but shown to have a much deeper wisdom, and a closer adaptation to the unchanging necessities of man's moral nature, than we generally see or are perhaps willing to allow. The instance has been selected as combining two sorts of objection, unpleasantness and want of edification, the former

inseparable from the character of the narrative, the latter susceptible of removal on the principle here partially developed. The same principle may be applied through the whole of our annual courses, and it will be found that there is not a lesson, throughout the year which may not be accounted for by its application and shown to be both appropriate and edifying.

As YET WE have said nothing of our lessons *as a series*, though they are quite capable of being so considered, and in fact seem naturally to present themselves as such. The writer of an admirable tract takes this as the leading principle of selection, the series keeping to the course of the history, and at the same time coinciding with the subjects of thought peculiar to the several seasons of the christian year. It may be very true that there are some chapters less edifying than others when taken by themselves which yet add more to the general effect of the series than any other selection that could be made. Take as an instance Gen. xxxix., which introduces the history of Joseph, and serves at once to carry on the narrative of God's dealings and to maintain the tone of warning and admonition which befits the particular *time*. If it had been intended merely to make us acquainted with the fact of Joseph's having been sold into Egypt, another chapter would have better suited that purpose, and would perhaps have been selected, as it has in fact been selected by the American church, though at a different part of the year; but no other selection could have offered us the same degree of warning and instruction in harmony with the *time*, and the thoughts which the circumstances of that time suggest. It occurs in the regular course of the history as a contrast to the example noticed above, showing us the necessity of flying from temptation when we can, and the advantage of meeting it when it is unavoidable with a steadfast trust in God and an awful reverence for His holy will. It thus accomplishes the twofold purpose which is supposed to be contemplated in our lessons, continuing the history of God's dispensations and suggesting topics of admonition, rising out of the events and characters there described, and corresponding in their tone to the special objects of the various seasons at which they are recited in the church. It will be found perhaps upon consideration in every case, where change is thought desirable, that no material deviation from our present order can be made without disturbing

that harmony, and breaking up the continuity of the entire series. The American Liturgy, which has almost inverted the course of the lessons, may be regarded perhaps as a specimen of the alterations that would very likely be made among ourselves, if the hand of innovation were permitted to touch our ritual; the change that has been there effected is any thing but satisfactory. It is often impossible to find any points of coincidence between the lessons and the other parts of their service; sometimes there is even a want of adaptation to the particular eason. Nothing is more striking than our transition on Septuagesima Sunday, from the elevated strains of prophecy to the melancholy records of Genesis, nothing more suitable to the marked change which then takes place in the whole tone and character of our service, a change purposely introduced, it would seem, both to suggest and to answer the question, "What *need* of this great mystery, 'God manifest in the flesh' which has hitherto been the subject of our contemplation?" Most impressively is the answer given in the recital of man's fall; and the subsequent history of human sinfulness in the world. All this impressiveness is lost in the American book by the continuous reading of the prophets all through one-half the year, with a single and somewhat violent interruption at Easter by the interposition of Exod. xii., divided into two portions for the service of the Festival; most appropriate certainly to the day, but coming as it does without any connexion with the past and the future, it wants that coherence with the series, which makes it, according to our order, but the completion of a train of thought previously began.

The American selection from the historical books was obviously designed to be a series, following the course of the narrative, though the points of connexion are sometimes not judiciously chosen, while a stronger objection lies against it in the period of the year at which the series begins, *viz.*, Trinity Sunday; so that the introduction of sin into the world, and its subsequent agency among men, are severed in our contemplations, from the scheme of redemption as well as from the penitential discipline of Lent, which has been rendered necessary to us individually by that very sinfulness of which an account is given in the early portion of Sacred History. The same mistaken arrangement tends, in a great measure, to obscure

one important view of the Old Testament history. It fails to bring forward with sufficient distinctness its typical and spiritual meaning, on which depends almost the whole of its usefulness as far as Christians are concerned. How strikingly for instance, does the deliverance of the Israelites from Egypt correspond to the deliverance of the human race from the bondage of the spiritual Pharaoh, "the strong man armed;" therefore does the history coincide in *our* system with the celebration of the Christian redemption. But what connexion is there between it and the purposes of the Trinity season, which was designed to mark out the course of human trial under all the advantages of the Gospel, corresponding but too nearly in its result to the conduct of the chosen people after their establishment in Canaan,—resisting God's gracious teaching by Moses and the prophets, and falling by repeated defections into ultimate apostacy? How much better does our system adapt itself to the different seasons of the spiritual year! Nothing seems to be out of place; the series moves on with the most beautiful harmony, and the combinations in which the different passages in scripture are presented, are often singularly impressive. There may perhaps be a greater apparent simplicity in the American mode of scriptural reading; but upon the whole, it would seem to have been formed upon much narrower views both of the usefulness of Scripture and of the peculiar scope and tendency of the Church's annual course; more, in short, upon "the spirit of the age," and the every day notions of edification. It is not intended certainly to represent our own system as perfect; it is no doubt susceptible of improvement. If any member of the Church would seriously study it with the assistance of Bishop Jolly's admirable work on the "Sunday Services," and if it were followed up in the teaching of the clergy, there would be little room to complain of any portion of it as unedifying. It would be found exceedingly "profitable for doctrine, for reproof, for correction, for instruction in righteousness."

C.

[*To be continued.*]

It were happy if all States, Christian especially, were at unity in themselves, and not with their neighbours.—*Laud.*

TRADITION.

ALL THE DOCTRINES of Christianity have come to us by tradition, as they were delivered to the primitive Church; and the Holy Scriptures are *written* traditions. The subject of tradition concerns either doctrines, opinions, rites, ceremonies, or things belonging to order. Every tradition infers some author; and its authority is derived from the credit of him from whom it proceeds. Christ's authority is the highest, and whatsoever proceeds from Him ought to be received with absolute submission. Whatsoever was delivered by the apostles has His authority, because they were divinely inspired and guided by the Holy Spirit unto all truth, and endowed with the power of working miracles, in order to attest their doctrine. Those things which have been taught and handed down by the Church universal, have the same authority which the Church has, and which has been declared to be "the pillar and ground of the truth." The episcopal government of the Church is one of those traditions originating with Christ, executed and taught by the apostles, and descending in every age of the Church since, and in every country where Christianity has found admission. Infant baptism is another tradition which has universally been practised. This tradition originated with Christ. He did not specify infants, but only "every creature," which includes infants as well as adults. The change of the sabbath into the Christian Lord's-day, or Sunday, is also a tradition originating with the apostles, if not with our Lord Himself; but there is no express command for the change. Our Lord rose from the grave on the first day of the week; and His different meetings with His apostles shortly after His resurrection, were always on the first day of the week. Whether or not He had given His apostles any instructions on this point we are not informed; but they always did assembl for divine offices on the first day of the week. Yet they have left no directions on record, but they must have orally taught their followers to observe the day of our Lord's resurrection; because wherever the Christian religion has been taught, the Sunday and not the Sabbath has been observed.

WHEN THE lawful governors of particular or of national churches establish the observation of rites and ceremonies

which are not contrary to God's word, the people are bound to obey them. For although a rite or a ceremony may be of itself an indifferent thing; yet when it is appointed by lawful authority it is no longer indifferent; but becomes obligatory on the conscience. We owe this obedience and reverence to that authority which is derived from God, who has commanded us "to obey them that have the rule over us, and to submit ourselves." But if that which is taught by any private person be contrary to the current sense of the Church, it is not entitled to be considered a Catholic tradition, but merely the private opinion of that person. The authority of the doctrines which are contained in Holy Scripture does not depend upon their having been written; but because they came from God. All the doctrines contained in the book of God were taught to the Church long before they were written. It is enough that Christ taught and authorized the apostles to teach the Scripture doctrines; it is our duty to believe and to obey. And that we may be certain that He did teach them, we must resort to the *evidence*, the *current sense* of the whole Church in all ages. From her evidence, and her teaching, every Christian sincerely seeking the truth may distinguish those traditions which ought to be received and obeyed from those that set aside the commandments of God. We will now specify some traditions which the Church has maintained in all its different states, whether Patriarchal, Mosaical, or Christian.

The Patriarchal Church was entirely taught by tradition: for which the great age to which the patriarchs lived was admirably fitted. Adam lived nine hundred and thirty years, and preached righteousness to *eight* generations. Lamech, the eighth from Adam, was fifty-six years old before his great ancestor's death, and consequently he must have had frequent intercourse with him, and have heard from his own lips the account of Creation, the sanctification of the Sabbath, the Fall, and the promise of a Redeemer, of immortality in the life to come, and of the promise of reward for holiness, and the threat of punishment for unrepented sin. In those days many revelations were made to Adam, which have not been recorded by Moses, because they were all embodied in the institutions of the whole world, and of his own civil and religious rites and customs, and were visible to the eye. The antediluvian worthies could not have

"died in faith," unless the objects of faith had been revealed to them. They, however, saw by the eye of faith, the promises of God afar off, and were as surely persuaded that all mankind should be redeemed by the Lamb of God in the fulness of time, as the Christian Church believes that all that have proceeded from the loins of Adam have been redeemed by the blood of God shed on the cross. God the Son revealed to them that the immortality which they had lost in the first Adam, would be restored through Himself, their Redeemer, the second Adam; and they were taught to consider themselves "as strangers and pilgrims upon earth." Enoch, the seventh from Adam, is described by St. Jude as an authorized teacher of this doctrine. He "prophesied of these, saying, Behold the Lord cometh, with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them, of their ungodly deeds, which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." We are informed by St. Paul that Jannes and Jambres withstood Moses by resisting the truth; and the inference is that they were men of corrupt minds, reprobate concerning the faith. These things were known to the Apostles, by the tradition of the Patriarchal Church which had been preserved and transmitted by the Jewish Church, or the body of Moses; for they are nowhere recorded in Scripture.

LAMECH LIVED till within five years of the flood, at which time his son Noah was six hundred years old, whom he had instructed in every point of revealed religion. Noah is called a preacher of righteousness, he "was a just man, and perfect [or upright] in his generations, and Noah walked with God;" so much so that he has God's own attestation of his perfect righteousness—"Though those three men, *Noah*, Daniel, and Job were in it, *as I live*, saith the Lord, they should deliver but their own souls, they shall deliver neither sons nor daughters," from the pestilence and famine with which he then threatened a guilty and an ungrateful nation. The patriarchs, from Adam to Noah, preserved and transmitted the knowledge of the true God and of revealed religion with great care, by tradition or oral teaching. After the flood, Noah taught his family the same revealed truths that he himself had derived from Adam. God entered into a new covenant with him, confirmed the old

institutions, and promised "that all flesh should perish no more by a flood;" and "while the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease." Noah lived 350 years after the flood, and taught his second son Shem all that he himself had derived from revelation and tradition. Eber, or Heber, (from whom the descendants of Jacob were called Hebrews,) was the great grandson of Seth through Arphaxad and Salah, and without doubt had personal intercourse with Noah. Heber died at the shortened age of 464. Abraham was the sixth from Heber, through Peleg, Rew, Serug, Nahor, and Terah; and, consequently, he conversed with Heber, who survived Abraham 64 years. The lives of men were now being gradually shortened, till, in the time of Moses, they came to the allotted period of threescore years and ten. Abraham, therefore, was removed only by three degrees from having had personal intercourse with Adam, through Lamech, Noah, and Heber. He was, therefore, fully acquainted with all the truths of revealed religion; and he taught them and the covenant, together with the farther revelations which God was pleased to make to him.

ABRAHAM WAS selected and declared to be the friend of God, the example and pattern of men, and the father of the faithful in all subsequent ages. God frequently communicated His will to him, made a new covenant with him, which was confirmed by the ceremonial seal of circumcision, and subjugated his faith to various and severe trials. He taught his children and his household after him, by divine command, all the truths which had come to him both by tradition and by revelation. Abraham was 160 years old when his grandson Jacob was born; so that he had the opportunity of teaching him for fifteen years before he "gave up the ghost, and died in a good old age, an old man and full of years," at the age of "an hundred threescore and fifteen years." Jacob was forty-nine years old at the death of Heber, who conversed with Noah. Amram, the father of Moses, was the grandson of Levi, one of the sons of Jacob, and it is said that he was born thirty-two years before his grandfather's death.

ALL THE TRADITIONS, therefore, of revealed religion, and of the history of the creation, the fall of man, and of his restitution by Christ, came to Moses from Adam through a distinct

and lineal descent by Lamech, Noah, Heber, Abraham, Jacob, and Levi, his own great grandfather. This traditional descent was by a course "so authentic, and so distinctly delineated, by circumstances so detailed, and *by facts* so prominent and notorious, as effectually to prevent the possibility of imposition or of *essential error* during any portion of that period. The leading truths collected and preserved by Moses in the book of Genesis most probably reached him in the manner now indicated; and the descendants of Abraham, Isaac, and Jacob, who were then a numerous people, and for whose deliverance he was sent into Egypt, in effect bear evidence to that portion of his narrative, of which the leading facts were familiar to the heads of their tribes, and were by no means new to the people at large."

When the Passover was instituted as an ordinance for ever, Moses commanded the Israelites to preserve a traditional account of it, and of their bondage in Egypt, and to transmit it orally to posterity. "And it shall come to pass when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses." "And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt." "And it shall be, when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the Lord brought us out from Egypt, from the house of bondage[1]." Again, a command was given to preserve a tradition of their former history, of the creation, the flood, and the division of the nations, and of their own separation to be the Lord's portion. "Remember the days of old, consider the years of many generations; ask thy father, and he will show thee; thy elders, and they will tell thee[2]." On another occasion, after the miraculous passage of the Jordan on dry land, Joshua also gave command to preserve a tradition of it, and to hand it down from father to son, by the visible mark of twelve stones. "That this may be a sign among you, that when your children ask their fathers in time

[1] Exod xii. 26, 27; xiii. 8, 14. [2] Deut. xxxii. 7.

to come, saying, What mean ye by these stones? then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial to the children of Israel for ever[3]." The whole of the seventy-eighth Psalm is traditionary; "That the generations to come might know them, even the children that should be born, who should arise and declare them to their children."

THE APOSTLES also speak of tradition in a good sense, to preserve the Christian doctrines, rites, and customs, which they had taught them both before and after their epistles were written. "Therefore, brethren, stand fast, and hold the traditions [doctrines] which ye have been taught, whether by word, or our epistle[4]." Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us[5]." But there may be bad as well as good traditions, and the numerous bad traditions in the Church of Rome have, unfortunately, put the word into bad odour among Protestants. Our Saviour referred to tradition in a bad sense, and reproved the Pharisees for having established and taught wrong traditions, which it would appear that He had forbidden his disciples to observe. The Scribes and Pharisees asked Christ, "Why do thy disciples *transgress* the tradition of the elders? for they wash not their hands when they eat bread. But He answered and said unto them, Why do ye also transgress the commandment of God by *your tradition?*" "And He said unto them, Full well ye *reject* the commandment of God, that ye may keep *your own* tradition;" for by their own tradition they had made the word of God void, or of none effect[6]. For the observance of these pharisaical traditions before his conversion, St. Paul blamed himself much; for he had been "more exceedingly zealous of the traditions of his fathers" than of the commandments of God. He exhorted the Colossian Church to "beware lest any man spoil them through" heathen "philosophy," or the "vain conceits" of Jewish ceremonial observances, "after the tradition

[3] Joshua iv. 6, 7. [4] 2 Thess. ii. 15.
[5] 2 Thess. iii. 6. [6] Matth. xv. 2; Mark vii. 9—13.

of men, after the rudiments" or elements "of the world, and not after Christ," and His doctrines or traditions[7]. St. Peter also reminds the lambs of Christ's flock that they were not redeemed by their own "*vain* conversation received by tradition from their [pharisaical] fathers, but by the precious blood of Christ[8]."

The Church of England rejects those traditions which cannot be reconciled with St. Vincent's rule of that which has been *always* received, in *every place*, and by all Churches, that is, universal tradition. The Church of Rome dare not bring many of her traditions to this test; such, for instance, as that of denying the cup to the laity, nor the supremacy of the pope, which is the chief pivot of popery. By the first article of the Trent Creed, the Church of Rome professes "steadfastly [to] admit and embrace apostolical and ecclesiastical traditions, and the rest of the observances and constitutions of the same Church." And in the decree concerning the Canonical Scriptures, she "receives and venerates with *the same affection and reverence*, all the books, both of the Old and New Testament, since one God is the author of both, and also *traditions themselves*, relating both to faith and morals, and which have been, as it were, orally declared either by Christ or by the Holy Spirit, and preserved by continual succession in the Catholic Church[9]." Amongst the canonical books of Scripture, she enumerates all the books of the Apocrypha, although Christ himself omitted them from His declaration of what is Scripture, although the Jewish Church never admitted, and although Maccabeus in one of the books apologises for the execution of his work in words that would be blasphemy if they were applied to the Holy Ghost, by whose inspiration holy men wrote the Scriptures: "If I have done well, and as is fitting the story, it is that which I desired; *but if slenderly and meanly, it is that I could attain unto*[10]." Notwithstanding this disclaimer, the Trent Council declares that "if any one shall not receive these same books entire, *with all their parts*, as they are wont to be read in the Catholic Church, and in the old Latin vulgate edition, *for sacred and canonical*, and shall knowingly and intentionally

[7] 2 Thess. ii. 15. [8] 1 Ep. i. 18, 19.
[9] Trent Sess. iv., A.D. 1546; Perceval's Rom. Schism.
[10] 2 Maccabees xv. 38.

despise the traditions aforesaid, *let him be* ACCURSED." So that they have actually laid their curse upon the Lord of Glory.

ONE OF THE REASONS that may have influenced the Trent Council to recognise the Apocrypha as canonical Scripture, is because they attempt to prove the existence of purgatory from the books of the Maccabees. But by exalting her own vain traditions, and depriving her people of the use of the inspired word of God, Rome has practically made the Scriptures of "none effect." But St. Paul commands Timothy, and so the whole Church of Christ, to "refuse," or to avoid, "*profane and old wives' fables.*" Many of Rome's traditions are *old wives' fables;* which have been invented for no other purpose than to acquire and preserve power over her people, and to extract money out of their pockets; for she is fully as greedy as she is godly.

HAVING now shown that the patriarchal, as well as the early Christian Church was altogether taught by tradition from father to son, from our common parent to Moses, who committed God's laws to writing, and from him to the apostles, we will now show what some of those traditions were, and that they exist in all the earth at the present moment in full vigour. Besides those doctrines already mentioned, we find the six following *marks* of revelation distinctly established in every nation on the face of the earth *from the beginning;* and it is impossible that they could have arisen from chance or from accident. They must, therefore, have proceeded *from the revealed will of God.*

1. *Fatherly, patriarchal,* or *kingly* government.
2. *Marriage.*
3. *The right of primogeniture.*
4. The worship of God by *animal sacrifices.*
5. *The priesthood.*
6. *Tythes.*

ALL THESE SIX points have flourished throughout the whole earth, without a solitary exception, from the rising up of the sun even to the going down thereof, and in every age of the world. All these marks of revelation are to be traced with more or less distinctness according to the state of civilization, in every country, from polished Greece and Rome, to the deserts of the barbarian Scythia and Africa, and in the trackless

forests of America. The heathen mythology was merely the *corruption* of divine revelation, which we have seen was *delivered* to Adam by his Creator; and which he taught to his children and subjects. In the same way the Church of Rome has corrupted the *written* and other traditions of the Christian Church, and like the heathen, they worship the creature as well as the CREATOR. Noah, the sovereign of a new world, carried down and taught the same traditions to his family and his subjects; and when his descendants were separated into distinct families or kingdoms, they carried the traditional knowledge of revelation, which he had taught them, along with them. The more they increased and multiplied, the more they departed from the worship of the true God; nevertheless, they adored and served their false gods with the *same kind of worship* as they had been taught to give to the Creator of heaven and earth. In our subsequent numbers, evidence shall be offered of the institution and the preservation of the above six TRADITIONARY MARKS.

ON CHURCH MUSIC.

IN ORDER TO worship God acceptably we must worship Him in Spirit and in Truth; in soul and body. We must not only *sing* praises unto Him, but also *give* Him thanks, and "honour Him with our substance[1]." We must bring "freewill offerings with a holy worship." David, in the 27th Psalm, says, "Therefore (that is, on account of God's mercies), will I offer in His dwelling an Oblation with great gladness: I will sing and speak praises unto the Lord." This pure worship[2] and devotion to God is especially provided for in her Offertory by the Church of England, as a "witness and keeper of Holy Writ," and as "a pillar and ground of the Truth." She teaches her children "to shew forth God's praise, not only with their lips, but also in their lives, by giving up (offering) themselves (and worldly goods) to His service." She provides her Offertory for *giving* God thanks, and her Offices, especially Matins and Evensong, for *singing* His praise. Her great aim, with respect to these public Services, is, as we gather from the Pre-

[1] Prov. iii. 9. [2] James i. 27.

face to our Book of Common Prayer, to order matters so that in their performance "the heart, spirit, and mind," of the congregation may be edified. She wishes to offer a reasonable service, consonant with the reasoning faculties of all her lay members, and suitable to their capacities.

FOR THAT PORTION of God's worship then, which consists in *singing* His praise, including Confession and Prayer, our Church has provided by assigning to her laity a large portion of all Her services, in which they are to offer conjointly with the Priest[s]. Deeply skilled in the knowledge of the wants and capacities of Her various members and perpetually yearning after whatever is beautiful and attractive in this world, in order that she may lay it at the feet of Her Divine Head and consecrate it to His service, She has provided in Her Book of Common Prayer that all may contribute their appropriate part in the sacrifice of Praise and Thanksgiving. For as in the Oblation or giving thanks, she refuses none of Her children's offerings, not even the widow's mite or the pauper's flower; so likewise she provides that all may contribute in their several capacities to swell the sacrifice of Praise and Sacred Song. She invites all to "sing unto the Lord, and heartily rejoice in the strength of our salvation;" she desires that all things shall "be so read and sung that the congregation may be thereby edified."

HOW IS IT THEN that in practice this part of the service due to God is, like the Offertory, so much neglected? We read that at the Feast of the Dedication of the House which Solomon built to the Lord, "the trumpeters and singers were as one, (or harmonized together,) to make one sound to be heard in praising and thanking the Lord." And the result was answerable, "the glory of the Lord filled the House of God." Alas! the result of our neglect is also answerable to the greatness of our sin—congregations irreverent, listless and small. This state of things has arisen from a neglect of the principles and requirements of the Prayer Book, and must be remedied by a diligent study of and obedience to them. But it may be asked, how are the people to join in the service with "one voice." For an answer to this we may refer to the July number of a very cheap and excellent work, the "Parish Choir." "The real state of

[s] Rev. v. 10.

"the case is, that if a mass of people, speaking together, and "under strong religious impressions, follow the dictates of na- "ture, they will speak in the same time and tone, that is to "say, will chant." Strictly speaking, it would not be properly termed a chant, but a monotone, or an entoning: but the name is of little moment: this practice is the foundation of all jointly-offered Praise. But it is not natural or agreeable at all times to sustain the voice at one unvarying pitch, and hence slight inflections, chiefly at the close of sentences, are introduced, and these constitute a Chant. The Church then in introducing the Chant, with these inflections, keeps in mind the physical fact that the voices of adult men are of a graver character than those of women and children (popularly said by musicians to be in a lower octave), and that some men's voices are graver than those of others, whilst there are a few whose voices range between those of boys and men; and, keeping this in view, she provides for each man in his several vocation, by consecrating to God's service another talent, viz. Harmony (added to Melody); and gives Chanting in *four* parts, in which the Melody, or expression of the sacred song, is chiefly assigned to the Tenor voice, because it is the part ordinarily suited to adult *man*, who ought to be the chief participant in Divine Service. Yet, as in all that relates to the Catholic Church, individual gratification or show ought never to have a permanent place, all the Melody is not confined to this voice, but is divided amongst the several parts, to every man a part, and the great result, the sound "as the voice of many waters[4]," arises from the combined harmony of all the voices or parts; a beautiful type of the oneness of all the various members of Christ's body.

GREAT CARE must be taken in all attempts to improve Church Singing not to lose sight of the great principle in the matter; the providing a way for *the whole* of the congregation joining in the service. This involves on the part of the Clergy, in the present state of musical matters, no slight amount of care and deliberation. Temptations to allure from the true path will offer themselves on either hand, but all must be steadfastly resisted; the actuating principle of the Church must be kept in view; all must be "easy and plain" to the people. All attempts

[4] Rev. xiv. 2.

to restore the Music of the Sanctuary must include the instruction of the great body of the congregation in the Melody in the Tenor part, as prominently as the beautifying and enriching that one leading part by means of the harmony supplied by the Choir, in order that they may individually and collectively, publickly and audibly offer that portion of God's worship which is the "fruit of the lips." One of the most useful and accessible helps to a proper fulfilment of the Church's intention in this branch of Public Worship will be found in the "Parish Choir;" a work so reasonable in price as to be within the reach of every Clergyman, and so excellent in character as to be entitled to their support.

"For what reasonable man does not blush to close the "day without the celebration of Psalms, when even the smallest "birds are wont to accompany the succession of day and night "with devotion and sweet song[5]." C. F. M.

POPISH ANATHEMA.

The following Anathema, copied from the Roman Pontifical of Paul III., Pontifex Maximus, published at Venice, 1543, has this Rubric prefixed to it.

Rubric. *And then the Pontiff[6] sitting with his mitre, pronounces the Anathema aloud: Let no one entice away, from their divine Service, those who have taken the veil of chastity; Let no one take their estate by stealth, but let them possess it in quiet, after this form.*

By the authority of Almighty God, and of his blessed apostles Peter and Paul; we firmly and under pain of Anathema forbid: That no one entice away, from their divine service, these holy virgins here present who have taken the veil of chastity: Let no one take away their estate by stealth; but let them possess it in quiet. But if any one shall presume to meddle with this: cursed be he in the house, and out of the house: cursed be he in the city, and in the field: cursed be he in waking, and in sleeping: cursed be he in eating, and in drinking: cursed be he in walking, and in sitting: cursed be his flesh, and his bones: and may he have no soundness from the

[5] St. Ambrose, *Hexameron, Lib. V.*

[6] The name for the ancient *pagan* chief-priest.

sole of his foot to the crown of his head. May there fall upon him the curse of man, which the Lord threatened by Moses in the Law against the sons of iniquity. "May his name be blotted out of the Book of Life; and may it not be written among the just." May his part and heritage be with Cain; with Dathan and Abiram; with Ananias and Sapphira; with Simon Magus and Judas the traitor; and with those who have said to God: Depart from us, we wish none of your ways. May he perish in the day of judgment; may perpetual fire with the devil and his angels devour him, unless he be renewed and come to amendment. Be it done. Be it done.

Then he says Halleluiah. *Or if there be time for a harangue, &c., even to the Offertory inclusive, viz., all remaining in order on their knees.* Halleluiah. *And*

Praise the Lord, O my soul, I will praise the Lord as long as I live; I will sing to my God while I have my being[7].

To the Editor of the Church Warder.

WELCH NAMES IN THE CHURCH.

THE number of clergymen of the established Church bearing Welch names is so considerable, as at first sight to appear almost incredible. The following list presents fifteen of the very commonest English names (including also Scotch and Irish,) opposed to a similar number exclusively Welch, the numbers of the clergy bearing them being attached to each. Its accuracy may be verified by reference to the Clergy List for 1845, from which it has been abstracted.

Smith	129	Jones	179
Brown, including Browne	98	Williams	156
Thompson	69	Evans	100
Wilson	75	Davies	100
Clark, including Clarke	66	Hughes	68
Hill	61	Morgan	60
Robinson	53	Thomas	54
James	51	Roberts	53
Jackson	49	Edwards	46
Johnson	47	Price	47
Wood	46	Lloyd	48
Walker	41	Lewis	42
Taylor	41	Owen	42
Turner	40	Griffiths	46
Hall	38	Powell	41

[7] De Benedictione et Consecratione Virginum, Pontificale Romanum, Paulo III., Pon. Max. Venetiis apud juntas. M.DXLIII.

It must not, however, be inferred that this preponderance of Welch names holds good to any great extent. The truth is, the Principality has but a small number of family names compared with England, which has imported numerous continental names in recent times, besides those of ancient Saxon, Danish, and Norman origin. Though it must also be apparent that the comparative want of commerce and manufactures induces a large number of educated Welchmen to enter the Church. G. J. F.

Bolton, March 30, 1846.

FASTS AND FESTIVALS IN OCTOBER.

" St. Luke the Evangelist's day is the 18th October. He is said to have been a Syrian and one of the Seventy disciples; and the companion to Cleophas when our Lord joined them on the road to Emmaus. He is " the beloved physician " and " the brother whose praise is in the Gospel throughout all the churches " of St. Paul, at whose desire he wrote his Gospel. He was St. Paul's constant companion and remained with him when others deserted him—" only Luke is with me." He was the Church's historian of the Apostolical Acts. The Collect prays that "by the wholesome medicine of the Gospel delivered by him, all the diseases of our souls may be healed." The Epistle mentions his remaining at Rome with St. Paul; and the Gospel records the ordination of the seventy disciples, of which he himself was one.

First Lesson, Ecclus. li. Job i.
Second Lesson, Luke iv. Gal. iv.
Epistle, 2 Tim. iv. 5. Gospel, St. Luke x. i.

St. Simon and St. Jude are commemorated on the 28th October. The former is called the Canaanite and Zelotes or the Zealot. He was a Jew; but the place of his birth is not mentioned. He preached the gospel with success in Egypt, Cyrene, Mauritania and Lybia. Little is known of his acts or of the manner of his death. The latter was the brother of James, first bishop of Jerusalem; and he was also called " Lebbeus whose surname was Thaddeus." He was of our Lord's kindred, and left a short Epistle behind him. It consists of an exhortation to contend earnestly for *the faith*, not any faith, but that which was *delivered* to the saints: and a caution to mark those that cause divisions in the Christian Church and to avoid them.

First Lesson, Job xxiv. xxv. and xlii.
Second Lesson, St. Luke xiv. Phil. ii.
Epistle, St. Jude i. Gospel, St. John xv. 17.

[*From* Stephen's *Short Account of the Fasts and Festivals of the Church of England*, 1842.]

" The Church of England has never rejected the Communion of the Western, and still less that of the Eastern Church."—*Allies on Schism*, p. 201, London, 1846.

THE CHURCHMAN'S TREASURY.

Jeremy Taylor's Essay,

OF CONTENTEDNESS IN ALL ESTATES AND ACCIDENTS.

VIRTUES and discourses are, like friends, necessary in all fortunes; but those are the best which are friends in our sadnesses, and support us in our sorrows and sad accidents; and in this sense, no man that is virtuous can be friendless; nor hath any man reason to complain of the Divine Providence, or accuse the public disorder of things, or his own infelicity, since God hath appointed one remedy for all the evils in the world, and that is a contented spirit; for this alone makes a man pass through fire, and not be scorched; through seas, and not be drowned; through hunger and nakedness, and want nothing. For since all the evil in the world consists in the disagreeing between the object and the appetite, as when a man hath what he desires not, or desires what he hath not, or desires amiss; he that composes his spirit to the present accident, hath variety of instances for his virtue, but none to trouble him, because his desires enlarge not beyond his present fortune; and a wise man is placed in the variety of chances, like the nave or centre of a wheel, in the midst of all the circumvolutions and changes of posture, without violence or change, save that it turns gently in compliance with its changed parts, and is indifferent which part is up and which is down; for there is some virtue or other to be exercised, whatever happens, either patience or thanksgiving, love or fear, moderation or humility, charity or contentedness; and they are every one of them equally in order to his great end and immortal felicity; and beauty is not made by white or red, by black eyes and a round face, by a straight body and a smooth skin; but by a proportion to the fancy. No rules can make amiability; our minds and apprehensions make that; and so is our felicity; and we may be reconciled to poverty and a low fortune, if we suffer contentedness and the grace of God to make the proportions. For no man is poor that does not think himself so; but if, in a full fortune, with impatience he desires more, he proclaims his wants and his beggarly condition. But because this grace of contentedness was the sum of all the moral philosophy, and a great duty in Christianity, and of most universal use in the whole course of our lives, and the only instrument to ease the burdens of the world and the enmities of sad chances, it will not be amiss to press it by the proper arguments by which God hath bound it upon our spirits, it being fastened by reason and religion, by duty and interest, by necessity and conveniency, by example, and by the proposition of excellent rewards, no less than peace and felicity.

1. CONTENTEDNESS in all estates is a duty of religion; it is the great reasonableness of complying with the Divine Providence, which governs all the world, and hath so ordered us in the adminstration of his great family. He were a strange fool, that should be angry because dogs and sheep need no shoes, and yet himself is full of care to get some. God hath supplied those needs to them by natural provisions, and to thee by an artificial; for he hath given thee reason to learn a trade, or some means to make or buy them, so that it only differs in the manner of our provision; and which had you rather want, shoes or reason? And my patron, that hath given me a farm,

is freer to me than if he gives a loaf ready baked. But, however, all these gifts come from him, and therefore it is fit he should dispense them as he pleases: and if we murmur here, we may, at the next melancholy, be troubled that God did not make us to be angels or stars. For if that, which we are or have, do not content us, we may be troubled for every thing in the world, which is besides our being or our possessions.

God is the master of the scenes; we must not choose which part we shall act; it concerns us only to be careful that we do it well, always saying, "If this please God, let it be as it is:" and we who pray, that God's will may be done in earth, as it is in heaven, must remember, that the angels do whatsoever is commanded them, and go wherever they are sent, and refuse no circumstances: and if their employment be crossed by a higher decree, they sit down in peace, and rejoice in the event; and when the angel of Judea could not prevail in behalf of the people committed to his charge, (Dan. x. 13,) because the angel of Persia opposed it, he only told the story at the command of God, and was as content, and worshipped with as great an ecstasy in his proportion, as the prevailing spirit. Do thou so likewise; keep the station where God hath placed you, and you shall never long for things without, but sit at home feasting upon the Divine Providence and thy own reason, by which we are taught, that it is necessary and reasonable to submit to God.

For is not all the world God's family? Are not we his creatures? Are we not as clay in the hands of the potter? Do we not live upon his meat, and move by his strength, and do our work by his light? Are we any thing, but what we are from him? And shall there be a mutiny among the flocks and herds, because their lord or their shepherd chooses their pastures, and suffers them not to wander into deserts and unknown ways? If we choose, we do it so foolishly, that we cannot like it long, and most commonly not at all: but God, who can do what he pleases, is wise to choose safely for us, affectionate to comply with our needs, and powerful to execute all his wise decrees. Here therefore is the wisdom of the contented man, to let God choose for him: for when we have given up our wills to him, and stand in that station of the battle where our great general hath placed us, our spirits must needs rest, while our conditions have, for their security, the power, the wisdom, and the charity of God.

[*To be continued.*]

REVIEW.

More Bishops, more Priests, more Deacons; *a Sermon by the Rev. James Akroyd Beaumont.* Leeds. 1846.

Mr Beaumont is the incumbent of St. Paul's, Leeds, and chaplain to the Earl Fitzwilliam; and he preached this excellent sermon in St. Peter's church in that town, at the visitation of the Venerable the Archdeacon of Craven, on June 17th, 1846. He proposes to increase the efficiency of the Church by a mighty addition to each of the three orders of the Clergy, and to secure the sacerdotal office as much as possible from admixture with temporal matters. We unite in opinion with the

preacher that the multiplication of the Clergy would most wonderfully increase the number of the worshippers in our churches, But there must be churches for them to worship in, and they would follow the increase of the priesthood. He says:—

"It is a good work, upon the accomplishment of which we are bent, and it must be effected on right principles; it is a great work, and so it calls for lofty virtues; it is a laborious work, and thus demands the highest exercise of self-denial and christian charity. Let us come then to the battle of the Church as a praying people. Let us strive to increase her ranks, and extend her borders in a spirit of faith. Let all our things be done with charity; with love to God, who hath so loved us, and love for the souls of men, for whom His Son the God-man died. And whensoever the call is made upon us, let us be ready to promote this cause in the true spirit of christian liberality—a liberality that is proportioned to the means with which God hath blessed us; where the rich shall contribute according to his abundance, and the poor shall give from his poverty.",

There is an appendix containing a great deal of very interesting matter. It is sold cheap for distribution, and we wish it an extensive sale, as the attention of the public ought to be anxiously directed to the duty of increasing the efficiency and the extension of the Church.

HYMN FOR SUNDAY.

Behold, we come, dear Lord, to Thee,
  And bow before Thy Throne:
We come to offer on our knee
  Our vows to Thee alone.

Whate'er we have, whate'er we are,
  Thy bounty freely gave,
Thou dost us here in mercy spare,
  And will hereafter save.

But O! can all our store afford
  No better gifts for Thee?
Thus we confess Thy riches, Lord,
  And thus our poverty.

'Tis not our tongue or knee can pay
  The mighty debt we owe;
Far more we should than we can say,
  Far lower should we bow.

Come then, my soul, bring all thy powers,
  And grieve thou hast no more:
Bring every day thy choicest hours,
  And Thy great God adore.

But, above all, prepare Thy heart
  On this His own blest day,
In its sweet task to bear thy part,
  And sing, and love, and pray.

Hickes' Devotions. London. Masters. 1846.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. III. New Series. November 2, 1846.

THE EPISCOPAL ORDER.

In two former Numbers we considered the two inferior orders of the Christian priesthood, deacons and priests. We now approach the highest, the apostolic or episcopal order, which in the body or Church of Christ answers to Aaron, and the line of his descendants, who were the high or chief priests in the body or Church of Moses. Although Moses was faithful in all his House or Church; yet he was but a servant and a member of that House of which he was the builder and governor, and therefore he was inferior to that "Prophet," whom he predicted the Lord would raise up from the midst of his brethren, to fulfil all that he, the prophets, and the psalmist should write concerning Him. In the fulness of time the everlasting Son of the Father came to build God's house; and He is "counted worthy of more glory than Moses, inasmuch as He who hath builded the House hath more honour than the house itself." Now the apostle expressly declares that we are that house whose builder and maker is God, if we hold fast the confidence and the rejoicing of the hope given at baptism to the end[1].

At the time when the silent expectation of the creature anxiously waited for the manifestation of that Prophet who should redeem Israel, He sent his messenger to prepare the way before Him, and to be the harbinger of the Sun of Righteousness. Accordingly John came preaching, baptizing unto repentance, and declaring that the kingdom of Heaven was at hand. Whilst the Baptist was thus engaged, Jesus came to him on the banks of the Jordan to be baptized.

[1] Heb. iii; Numb. xii. 7.

Although He knew no sin, and therefore had no need of repentance, yet as He was made sin for us and suffered both its shame and its punishment, it was necessary that He should do that which it was required of other sinners to do. It matters not whether or not the Baptist understood the full import of our Lord's words when He said, "Suffer it to be so now, for *thus* it becometh us to fulfil all righteousness;" but he did suffer it. The Holy Spirit discovered to John that this man was the long expected Messiah, and he proclaimed Him accordingly as "the Lamb of God," which was as much as to declare Him to be the Redeemer of the world.

Jesus went down into the water, and so He sanctified water to the mystical washing away of sin; and John having poured it on His sacred head, He "went up straightway out of the water;" and whilst He prayed the heaven was opened, and John with all the people that had been baptized, *saw* the Holy Ghost in the embodied shape of the innocent and loving dove, descend from heaven and light upon our Lord's head, in the same way, perhaps, as He afterwards did in a lambent flame upon the heads of the apostles. After this occular exhibition of two of the Persons of the ever-blessed Trinity, the voice of the third Person, God the Father, was heard from heaven, who declared the man Jesus to be His beloved Son in whom He was well pleased. This was Christ's anointing to His priestly, prophetical, and regal office, according to the word of all the holy prophets since the world began, but in particular of Isaiah who says, "Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry nor lift up, nor cause His voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged; till He have set judgment in the earth and the isles shall wait for His Law[2]."

It is somewhat strange that so clear, so explicit, and so awful a manifestation of the Holy Trinity, seems to have made but small if any other impression on the multitude, than that of passing wonder. Perhaps they made a similar listless obser-

[2] Isaiah xlii. 1.—5.

vation that the "much people," assembled at the porch of the temple did, when "there came a voice from heaven saying, I have both glorified it, [the name of the Father,] and will glorify it again." Some of the people only remarked that it thundered; whilst others said, perhaps an angel spake to him. But as upon that occasion, so upon this on the banks of the Jordan, this voice came not on account of Christ; but for our sakes, that we might believe and obey.

THIS HIGH-PRIEST of our profession was taken from among men; was subject to all the infirmities of men, with the single exception of sin, and therefore He was touched with a feeling of our infirmities, miscarriages, and sufferings. Although He was "equal with God, the brightness of His glory, and the express image of His person;" yet He made himself of no reputation, and condescended to take upon Himself the form or office of a servant. To show the beautiful regularity and order in which all God's works are conducted, He did not take the apostolic office on Himself. "He glorified not Himself to be made an high-priest," but as we have already seen, He was audibly commissioned, and visibly anointed to His office in the presence of the people. Although the Jewish priesthood performed to Him all the rites of their religion, yet no mere man could confer on Him the office to which He was now commissioned. God the Father inaugurated and commissioned the Incarnate God the Son, and God the Holy Ghost anointed Him with the oil of gladness above his fellows. So that in this act the whole blessed Trinity condescended to transact in the salvation of fallen man. "This," says Bishop Taylor, "was the greatest meeting that ever was upon earth, when the whole cabinet of the mysterious Trinity was opened and shown, as much as the capacities of our present imperfections will permit; the Second Person in the veil of humanity; the Third in the shape or with the motion of a dove; but the First kept His primitive state, and as to the Israelites, He gave notice by way of caution, 'Ye saw no shape, but ye heard a *voice*,' so now also God the Father gave testimony to His holy Son, and appeared only in a voice, without any representment."

OUR LORD JESUS CHRIST was now "the messenger of the covenant[a]," "the apostle and high-priest of our profes-

[a] Mal. ii. 1.

sion[4]," the chief pastor, "shepherd and bishop of souls[5]," who was to "give his life for the sheep[6]," and to "sit as a refiner and purifier of silver.... to purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness[7]." Notwithstanding, the kingdom of heaven, that is, the Christian Church was not then come; it was "only at hand." Christ was the head of the Church, and came to save and redeem it; but He was not the Church itself. He was still a member of the Jewish Church, conformed to all its rites, was obedient to all its ordinances, and He never separated from its worship or communion.

Our Lord commenced His ministry by a fasting that lasted forty days. On his return to the same place where John was still baptizing the people, the Holy Spirit communicated to him our Lord's name and office; when he immediately pointed Him out to the assembled multitude and proclaimed, "Behold the Lamb of God which taketh away the sin of the world." At this time "Jesus Himself began to be about thirty years of age;" "and from that time Jesus began to preach[8]." Then He called the twelve apostles, whom He chiefly kept about His own person, teaching them in all things pertaining unto the kingdom or Church of God, against the time that it should actually come. A short time afterwards He selected seventy disciples of an inferior order and with smaller powers, and sent them out to proclaim the coming of the kingdom of God.

During all the time of His ministry on earth, our Lord kept the twelve apostles, with very little interruption, about His own person. He taught them all the doctrines and showed them all the discipline of His Church, He promised to send them the Comforter, that is, the Holy Spirit after His ascension to bring all things to their remembrance that He had personally taught them and to guide them unto all truth. The apostles were His family or household; and as such they ate the Passover with Him. After celebrating the Paschal supper, He offered Himself up to God as an expiatory sacrifice for the sins of the whole world past and to come; and he

[4] Heb. iii. 1. [5] 1 Pet. ii. 25. [6] John x. 11.
[7] Mal. iii. 3. [8] Luke iii. 23; Matt. iv. 17.

empowered the apostles to offer up the commemorative symbols of His body and blood in perpetual remembrance of His meritorious cross and passion.

After His second birth—His resurrection from the grave,—"in the regeneration"— when He had overcome all the power of the enemy, and had triumphed over death and hell, and all power had been given to Him both in heaven and in earth, His first solemn act of authority was to fulfil His promise of the gift of the keys of heaven. He was now about to leave them, and as He was to give them the same powers to govern His Church which the Father had publicly conferred on Himself, so the authority must in some degree be proportionable to His own ministration. It was conferred too before they were elevated to the supreme dignity of the apostolate. It was "the same day [on which He arose] at evening being the first day of the week," "Jesus stood in the midst of them," and upbraided them with their unbelief and hardness of heart, "because they believed not them which had seen Him after He was risen;" "and He saith unto them, Peace be unto you, AS [or in like manner as] my Father hath sent me EVEN SO [with the same powers, and the same authority,] SEND I YOU. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained[9]." As He breathed the breath of life into Adam after his creation; so He now breathed divine life, the Lord and giver of life into the Church universal. St. Paul assures us that the supreme dominion given to Christ in heaven and on earth was for the sake of the Church; for "God hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His body, the fulness of Him that filleth all in all[10]." He now transferred His own universal authority to His apostles, whom He made the fathers and governors of the Church under Himself. He gave them His own authority, promised to vindicate it, and to ratify their sentences of excommunication and absolution in heaven. Their sentences of excommunication and of absolution are therefore judicial and effectual, and are not merely declaratory.

[9] John xx. 19–24; Mark xvi. 14; Luke xxiv. 36. [10] Eph. i. 22, 23.

AT ANOTHER time He appeared unto the eleven at a mountain in Galilee; and declared that all power was given unto Him both in heaven and in earth. And afterwards He appeared unto them as they sat at meat in Jerusalem, when He commissioned them to baptize and make Christians of all nations, and to preach the gospel to every creature, teaching them to observe all things whatsoever He had commanded and taught them during His ministry, and which the Holy Ghost would bring to their remembrance. Both they and the Church for ever were to be witnesses of all the acts of His ministry, and we believe all the articles of the Christian faith upon their evidence and that of the whole Church from the beginning.

HE NEXT LED the eleven apostles out of Jerusalem as far as to Bethany, to the Mount of Olives, and there He lifted up His hands and probably laid them on their heads, and He blessed them, and promised to be with them, that is, with their apostolic office, "always, even unto the end of the world. Amen." He commanded them to remain in Jerusalem till they should receive power by the descent and gift of the Holy Ghost, by whom and with fire they should be baptized. When He had spoken these things, and whilst He was in the act of blessing them He was parted from them, and as they beheld He was taken up, and a cloud received Him out of their sight.

WE HAVE NOW shown that the episcopal form of government of the Church of England is not a thing devised by the wit and cunning craftiness of man; but that it is the institution of God. We shall in our next show the progress that the apostles made in building the house of God and in discipleing every creature. We therefore conclude with the words of Morinus[1]: "The Most High God came down to Mount Sinai, and consecrated Moses; Moses laid his hands upon Aaron; Aaron upon his sons; his sons successively upon those that followed them until John the Baptist; John Baptist laid his hands upon our Saviour; our Saviour upon His apostles; His apostles upon the bishops that succeeded them; and they ever since on those who are admitted into holy orders."

[1] Cited by Mr. Harington in note to his two excellent Sermons on the Apostolical Succession, p. 25.

THE MILLENNIUM.

THIS IS A subject that has puzzled wiser heads than ours, but we shall not attempt to untie the Gordian knot, we shall cut it at once.

IN THE SECOND year of his reign, Nebuchadnezzar dreamed a dream, but entirely forgot what it was about. With the despotism of the eastern monarchs, he required his astrologers and other wise men to make the dream known to him, and then to interpret it. This they declared to be an impossibility; but he was not to be put off, "his spirit was troubled to know the dream," and he insisted that they should tell him the subject of it. They again declined, when he doomed not only them but Daniel and all the wise men in Babylon to be put to death. When Arioch, the captain of the guard, came to do execution on Daniel, he went to the king and requested to be allowed time to find out the king's dream, and then he would show him its interpretation. "Then was the secret revealed to Daniel in a night vision."

"THOU, O KING, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of *fine gold*, his breast and his arms of *silver*, his belly and his thighs of *brass*, his legs of *iron*, his feet *part of iron, part of clay*. Thou sawest till that a STONE was cut out without hands, which smote the image upon his feet that were of iron and of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away that no place was found for them: and the STONE that smote the image became a great MOUNTAIN and filled the whole earth[1]."

1. THIS IMAGE represented the four successive great monarchies which should exist during "the times of the Gentiles." Daniel informed the king that HE *was the head of gold;* and the first empire was therefore the Babylonian monarchy, of which Nebuchadnezzar was the sovereign, THE HEAD OF GOLD.

2. THE BREAST and arms of silver, typified the Medo-Persian empire; the stronger or right arm, denoting the kingdom

[1] Daniel ii. 31—36.

of Persia, and the left or weaker, signifying the kingdom of Media. These kingdoms were united under Cyrus in the year 536 before Christ.

3. THE BRAZEN part of the image, consisting of the belly and the two thighs, typified the third great monarchy, or the Grecian empire. The belly denoted the sole and undivided sovereignty of Alexander the Great, and the two thighs signified the two principal kingdoms of Syria and Egypt. Although the empire of the Greeks subsisted before the downfal of the Persian kingdom, yet the brazen belly was not joined to the silver breast until Alexander finally conquered Darius. Alexander was saluted king of all Asia after the decisive battle of Arbela, which completely broke the strength of the Persian empire. The junction of the brass and the silver therefore, took place in the year before Christ 331.

4. THE FOURTH division of the great image consists of the two legs of iron, and his feet part of iron part of clay, which typifies the fourth or Roman empire. The fourth empire commenced at the time that the legs were joined to the brazen thighs, which junction was effected gradually. Syria and Egypt soon overtopped and eclipsed the other two kingdoms into which Alexander's empire was divided after his death. Greece and Syria were subdued by the Romans sometime before they conquered Egypt. Cleopatra, the *last* sovereign of Egypt, was immediately followed by the *first* Roman emperor, Augustus, in the year 30 before Christ. The iron empire commenced at this point of time when the Macedonian sovereignty was completely subdued. The junction therefore of the *eastern* with the *western* empire of Rome, constitutes the two iron legs, whilst the brazen thighs were the two chief kingdoms of Syria and Egypt. The two iron legs typify the two grand divisions of the eastern and the western, into which the Roman empire was cast.

THE IRON CONSTITUTION of the Roman empire was succeeded by the mixture of iron and clay of which the feet and toes were compounded. Daniel predicts[2] that the western Roman empire should, after a certain time, be again subdivided into ten horns or kingdom, corresponding to the ten toes of the

[2] Ch. ii. 41—43.

image. Some of these kingdoms should inherit the iron temperament of the Roman empire, whilst others should be weaker as represented by the potter's clay of the image, and be crushed by their more powerful neighbours. There should be no principle of cohesion among the remaining iron kingdoms, neither should the whole be again fused into one mass, or one universal empire.

When the barbarians broke into the western Roman empire, betwixt the years, after Christ, 406 and 568, they at different times founded ten distinct Gothic kingdoms, namely: 1, the *Vandalic;* 2, the *Suevic;* 3, the *Alanic;* 4, the *Burgundians;* 5, the *Francic;* 6, the *Visigothic;* 7, the Anglo Saxon kingdom of *Kent;* 8, the *Herulic;* 9, the *Italian Ostrogothic* monarchy; 10, *the kingdom of Lombardy,* in the north of Italy.

Nebuchadnezzar's image is the Roman empire; and Rome is accordingly throughout the Revelations called *Babylon.* As sovereign of the real Babylon, Nebuchadnezzar was the *head of gold,* hence, both literally and mystically, the Roman empire is no other than the Babylonian in its utmost state of extension, while the Babylonian is the Roman empire in its infancy.

St. John "saw a woman sit upon a scarlet coloured *beast,* full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the martyrs of Jesus; and when I saw her I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder.... when they behold the beast that was, and is not, and yet is.... The seven heads are seven mountains on which the woman sitteth.... And the ten horns which thou sawest are ten kings, [or kingdoms, as above noted,] which have

received no kingdom *as yet;* but receive power as kings one hour with the beast[3]."

THE TEN HORNS represent the ten kingdoms above named, into which the western Roman Empire was divided, and the little horn which was seen by Daniel in his vision, springing up and eradicating three of them, was the commencement of the *spiritual* kingdom of the papacy, in the year 604. This little horn was to be diverse from the other ten horns, inasmuch as it is an *ecclesiastical* government, and reigns over the other secular governments. A horn always means a king or a government; and this spiritual king or horn was to speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws[4].

The pope accordingly is styled "Our Lord God the pope," "another God upon earth;" "king of kings and lord of lords;" "our most holy Lord, the victorious God and man in his see of Rome;" "God the best and greatest;" "Vice God;" "the Lamb of God that takest away the sins of the world;" "the most holy who carrieth the most holy." The pope has worn out the saints or christian men who have refused to partake of the sins of popery, by persecution, and the slaughter in various ways of millions of human beings, by means of the secular governments under his dominion, and by the cruel tortures of the Inquisition. In fact *persecution* is part and parcel of popery; it is inherent in it, it is an integral part of its very system, which has subsisted during its whole domination. The third and fourth councils of Lateran unreservedly propounded the duty of persecuting and exterminating heretics, as they call protestants, with fire and sword. In fact popery has ever been notorious for its blood-thirsty and persecuting spirit; in every age it has ever been "drunken with the blood of the saints;" and from age to age it has incessantly attacked those faithful servants of God with fire and sword, who have protested against its corruptions, and who refused to partake of its idolatries. And the pope has changed times and laws by making new modes of worship, imposing the twelve articles of the Trent Creed, and by reversing the laws both of God and man. He is the extraordinary personage whom Daniel says should elevate

[3] Revel. xvii. 8—18. [4] Daniel vii. 24, 25.

himself above all law, both human and divine, and whom St. Paul denominates the *lawless one*, or the man of sin, a man that not only sins himself, but causes others to sin.

BUT WHAT has all this to do with the Millennium? more than at first sight is apparent. Nebuchadnezzar had another dream, in which he beheld a *tree* which rapidly shot up to heaven, whilst its branches spread themselves to the extremity of the whole earth. Its leaves were fair, its fruit abundant, and meat for all; it served as a shelter for the beasts of the field and the fowls of the air, and all flesh was nourished by it. Whilst he was gazing on this mighty tree, a WATCHER and an HOLY ONE, whom Bishop Horsley has clearly shown to have been the LORD JEHOVAH, came down from heaven and commanded it to be hewn down. "Hew down the tree, and cut off his branches; shake off his leaves, and scatter his fruit; let the beasts get away from under it, and the fowls from its branches. Nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass in the tender grass of the field; and let it be wet with the dew of heaven, and let his portion be with the beasts in the grass of the earth. Let his *heart* be changed from man's, and let a *beast's* heart be given unto him; and let seven times pass over him." This was the decree of the Watcher's; but none of the wise men were able to interpret this extraordinary vision. The same God however who sent the vision to the king, sent its exposition to his servant Daniel.

THIS TREE ALSO, as well as the image, represented Nebuchadnezzar himself, flourishing in the greatness of his imperial power. The hewing the tree down, and the changing its heart from that of a man's to the heart of a beast, foretokened the *madness* with which that prince should be stricken in the midst of his imperial grandeur. The *seven times* denoted the term of seven years, during which his madness should continue. The securing the stump with a band of iron and a band of brass showed that although the king might be deranged in his intellects, yet his kingdom should not on that account be taken away from him, or be politically dissolved.

THE EVENT EXACTLY accorded with the interpretation. The king was suddenly stricken with madness as he was walking on the flat roof of his palace, and surveying the magnificence of

his capital. His madness continued for seven years; and his kingdom was administered by a regency. At the end of the seven times or years, he was restored to his reason, and to the government of his extensive empire. On his restoration to reason he explicitly renounced his former idolatry and self-confidence, and acknowledged that the Most High was alone the God of all the earth. Upon his recovery the king published a manifesto throughout his vast empire, in which he gave an account of all that had befallen him, and in conclusion gave praise and honour to the King of kings. "Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment; and those who walk in pride He is able to abase." "The evidence of the whole fact," says bishop Horsley, "therefore stands upon this public record of the Babylonian empire, which is preserved *verbatim*, in the fourth chapter of the book of Daniel, of which it makes, indeed, the whole. That chapter, therefore, is not Daniel's writing, but Nebuchadnezzar's." "He reigned a short time after his restoration to reason, under the character of a faithful worshipper of Jehovah, and at the end of that short time he was mercifully translated from an earthly to an heavenly kingdom."

THIS REMARKABLE narrative is closely connected with his former vision of the great metallic image, of which the king of Babylon was the type; for the prophet said to him, THOU *art the head of gold*, and *the tree which thou sawest is* THOU, *O king*. This predicted destiny therefore, will shadow out the destiny of that great compound empire of which he was declared the head and animating principle; or in other words, the fate of the lofty tree, is the same as the fate of the colossal image.

"HENCE," says Mr. Faber, "THE SEVEN TIMES during which the king was to be physically deranged, are the figure of seven prophetic times, or 2520 years, during which the great compound empire, defined, as the terms of the symbol require us to define it, should be subjected to *the moral madness* of paganism, or *popery*, or Mohammedanism, or infidelity; hence at the end of those times, the king was restored to his intellects, and became a faithful worshipper of the one true God, so at the end of those corresponding prophetic times, [2520 years, or as he calculates, the year 1864,] the great compound empire is to be

restored to a state of *moral sanity*, and after the predicted destruction of the anti-christian confederacy, is to serve the Most High with a pure adoration, during the long expected MILLENNIUM: and hence, as the king was translated to heaven, when he had piously reigned for a short season after his recovery from madness; so will the Church of God be translated to heaven, when the comparatively short season of *millenian holiness* shall have rolled away.

"THIS FATE OF THE empire is covertly pointed out in the peculiar phraseology by which the madness of Nebuchadnezzar is described: a phraseology which forms the connecting link between Nebuchadnezzar the type, and the four great empires collectively the anti-type. Of the king it is said, 'Let his heart be changed from a man's heart and let a *beast's* heart be given unto him': of the four great empires in the language of symbols, it is said; 'Four great *beasts* came up from the sea.' Thus the *physical madness* of the type reduced him to the condition of a beast; so the *moral madness* [*the strong delusion to believe a lie*] of the antitype caused it to be represented by a succession of *Beasts*.

"ACCORDINGLY, from the commencement of THE SEVEN PROPHETIC TIMES in the middle of the seventh century before Christ down to the present hour, when we have nearly arrived at the end of them, the Great Image, with the exception of a single brief *lucid* interval, has laboured under the grievous evil of *moral insanity:* for, relinquishing the pure doctrines of revelation, patriarchal and Christian, it has either worshipped the successive demon-gods of paganism and *popery*, or it has been misled by the gross imposture of Mohammedanism, or it has wildly followed the ignis fatuus of antichristian infidelity. But yet, by the general voice of prophecy we are taught to expect, that the period is now rapidly approaching when all these hallucinations of a disordered intellect shall vanish away, and when (in the language of the Hebrew seer,) 'The Lord shall be king over all the earth, and there shall be one Lord and His name one.'"

THE SEVEN PROPHETIC times of the image are 2520 natural years, which must be reckoned from the birth of Nebuchadnezzar, its golden head. He was born in the year before Christ 656, hence the time of moral insanity will cease at the end of 2520

years after his birth, or in the year 1864 after Christ. So that after all the noise that popery is now making, its *moral madness* or *strong delusion* is nearly at an end. When the strong delusion that now veils the truth is removed from its eyes, it will leave off its *paganism*, which has reduced it to the condition of *a beast*, and turn to the worship of the true God only.

NEBUCHADNEZZAR'S image therefore, chronologically progressive, represents the four great successive empires from his birth who was its *golden head*, to the dissolution of the Roman empire at the close of the latter, three times and a half. When it is geographically complete it represents the Roman empire alone, viewed as comprehending in one great mass the dominions of all its three predecessors, and considered as binding the entire trunk of sovereignty to the ground, by a band of figurative iron in the west, and by a band of figurative brass in the east.

AS THE WHOLE of this account has been extracted from Mr. Faber's incontrovertible "Sacred Calendar of Prophecy," almost in his own words, we now conclude with the following extract from that work[5].

"A STONE, cut out of a mountain without hands, smites the image upon its feet, and forthwith the whole fabric falls asunder, its several component parts being reduced to their individual atoms: so that as a body politic, its place is no longer found. After this achievement, the Stone, rapidly increasing, becomes itself a great nation, and fills the whole earth.

"SUCH IS THE hieroglyphical picture; and according to the inspired interpreter, the import of it is, that during the reign of the four successive empires, the God of heaven should set up an indestructible kingdom, which should break in pieces and dissipate all its four predecessors, but which itself should stand for ever.

"THE MYSTIC STONE is doubtless the kingdom of the Messiah. This kingdom, by the gradual preparation of prophecy, was hewing out of the mountain of the Levitical Church during the reigns of the three first empires: it was finally cut out or separated from that mountain during the

[5] Vol. ii. 29, 30.

reign of the fourth empire, when the Christian Church was personally founded by its divine lawgiver; it began to smite the great image upon its Roman feet, synchronically with the commencement of the figurative day of judgment at the sounding of the seventh apocalyptic trumpet in the year 1789; nor will its blows be discontinued with whatever short intervals, until every polity, which in its principles is opposed to the principles of the gospel, shall be dissolved at the close of the latter three times and a half [A.D. 1864]; and it will itself become a vast MOUNTAIN, or religious establishment, filling the whole earth, during that period of blessedness which St. John limits to 1000 years, and to which Daniel subjoins an additional smaller period of 335 years."

ON THE PROPER LESSONS.

(*Continued from page* 47.)

THE COMPILERS of the Prayer Book, referring to the usage of the primitive Church, have remarked, in the Preface "Concerning the Service of the Church," that "the ancient fathers so ordered the matter that all the whole Bible (or the greater part thereof) should be read over once every year"—a wise regulation certainly, and one most worthy of the pains and care of good men to restore, when it had been to a considerable extent departed from. By the system of Scriptural reading appointed by the Church, as well as by her unchanging forms of liturgy, she has provided for the security and transmission of her interpretation of Holy Writ. Or the fact may be more distinctly stated that the Church has lodged her doctrinal decisions in the holy offices of the liturgy; and in her annual course she has indicated the practical methods of applying scripture to the actual realities of human life; transmitting by the one, an unbroken stream of moral teaching, and by the other, handing down from age to age the spirit of Christian piety; in both, setting forth her successive testimony to the truth. Nothing appears more striking upon a general view of our Lessons, than their close and almost individual application to the moral state of Christians under the circumstances of their present trial. "Instruction in righteousness" would seem to have been the sole and undeviating purpose of the selection. This is

as strongly marked in the Advent no less than in the Trinity Lessons. The service of the former season is indeed remarkable for its *awakening* character, exhibiting the moral condition of the Jews after a long period of religious culture, corresponding but too closely to what often is the state of Christians collectively and individually. Its general effect is, therefore, to rouse the indolent and to alarm the careless, by suggesting the thought of what must be the case with them if they continue to neglect or abuse their privileges; and these warnings are combined with the spiritual coming of the Lord, as well as with the future advent of the Judge, and they display a wonderful adaptation to the condition and duties of the Christian in connexion with the various points of view from which the spiritual import of the season is regarded. The same strain of admonition, connected with the sense of privilege received, runs through the whole of our selected portions of Holy Writ, down to Septuagesima, mingled indeed with prophecies concerning the future triumphs of the Church.

With Septuagesima new subjects of thought are presented to us, but the admonitory character of our Lessons is still sustained. History succeeds to prophecy; but it is history so strangely applicable to the unchanging realities of our nature, that it may be said to have all the vividness of a picture with all the force of a moral admonition. Human conduct under the various methods of probation to which it was subjected seems to be the leading theme of the history, as it is the great object contemplated in this portion of our course. God's gracious methods to counteract the agency of sin, and to preserve a people unto himself, are so set forth in combination with man's behaviour under them, as to afford matter of perpetual warning; and it is only as that warning may be applied to the existing circumstances of our moral condition that the history can fall in with the special objects of the season, or carry on the train of thought which it was intended to awaken. The events and characters in these early records of Scripture history are as so many waymarks or beacons, directing us in the path wherein we should go, indicating the snares which beset us, showing where others have fallen, and pointing the way of safety to our steps.

THE SACRIFICE of Isaac[1] is usually considered as a representation of the Redeemer in his hour of suffering; and this chapter is read twice in the course of our Lent service, viz., as the evening lesson on the first Sunday, and the morning on Good Friday. Is it likely that it occurs on both occasions under precisely the same aspect? The typical character of the transaction harmonizes with the awful mysteries of Good Friday. One minute circumstance seems to indicate that the chapter must have been selected with that specific view. The concluding verses containing some details of Abraham's family are omitted, thus confining our attention to the transaction itself; but on the first Sunday of Lent the entire chapter is recited, as forming part of the history which is then read for warning and instruction. On the former occasion the sacrifice of Isaac is the prominent object of contemplation, on the latter, our attention is invited principally to the character of Abraham himself, which seems to be designedly contrasted with that of Lot in the morning lesson, as indicating among other things, the two principles of *fear* and *love*: the one beginning, the other perfecting the Christian life; Lot quitting Sodom under the terrors of the Lord, Abraham bearing the cross in the spirit of love.

THE COURSE of the history goes on; but if the transmission of the *promise* had been the leading principle of selection, it is likely that other chapters would have been chosen. It is certainly not overlooked; for it appears distinctly in the series as we have it. The great aim of the selection would appear to have been to give the most impressive admonitions, and the most striking examples in conformity with the moral purpose of that portion of the spiritual year. Many persons are strangely misled by the modern theology which seems to consider the perfection of Christian teaching to consist in setting forth the Redeemer, making atonement for sin, without much regarding that other part of His gracious work which is accomplished in the heart of every faithful Christian by making him conformable to His blessed example. Such persons would perhaps be shocked and offended, if it were said that our service contemplated the latter much more than the former, that it was much

[1] Gen. xxii.

less occupied in laying foundations than in leading men onward, to perfection, and preached "Christ crucified" chiefly that men might take up *their* cross and follow Him in righteousness and true holiness. Yet we cannot divest ourselves that such is the fact. We cannot trace throughout the whole of our annual course the least proof that it was intended to teach *first principles*. We see everywhere manifest indications of its purpose, and its adaptation to lead men on in holiness, Christian men of course who are already imbued with the doctrine as well as the spirit of the gospel, and who "look unto Jesus," that after His example they may "run with patience the race that is set before them." Look at any one of the Collects, that on Easter day for instance; and it will be seen that the atonement is referred to as a matter of *implicit faith*, whilst our attention is rivetted on the *effect* which should be produced in us; and then in connexion with this view read the Lessons, the second particularly, and the epistle, and mark the tone of grave and impressive admonition which pervades them, showing what the result must be in us individually, if we would have part with the risen Saviour, and the high moral import of the whole service will come out in the strongest colours.

THE PRINCIPLE of moral warning which runs through our series of Lessons is the true key to open up the treasures of spiritual wisdom contained in it. The application of this principle would withdraw the obscurity and indefiniteness which seems to embarrass our conceptions of the design of the Trinity season, and show a coherence in the course of its services, which is seldom looked for. It is generally thought that its purpose is to enforce the practical duties of the Christian in a general and miscellaneous way without any regular system of connexion. But we can scarcely look at the few commencing Sundays without perceiving a mutual dependence in the subjects of meditation suggested by each, and however difficult it may be to trace it throughout, it meets us again at the close, exhibiting the Christian life, as it were, in its state of ripened maturity, "abounding in the fruits of righteousness, which are, by Jesus Christ, unto the glory and praise of God." It may be conceived to present a picture of the Christian's pilgrimage in his advancement towards perfection, indicating at the commencement the principle of an acceptable service; in its pro-

gress displaying the development of that principle, and at the close making manifest its fruits in the highest stage of their expansion, "made perfect in love." Our course of Scriptural reading is to be regarded as filling up this outline, showing how the Christian, redeemed by Christ and sanctified by the Holy Ghost, and committed to the keeping of the Holy Trinity, may and should advance through a *progressive* course of well doing, till he come in the unity of the faith "to the stature of a perfect man." C.

ON ALMSGIVING.

HAVING GIVEN in a previous Number a few remarks upon one great branch of the People's duty in the Public Worship of the Church, viz., the Singing of Praise; we now proceed to offer a few remarks respecting the next great branch of worship,—the *Giving of Thanks.*

THE PUBLIC WORSHIP of the Church of England may be conveniently considered under three heads: first, the singing or saying of Praise, which we have already treated of in our remarks on Church Music; secondly, the Giving of Thanks, of which we propose now to treat; and thirdly, of the great Eucharistic Sacrifice, and of the feeding upon that "heavenly banquet" of Christ's Body and Blood, upon which we intend to offer a few remarks in a future Number.

WHEN GOD first taught Man to worship Him, He taught him to do so by offering of the fruits of the earth as a Thanksgiving, or, as Solomon expresses it, by "honouring the Lord with his substance." For we read that "Cain brought of the fruit of the ground an Offering unto the Lord; and Abel, he also brought of the firstlings of his flock, and of the fat thereof[1]." And it is evident that this was not merely and exclusively a typical sacrifice in token of our Lord's great Sacrifice of Himself, for St. Paul says, that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." These words are not applicable to a purely sacrificial offering, but harmoniously agree with that of a *mixed* offering; or, as St.

[1] Gen. iv. 3, 4.

Paul expresses it, "Every high-priest taken from among men is ordained . . that he may offer both *gifts* and *sacrifices for sin*[2]."

Now THIS GREAT duty of Thanksgiving consists mainly of two things; the Offering of a Tenth, or *Tithes*, the "tribute" spoken of by St. Paul[3], and the offering of Alms, or voluntary gifts for the use of the Poor, over and above that prescribed tribute which even Jews paid, and which we as Christians are bound to exceed[4]. We do indeed offer up ourselves to God altogether both "souls and bodies," every time we participate in the Lord's Supper, and consequently are in conscience bound, upon due occasion, to consider our substance, as well as ourselves, ready at all times to do His service; and this was seen in practice in the first ages of Christianity, when "they had all things in common[5]."

CONCERNING TITHES we first observe that they were paid not only by Cain and Abel, but also by Abraham and Jacob; and that they were offered as an act of Religious Worship is shown by the prayer which the Israelites were commanded to use after presenting them[6]. They are to be offered for the use of the priesthood, "the stranger, the fatherless, and the widow," and ought not to be *paid* to any layman, but offered unto the Lord. Our Saviour Jesus Christ is said, in Hebrews vii. 8, to receive them; therefore His ministers, His ambassadors, and especially His deacons, must receive them at the people's hands; and He has said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To the just performance of this duty to our Almighty Maker He has been pleased to annex a promise of great blessings. "Bring ye all the Tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing . . . and I will rebuke the devourer for your sakes, and he shall not destroy *the fruits of the ground* . . . and all nations shall call you blessed . . . for ye shall be a delightsome land, saith the Lord of Hosts." Moreover, a neglect of this duty will bring down a curse upon us. God says he is

[2] Heb. v. [3] Rom. xiii. 6. [4] Matt. xxiii. 23; v. 20.
[5] Acts iv. 32. [6] Deut. xxvi. 13—15.

robbed when "Tithes and offerings[7]" are withheld, and says, "ye are cursed with a curse[8]," if ye pay them not.

Our Thanksgiving to God for His creatures must not express itself in words only, but it must be also in work and deed; that is, we must yield Him a rent and tribute of what we enjoy by His favour and blessing, says Mede in Sermon (reprinted: London, Burns), upon Acts x. 4. This rent is two-fold, either that which is offered unto God for the maintenance of His worship and ministers (tithes), or that which is given for the relief of the poor, the orphan, and the widow, which is called Alms. For not only our Tithes but our Alms are an offering unto Almighty God: so that he that hath pity on the poor lendeth to the Lord: and he that hath mercy upon the poor honoureth his Maker[9]. Now our Tithes are to be set out once a year, and this our Church directs, in her rubric at the end of the Communion Service: "and yearly at Easter every parishioner shall reckon with the parson" concerning this tribute. "Give Alms of such things as ye have, and behold all things are clean unto you[10]."

We come now to Almsgivings as a part of public worship; concerning which the Offertory sentences in our Prayer Book offer, we think, sufficient incentives to sincere Christians. Without Almsgiving our faith is but a dead faith[1]. Christ gave Alms at the Passover[2], and supposes we will never come to the Altar without a gift[3]. "When we receive the Sacrament it is absolutely necessary," says Comber: "They who pray, or do any other parts of Religious Worship, and give no Alms, shall at last be shut out of heaven[4]." St. Paul desires that this duty may be performed on the first day of the week[5]. The Psalms of David are full of declarations of the happiness promised to those who faithfully attend to this branch of public worship and the New Testament also abounds with the like promises. Our Book of Common Prayer frequently mentions it: telling us in the Exhortation in the very beginning of public service, that we are assembled, amongst other purposes, "to render thanks;" and she declares distinctly in her thirty-eighth Arti-

[7] Mal. iii. 8. [8] Mal. iii. 9. [9] Prov. xiv. 31.
[10] Luke xi 41. [1] James ii. 22. [2] John xiii. 29.
[3] Matt. v. 23. [4] Matt. vii. 21. [5] 1 Cor. xvi.

cle, that "every man ought, of such things as he possesseth, liberally to give Alms to the poor, according to his ability." Moreover it is the especial duty of the Order of Deacons to attend to this matter: the order was instituted for this express purpose; and they are told at their ordination that it is a part of their duty to "search for the sick, poor, and impotent people of the parish . . . that they may be relieved with the Alms of the Parishioners or others."

It was anciently the custom in the Church to present Alms kneeling, and they were generally placed upon a small table placed at the entrance to the chancel: hence our Rubric, which directs the *Deacons* (or substitutes) to "receive," (*not to collect,*) the Alms for the Poor and the other Devotions of the people.

One of the ancient Fathers has beautifully observed that "it is Alms that scatter abroad; against Covetousness which heaps up." It has pleased God to make this duty a condition of our participation in the blessings of Redemption[6]. We pray daily that God will "forgive us our debts, as we also forgive our debtors;" but forgiveness not only implies a mere negative feeling, but also a positive action. "We are at work with our voices, when we say Forgive us our debts as we also forgive our debtors," says St. Augustine, "and we are at work with our hands when we do this, Break thy bread to the hungry, and bring the houseless poor into thine house[7]." St. Chrysostom says, in his most beautiful language, "Nothing is so strong and powerful to extinguish the fire of our sins as Alms-giving. It is greater than all other virtues. For Alms-giving is the mother of love, which is the characteristic of Christianity, which is greater than all miracles, by which the disciples of Christ are manifested. It is the medicine of our sins, the cleansing of the filth of our souls, the ladder fixed to heaven; it binds together the body of Christ." Again, "See the fruit of Alms-giving, the separations and hindrances were removed, and immediately their souls were knit together. They were all of one heart and one soul."

C. P. M.

Feast of St. Michael and all Angels, 1846.

[6] Matt. xviii. 35; vi. 14. [7] Isaiah lviii. 7.

THE WEDDING GARMENT.

THE PARABLE of the Wedding Supper represents two states of the Church—the family both in heaven and in earth. The king is God the Father, and the marriage is of God the Son with his spouse, the Church. Those who were first called were the Jews; but upon their rejection of the gracious invitation, the apostles and other spiritual servants of the great king were sent to call the Gentiles to the feast. The good and the bad were indiscriminately invited, and according to the eastern customs, were each furnished with a robe suitable to the rank of their host. One of those who had been so engrossed about his farm and his merchandise as to have been rejected, had thrust himself into the guest-chamber without accepting the proper marriage-garment. Whitby conjectures that this man represented the outcast Jewish nation; and it is probable that he did, for the Pharisees perceived that our Lord alluded to them.

IN THE PARABLE, Christ does not inform us what the wedding-garment is, nor how it is to be obtained; but only that it is a necessary qualification. It is an internal grace which depends upon our own wills, whether or not we choose to put it on, and not an external imputation independent of our own doings. The awful description of the last Judgment given by our Lord shows that the wedding-garment is charity, and the whole of the New Testament shows that this robe is obtained from the grace of Christ working in us and with us to produce it. For when all nations are gathered together before Him, it will be those who fed and gave drink to the hungry and thirsty members of His mystical body; that supported and comforted those who suffered from oppression and wrong; that clothed the naked; that visited the sick and prisoners in their afflictions and poverty; that will have on the wedding-garment of charity and holy obedience.

THE CHURCH, in the exhortation before the Communion, decidedly points to Charity as the robe in which she expects that we shall be clothed when we approach the altar of God. She then exhorts us to "have a lively and stedfast faith in Christ our Saviour; to amend our lives, and to be in *perfect charity* with all men; so shall we be meet partakers of these

holy mysteries," and *so* "we may come holy and clean to such a heavenly feast *in the marriage-garment* required by God in holy Scripture." In these words there is no mistaking the allusion to baptism, wherein we were regenerated and justified, and when we put on the new man which is created after the image of God in righteousness and true holiness. The apostle therefore exhorts us as men who have been elected in baptism into the kingdom of God, to put on bowels of mercies, kindness, humbleness of heart, meekness, long-suffering, forgiving one another, even as Christ out of His free grace and mercy, hath freely forgiven us.

That part of the great family that is militant on earth is comprised of good and bad, of true Christians, and of hypocrites, whom man can neither separate nor detect. The heavenly part is purged from all evil. The wedding-garment therefore is the white robe with which we were clothed in holy baptism, and which was then put on by the answer of a good conscience. Happy is that person who has not defiled this celestial robe, for he shall walk with Christ in white. But those who have sullied their baptismal robe may wash it clean in the blood of the "faithful witness"—the Lamb of God which cleanseth us from all sin, by repentance and newness of life. Those faithful members of the Church militant that shall be admitted to the marriage-supper must be arrayed in the robe of charity, in the righteousness which is represented by "fine linen, clean and white." This righteousness must be like Christ's seamless coat, and must invest the whole soul. "The righteousness evangelical," says Bishop Taylor, "is a holy conversation, a godlike life, an universal obedience, a keeping nothing back from God, a sanctification of the whole man; and keeps not the body only, but the soul and the spirit unblamable to the coming of the Lord Jesus. . . . It is produced by love, it is managed by choice, and cherished by delight and fair experiences."

Though in nature the Commonwealth go first; first men, before religious and faithful men; and the Church can have no being but in the Commonwealth: yet in Grace the Church goes first; religious and godly men, better than men, and the Commonwealth can have no blessed and happy being but by the Church. For true religion ever blesses a State: provided that they which profess it, do not in their lives both dishonour God and it.—*Laud.*

REVIEWS.

THE SUCCESSION OF BISHOPS IN THE CHURCH OF ENGLAND UNBROKEN; OR, THE NAG'S-HEAD FABLE REFUTED. By E. C. Harington. London: RIVINGTONS. Octavo, pp. 119.

THE NAG'S-HEAD fable has been again trumped up by the Jesuits to serve their own purposes; and Mr. Harington has done essential service to the Church, by exposing their wickedness. There is also a postcript on the ordination services of Edward VI. in reply to the ninth letter of the Rev. J. S. Northcote, who recently apostatized to the Roman idolatry. The wretched lie of the Nag's-head consecration was first invented and published by Nicolas Saunders, a Jesuit, some years after the consecration of Archbishop Parker, in his "Rock of the Church," published in 1565. Dr. Parker was regularly and canonically consecrated at Lambeth on the 17th of December, 1559, by four of the bishops of his own province who had been expelled and driven into exile by the papists in the reign of the "bloody Mary." Strype gives a full detail of this consecration, and produces numerous documents in proof of the regularity of every step that was taken in his election and consecration. A circumstantial narrative of the rites and observances on that occasion is preserved in the original instrument in the library of Corpus Christi College, Oxford, which minutely corresponds with Archbishop Parker's Register at Lambeth. Dr. Francis Mason, Archdeacon of Norfolk, was the first that confuted this most infamous lie, or rather set of lies; for the popish calumniators do not all tell the story alike. Although Mason quashed the story for the time; yet it was again revived "with twenty mortal murders on its head," during the time of the usurpation, when they produced the testimony of Dr. Morton bishop of Durham, whom they supposed to have been dead, alleging that he asserted it in the Long Parliament, and made a long speech to prove it; "which that learned and good bishop happening to be alive at the publishing this falsehood, (which they perhaps little thought of) and living at the house of Thomas Saunders, in Hertfordshire, Esq., did then publicly under his hand and seal, *utterly declare to be false and most untrue*, dated July 17, 1658, and was attested by a public notary." "Speaking *lies* in hypocrisy" is one of the marks of the Midianitish woman, the mother of harlots; consequently the whole of popery is based on lies. Therefore when they are reviving and circulating the Nag's-head lie, they are only working in their vocation, and may say with Falstaff, "It is my vocation, Hal." But if they were as well acquainted with the Scriptures as they are with the legends of their so-called saints,

they would know that men are forbidden to do evil even although good should be the result. "There shall in no wise enter into [the Holy Jerusalem] anything that defileth, neither whatsoever worketh abomination, or *maketh a lie.*"

Mr. Harington has been particularly happy in his defence of the compilers of King Edward's ordinal for the consecration of bishops. And we may use the words of Dr. Mason, in reply to Philalethes, that the form of words used by Dr. Parker's Consecrators were "the same which was used in King Edward's days and is still used in the Church of England; yea, the very same words which, by the great providence of God, are *still retained in your own Church.*" Mr. Northcote however has imbibed the Roman epidemic of hypocritical mendacity, and seems to be an adept at quibbling. This part of Mr. Harington's work is exceedingly interesting; and he has decidedly established his case, although it was written under considerable difficulty. We very earnestly recommend this excellent pamphlet to our readers, as embracing all that can be said in refutation of the Nag's-head calumny and in defence of the office of the consecrating of bishops. We conclude in the words of Dr. Mason.

"And for other ceremonies [than imposition of hands] which are but the invention of man, you cannot enforce them upon us, further than the wisdom of our Church doth hold it convenient. But concerning Archbishop Parker, this was his singular felicity, that being the seventieth Archbishop after Austin, yet of all that number he was the only man and the first of all which received consecration without the pope's bulls, and superfluous Aaronical ornaments, as gloves, rings, sandals, slippers, mitre, pall, and such like trifles; making a happy beginning (more rightly and more agreeable to the simplicity and purity of the gospel) with prayer, invocation of the Holy Ghost, imposition of hands, and religious promises, in attire correspondent to the gravity and authority of an Archbishop, with a sermon made by a learned and godly divine, concerning the office, charge, and faithfulness of a pastor to his flock, and the love, obedience, and reverence of the flock to the pastor; and after sermon with receiving the Holy Communion in a great assembly of most grave men."

The Church of England weighed in the Balance of the Sanctuary, and found wanting. Octavo. Hodson. 1846.

With commendable prudence the publisher has not put the author of this infamous book's name on the title page; for he was an infidel, and had denied the faith. He says in his preface:

Are you sufficiently aware that the doctrines of the Church of England are all grounded on a mistaken view of the Sacred Scrip-

tures, and especially that her fundamental doctrine, that of a Trinity of Persons in the Godhead, together with the false, heathenish, and detestable ideas entertained by her on the nature of redemption by the sacrifice of Innocence itself in the room of Guilt, are indeed the woful origin of all the evils so loudly complaind of?

AGAIN:

IT MAY BE proper in this place to inform you that we have endeavoured in the following pages fairly and honestly to examine the Thirty-nine Articles of the Church of England, her three Creeds, and the whole tenor of her worship as contained in what is usually called the Book of Common Prayer. We have compared these with the Sacred Scriptures, and by the best exercise of our reason and common sense, under the influence of light from those Scriptures, we have come to the conclusion, which we think every sane and unprejudiced mind must adopt, that the Christian Church, as well among Protestants as Roman Catholics, has totally lost sight of all genuine truth, and is at this day, on some most important points, actually immersed in the darkness of pagan superstition, though it has in its hands the nearly extinguished lamp of divine revelation.

OF THE CHURCH of England in particular it may be said that her doctrines are Calvinistic and Solifidian, her form of worship Roman Catholic, and her clergy Arians, Arminians, Moralists, and Evangelicals as they are fondly, but falsely called. Such a farrago of doctrine worship and ministry, is scarcely to be met with in any other Church under the canopy of heaven.

WE THINK that we have now made the author condemn himself out of his own mouth; and that it is unnecessary for us to say that his examination is of the same cast as the above —all being resolved into his own *private judgment*. Some men's sins go before, and others follow after them, as this most wicked work has done; as we are informed the author died in 1835, leaving his sting behind him. We only notice this infamous book in order that it may be shunned by all good Christians.

THE ARCHDEACON OF BRISTOL'S ADDRESS TO THE RIGHT REV. THE BISHOP OF ABERDEEN.

To the Right Reverend William, Bishop of Aberdeen, and Primus of the Church of Scotland.

WE THE UNDERSIGNED Clergymen and Laymen of the Diocese of Gloucester and Bristol, desire to avail ourselves of the opportunity afforded by your Lordship's presence amongst us, to express to you the deep love and reverence with which we regard that part of Christ's Universal Church, of which you are the presiding Bishop.

WE WISH YOU to be assured that we shall ever beseech the

Father of Mercies, as for our own Church, so for the Church of Scotland, that she may be preserved in the pure and full profession of His true Religion. And we humbly trust that, through the exceeding goodness of our God, both that, and every other Reformed Branch of the Catholic Church may be made a praise upon the earth, and a blessed instrument for restoring union and truth to the whole of Christ's now wanderin and divided flock.

Signed by above One Hundred of the Diocesan Clergy (besides Laymen).

Bristol, July 8, 1846.

ANSWER.

London, 25th July, 1846.

MY DEAR MR. ARCHDEACON,

I HAVE had the honour of duly receiving the Address; which through your kindness, has been transmitted to me from a numerous and highly respectable body of Clergymen and Laymen of the Diocese of Gloucester and Bristol, expressive of the deep love and reverence with which they are pleased to regard that part of Christ's Universal Church of which I am the presiding Bishop.—Believe me, I feel most deeply and gratefully, as I ought to do, this unlooked-for mark of brotherly regard from members of a Church, with which it is to the honour and credit of our humble portion of the Christian Vineyard to be in full communion, and for which our fervent prayers are duly offered up that she may ever be preserved in the pure and full profession of the Gospel of Truth.

AND I EARNESTLY beg you will confer on me the additional favour of communicating in the way least troublesome to yourself—to the parties who have done me the honour of affixing their names to this Address, my most sincere, although very humble, thanks for their kindness.

TO YOURSELF Mr. Archdeacon, my gratitude is justly due, and will, I hope, be accepted, for your personal trouble in affording so unequivocal a proof of regard and attachment to our pure and Apostolical Branch of Christ's Holy Church. And I devoutly pray that you may be long preserved in the faithful exercise of your various and important duties in the dignified station which you so creditably fill—deeming it both a privilege and honour to be allowed, to subscribe myself,

My dear Mr. Archdeacon,
Your very faithful Friend, and Brother,
W. SKINNER.
Bishop of Aberdeen, and Primus
of the Scotch Episcopal Church.

To the Venerable
The Archdeacon of Bristol, &c.

FORM OF PRAYER FOR RELIEF FROM DEARTH AND SCARCITY.

THE ARCHBISHOP OF CANTERBURY, agreeably to an order of Privy Council, has issued the following form of prayer to Almighty God for relief from the dearth and scarcity now existing in parts of the United Kingdom, owing to the failure of some of the crops of the present year—to be read in all churches and chapels of England and Wales, on Sunday, the 11th of October, and two following Sundays:—

A Form of Prayer to Almighty God.

"O God, at whose bidding the earth, which sustaineth the life of man, hath withholden in parts of these islands the wonted provision of food, and turned abundance into scarcity, withdraw, we beseech Thee, the judgment of which we are justly afraid, that the poor perish not by famine.

"We acknowledge, O, Lord, that by our strifes and divisions, misuse of Thy gifts, and forgetfulness of Thy manifold mercies, we have justly deserved punishment. We have sinned: we have grievously sinned against Thee. Yet knowing that Thou art full of compassion, we beseech Thee to pardon the offences of Thy people, to relieve the poor and the needy in their present necessities, and to give and preserve to our use the fruits of the earth in all its seasons.

"But whatsoever may be Thy pleasure concerning us, give us grace to receive Thy dispensations, whether of judgment or of mercy, with entire submission to Thy will; endeavouring to abate Thy displeasure by repentance, and showing forth our sense of Thy goodness by faithfully keeping Thy commandments.

"Of ourselves we are unable either to will or to do that which is acceptable in Thy sight. We therefore pray Thee so to open our hearts to the influences of Thy good Spirit, that, showing compassion and mercy each man to his neighbour, and bearing the burdens one of another, we may obtain of Thy favour the supply of our wants, and with hearts knit together in brotherly love may partake of Thy bounties in peace and contentment, to the honour and praise of Thy name, through Jesus Christ our Lord. Amen."

THE PRAYER is ordered to be read immediately before the Litany: and when the Litany shall not be read, before the prayer for all conditions of men

FASTS AND FESTIVALS IN NOVEMBER.

THE FEAST OF ALL SAINTS is kept on the 1st of November. At the Reformation the Church of England rejected the multitude of Romish so-called saints; she but retained this festival, in which she yields hearty thanks to God for all His servants, who, having

finished their course in faith, do now rest from their labours. It is piously grounded on our belief of "the communion of Saints" in the Creed, and directs our eyes to the Church triumphant. In the Collect, we pray for grace to follow the example of the stedfastness in the faith, and of the obedience to the Commandments, of the family in heaven, who have gone before, and who have been the lights of the world in their several generations.

First Lesson, Wisdom iii. to ver. 10: v. to ver. 17.
Second Lesson, Heb. xi. 33; xii. to ver. 7.—Rev. xix. to ver. 17.
For the Epistle, Rev. vii. 2. Gospel. St Matth. v. i.

GUN-POWDER TREASON. On the 5th of this month our branch of the Catholic Church returns hearty thanks to God, "for the happy deliverance of King James I. and the three estates of England, from the most traitorous and bloody-intended massacre by gunpowder." For eleven years after the accession of Elizabeth, the papists communicated with the Church of England, till Pius V. excommunicated her, and absolved her subjects from their allegiance in the year 1569, and commanded all of his communion *to separate* from the Church of England under pain of a curse. The papists have ever since existed in England as a separate and schismatical sect, assuming the title of Catholic as the name of one of the dissenting sects. By the pope's directions many attempts were made to assassinate Elizabeth, but the Jesuits planned and nearly succeeded in the destruction of the Royal Family, all the Spiritual and Temporal Peers, and all the Commons of England, by gunpowder, at one blow. Our religious ancestors appointed the anniversary of this "most traitorous and bloody-intended massacre," to be kept as a day of national *thanksgiving* to God for ever, for so miraculous a deliverance as He was pleased to vouchsafe.

First Lesson, 2 Sam. xxii. Second, Acts xxiii.
Epistle, Rom. xiii. 1. Gospel, St. Luke ix. 51.
Proper Psalms, lxiv., cxxiv., cxxv.

ADVENT. The first Sunday in Advent will this year be the 29th of November. It is the nearest Sunday, either before or after to the feast of St. Andrew; and it commences the ecclesiastical year, which is regulated by the Sun of Righteousness. The Collect for the first Sunday implores grace to enable us to cast away the works of darkness, and to put on the armour of light, that we may live soberly, righteously, and godly.

First Lessons, Isaiah i. ii. Second, St. John xxi. Heb. v.
Epistle, Rom. xiii. 8. Gospel, Matth. xxi. 1.

ST. ANDREW, THE APOSTLE. This festival is always held on the 30th November. St. Andrew was the first who came to Christ after His baptism, and therefore the Church celebrates his memory first of all the Apostolic College. He founded the Church and the apostolic succession of the patriarchate of Constantinople; and placed Stachys there as its first bishop. He preached in the countries bordering the Black Sea, and also in Greece. He was crucified at Patræ, in Achaia, under Ægeus, the pro-consul.

First Lessons, Prov. xx. and xxi. Second, Acts i, and vi.
Epistle, Rom. x. 9. Gospel, St. Matth. iv. 18.

PAROCHIAL PAPERS, No. I.

INNOCENCE.

AN ACCOUNT OF MAN'S FIRST STATE OF INNOCENCE, AND OF HIS FALL THEREFROM.

IN THE beginning God created the Heaven and the Earth.

And God said, Let us make Man in our image and in our likeness. So God created Man IN HIS OWN IMAGE; in the image of God created He him; male and female created He them. And God blessed them,....and God saw every thing that He had made, and behold it was very good:

And the Lord God took the Man and put him in the Garden of Eden to dress it and to keep it. And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayest freely eat; but of the Tree of the Knowledge of Good and Evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely DIE.

Now the Serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the Woman, Yea, hath God said, ye shall not eat of every tree of the garden? ....And the Serpent said unto the Woman, Ye shall not surely die.

And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a tree to be desired to make one Wise, she took of the Fruit thereof and did Eat, and gave also unto her Husband with her; and he did eat.

And the Lord God said unto Adam, Because thou hast hearkened unto the voice of thy Wife and hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it; Cursed is the Ground for thy sake: in Sorrow shalt thou eat of it all the days of thy life; Thorns also and Thistles shall it bring forth to thee; and thou shalt eat the Herb of the field; in the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground; for out of it wast thou taken, for Dust thou art, and unto Dust shalt thou return.

Thus "Sin entered into the world, and Death by Sin; and so Death passed upon all Men, for all have sinned."—Romans v. 12. The wages of Sin is Death.—Romans vi. 23.

"Dead in trespasses and sins." Fulfilling the desires of the flesh, and of the mind." "By nature the children of wrath." —Ephesians ii.

"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them."—Ephesians iv. 18.

"In Adam all die."—1 Corinthians xv. 22

THE ORIGIN OF THE PRINCE OF WALES's PLUME.

A LEGEND OF CRESSY.

On Cressy's heighte, at fall of nighte, see bolde King Edward stande,
No dynte is on his armour brighte, no blode is on his brande,
Yet all excited is his mein, all restless gleames his eye,
And "Haste, O haste, my valliante sonne," is his impatient crie.

With arrowe speede a panting steede breasted the rising mound,
A youthful knight doth swift alight, and kneel upon the grounde.
"Thankes, royal Father, thankes," he saide, "my grateful thankes I yield,
"That thou didst give me leave for thee to fight my maiden field."

The armes he bore were black with gore, his jupon hacked and torne,
His basinet was of its crest—the English Leopard—shorne;
Yet all unwounded was the knight, scatheless in every part;
The joyful father blest his boy, and prest him to his harte.

"Now for swift honor to the brave," doth royal Edward crie,
"Receive the helm Bohemia wore, be that thy guerdon high."
"To don that crest," the knight replies, "would tarnish my renowne,
"Bohemia's king was old and blind, some craven struck him down."

From the tall crest—a vulture's wing—the king plucked fetheres three,
And twysting them into a wreath he formed a Fleur de Lys;
Then placed it on the basinet of Edward Prince of Wales,
And proudly, "Conqueror of France," his gallante sonne he hailes.

"Houmout," he said, "thy motto be, for spirit high is thine,
"Who thus doth ever modestie with bravery combine."
The Prince low bends—a boon he begs—"Ich Dien let me bear,
"For I serve my Father, King, and God, in honour, love and feare."

* * * * *

And thus it was in days of yore, the badge of England's heir
Was circled round with attributes, surpassing jewels rare;
May heaven grant that coronet one other gem assume,
And ever bear the pearl of Peace while Albert wears the plume.

Gilbert J. French.

Bolton, *26th August*, 1846—*being the five hundredth anniversary of the Battle of Cressy.*

NOTE—The triple plume singularly corresponds in outline with the conventional form of the heraldic fleur-de-lys, so that almost every variety of the latter ornament may be altered, by the addition of a few lines, into the badge of which the legend supposes it the origin.

The feathers usually represented are those of the ostrich; yet in all the early seals, and particularly in the earliest known example, they are stiff and narrow, with a slight curve at the ends similar to the pinion feathers of an eagle or vulture.

The words "Houmout," and "Ich Dien," which occur above the shields on the tomb of the Black Prince, are supposed by Mr. Planché to form a continuous motto, signifying, when freely translated, "I obey the dictates of magnanimity."

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. IV. New Series. December 1, 1846.

THE EPISCOPAL ORDER.

In our last we showed the divine origin of the order of bishops: and that the Chief Shepherd and Bishop of Souls, did, as His last act on earth, convey that power which He himself possessed to the eleven apostles; and He sent them to execute the same apostolical, episcopal, and pastoral office for the ordering and governing of His Church until the end of the world, which He himself had exercised whilst on earth. We proceed now to show that they not only exercised the episcopal office themselves, but that they empowered others to do the same, with whom He is ever present by His Holy Spirit to comfort and support in their high office. "And, therefore, that the apostolate might be *successive* and *perpetual*, Christ gave them a power of ordination, that by imposing hands on others, they might impart that power which they received from Christ."

The Mount of Olivet, where they had received their commission, was a Sabbath day's journey from Jerusalem, or about seven furlongs; whence the apostles immediately returned to Jerusalem and took up their abode in an upper room, along with the pious women who had witnessed our Lord's resurrection, "and Mary, the mother of Jesus, and with his brethren." It is a curious and somewhat significant fact that this is the only time that blessed Mary is ever named in the Acts or in the epistles. Christ's brethren are now numbered among the believers; although formerly they did not believe even the miracles which they saw Him perform.

One of our Lord's instructions to His apostles was to tarry in Jerusalem until they had been endued with the power of the Holy Ghost, when they should not only themselves be

baptized by the Holy Spirit and with fire, but Christ would thenceforward pour out His Spirit upon all flesh; upon our sons and daughters, upon old men and children, young men and maidens, and upon men-servants and upon maid-servants. The whole company of believers now amounted to six score persons, that continued to meet for devotional purposes in this upper room. These St. Peter addressed and explained, that as the bishoprick to which Judas had been appointed, had become void by his suicide, it was necessary to fill it up by one of those seventy disciples who had been a witness of all Christ's miracles and teaching. Barsabas and Matthias were accordingly selected; and because the apostles were not yet under the special inspiration of the Holy Ghost, they referred the choice to God. Their prayer was addressed to the Lord Jesus, to whom they ascribed the knowledge of all hearts, which is the property of God alone. They gave forth lots, and He directing, the lot fell upon Matthias, and he was numbered with the eleven apostles. No act of ordination, no prayer nor laying on of hands upon the new apostle, are recorded; and, therefore, it is probable that there was some visible token of Christ's approbation given after He had guided the lot, and that Matthias's ordination was neither of men, nor by man, but immediately from the Lord Jesus.

THE APOSTLES, with the whole company of the believers, continued to meet daily in the upper room, until the day of Pentecost, when suddenly they heard an unusual sound from above, like that of a rushing mighty wind, which, in a most wonderful and unaccountable manner, filled and shook the room in which they were assembled. Then there "appeared unto them cloven tongues like as of fire, and it sat upon *each of them*. And they were filled with the Holy Ghost, and began to speak with other tongues" than their native language. The shape of a tongue signified the gift of many languages, which was now to be made the means of collecting and uniting men into one Catholic religion, as the miraculous confusion of tongues had been a curse on mankind and had caused their dispersion and idolatry. Their brightness, and the appearance of fire, signified the enlightenment of the eyes of the understanding of mankind by the clear knowledge of the will of God which was now about to be revealed and preached, and the

energy of the Spirit of Grace which would enable them to spread and communicate it to all the world.

It seems probable that our Lord's choosing the number of *twelve* apostles was out of respect to the number of the tribes of Israel; and whilst their labours were confined to the Jewish nation. But when the Jews had rejected the gospel, and it was o be preached to every creature, other men were advanced to the apostolic office, without any farther respect to numbers. In consequence of the persecution which succeeded the death of the first martyr, the disciples were dispersed in all directions, and in every place they made many converts to Christianity. Philip, one of the deacons, was thus occupied in Samaria, when the Spirit of God directed him to proceed to the desert that lies betwixt Jerusalem and Gaza, and there to disciple and baptize an Ethiopian eunuch of high rank, who, having been a proselyte to the Jewish religion, and therefore a believer in the true God, had been to Jerusalem to worship God at the feast, and was now on his way home. Philip obeyed; and when they were come to a convenient place they went down both into the water, and Philip baptised the Eunuch. "And when they were come up out of the water, *the Holy Spirit fell upon the Eunuch*, and the Spirit of the Lord caught away Philip that the Eunuch saw him no more; and he went on his way rejoicing." Those words in *italics* are not in our version, but they are in the Alexandrian and several other ancient MSS. The words would appear to have been omitted through the carelessness of a scribe, which he might be less apt to observe, because the verse reads naturally without them[1]. The apostolic grace was thus given to this noble proselyte by the Spirit of the Lord falling upon him immediately after he was baptized. So that he received it immediately from heaven, and without the intervention of men. He was the apostle of the Ethiopian or Abyssinian Church, where he preached the gospel and constituted that Church, which remains to this day.

The next instance is that of the illustrious Apostle of the Gentiles, whom Jesus Christ, the God of our fathers, chose that he should know His will and see that Just One whom he had formerly persecuted, and hear the voice of His mouth. There

[1] Bishop Rattray's Tract on Confirmation previous to receiving the Eucharist. Also Pyle's Paraphrase.

are three accounts in the Acts of St. Paul's conversion, each a little different from the others; but in neither of them is there any mention of his admission to the apostolic office. It must be concluded that after his baptism by Annanias, that the Holy Spirit fell upon St. Paul as He had done upon the Ethiopian Eunuch, and constituted him an apostle. Annanias only laid his hands on, that Paul might receive his sight; but he added, "*and be filled with the Holy Ghost.*" And St. Paul himself says, "neither went I up to Jerusalem to them that were [ordained] apostles before me, but [without their mission, ordination, or authority] I went from Damascus to Arabia [and there began my ministry and apostleship], and returned again to Damascus. Then, after three years [from my conversion], I went up to Jerusalem to see Peter and abode with him fifteen days." He, therefore, tacitly denies having received his dispensation of the gospel from either Peter or James, who were then in that city. He also peremptorily denies that he ever received the apostolic office from any man, but that it was immediately conferred on him by our Lord Jesus Christ Himself; most likely at his baptism, as he had received the promise of his *mission* three days before, when our Lord appeared personally to him on the road to Damascus. The apostles were at first inclined to doubt his apostleship, knowing well that neither they nor their brethren had conferred it upon him; yet they gave him the right hand of fellowship, after he had convinced them by his arguments, by the success of his ministrations, by his miracles, and by the testimony of his early friend, Barnabas.

Barnabas is also called an apostle [1], when the people of Lystra would have done sacrifice to "the *apostles* Barnabas and Paul." Barnabas was not chosen to the apostolate when the lots were given out betwixt him and Matthias, and his ordination is no where spoken of in Scripture. Yet he is associated with St. Paul in all apostolic offices; and after their unhappy dissension and separation, he visited the Churches he had assisted in planting, and concluded his labours by constituting the bishoprick of Milan, of which he was the first bishop, and from whom the succession in that Church proceeds. *He was full of the Holy Ghost and of faith.* When

[1] Acts xiv. 4 and 14.

the Holy Ghost directed Paul and Barnabas to be separated for the performance of a certain piece of work, which they accomplished, the laying on of the hands of their brethren, was not an ordination, but a formal benediction, and prayer for the success of the work to which they had been appointed. He, as well as St. Paul, ordained elders or priests in every Church which they planted.

SILVANUS AND TIMOTHY are expressly styled apostles in the two epistles to the Thessalonian Church; of which, indeed, they were the joint writers with St. Paul. Throughout these two epistles the plural number is used, and the three names in which the epistle is written, are called, "*the apostles of Christ*[2]." They speak of *our* labour and travel—the word of God which ye received of *us*—forbidding *us* to speak to the Gentiles—what is *our* hope or joy or crown of rejoicing—ye are *our* glory and joy—*our* fellow-labourer. But now when Timotheus came from you unto *us*, and brought *us* good tidings of your faith and charity, and that ye have good remembrance of *us* always, desiring greatly to see *us* as *we* also to see you." St. Peter also calls Silvanus a faithful brother[3]; and so we have his episcopacy acknowledged by two undisputed apostles. He also assisted St. Paul and Timothy in gathering the Church of Corinth, "for the Son of God, Jesus Christ, who was preached among you by *us*, even by me and *Silvanus* and *Timotheus*, was not yea and nay, but in Him was yea[4]." This Silvanus, or Silas, was afterwards the settled bishop of Corinth, and was succeeded by the bishops Hegesippus, Primus, and Dionysius.

ST. PAUL expressly calls Epaphroditus an apostle, and commanded the church of Philippi to receive him as such in the Lord Jesus, whose minister he was; and not only to hold their own bishop in great reputation, but also all others of the same rank in the Church. In our New Testament, the Greek word apostle is translated messenger, which means the same thing, as an apostle is a messenger, or a person sent with a divine commission to govern and teach the Church. St. Paul calls Epaphroditus, his "brother and companion in labour; but your *apostle*," messenger, or bishop. Epaphroditus is by all antiquity reckoned the first bishop of Philippi.

[2] 1 Thess. ii. 6. [3] 1 Pet. v. 12. [4] 2 Cor. i. 19.

TIME AND SPACE prevent our naming more of those who were constituted apostles or bishops by St. Paul, and the other apostles, which we must reserve to our next number. In the mean time, we must observe, that the sacred writers almost always denominate those whom they constituted bishops, and placed over Churches, "brothers," "fellow-servants," "fellow-soldiers," "faithful brothers," "messengers," and "angels." In St. Paul's second epistle to the Corinthians, he styles Apollos his brother; and of Titus he says, "whether any do inquire of Titus he is my *partner* and *fellow helper* concerning you; or our *brethren* be inquired of, they are the messengers [Greek apostles] of the Churches, and the glory of Christ." And in another place he tells the Corinthians, "for though you have ten thousand instructors in Christ, [priests or ministers,] yet have ye not many fathers, [apostles, bishops, or chief pastors,] for in Christ Jesus I have begotten you through the gospel[6]."

ON THE PROPER LESSONS.

THERE CAN BE NO doubt that the reading of the Hebrew Scriptures formed part of the Christian Offices from the first moment that a Church assembled for the purposes of devotion. The practice would naturally descend, with other rites, from the Jewish Church, in which "Moses and the prophets were read every sabbath-day." The gospels and the epistles would be successively added to the course as they appeared, till, in process of time, the whole Bible came to be read over once every year. There are in the New Testament, various hints and allusions indicating a fixed ritual practice established by the apostles themselves. Lessons from holy writ certainly formed part of it. St. Paul commands his epistles "to be read to all the holy brethren[1]." And among the duties of a bishop he mentions "attention to *the reading*, to *the* exhortation, to *the* doctrine[2]"—which may mean either his own personal application to these duties or his superintendence of others, whose business it was to *read*, to exhort and to teach in the Church. We are fully entitled to take it in the latter, the ritual sense. The verb *prosecho* is applied to the bishop's inspection of his

[6] 1 Cor. iv. 15. [1] Col. iv. 16. 1 Thess. v. 27. [2] 1 Tim. iv. 13.

flock[3], and "the reading" is the term used to denote the solemn public reading of the scriptures[4], whilst a modification of the same Greek word in the apostolical constitutions which is used for the reading, signifies the Lessons. A fixed course of scriptural reading, therefore, was adopted under the sanction of the apostles themselves, which received successive enlargements by the gradual completion of the sacred canon. Justin Martyr, in the succeeding age, mentions the writings of the prophets and the commentaries of the apostles, as being read in the Christian assemblies every Sunday. Afterwards we have catalogues of the books which might be read in the church, comprising the whole of those contained in our existing canon. So far there is no difficulty. "The whole Bible (or the greatest part thereof) was read." But there seems to have been considerable diversity in the order and manner of reading it—in the number of the lessons—and in the way in which the sacred books were allotted to the several periods of the year. There is no early lectionary or calendar of lessons extant—that attributed to St. Jerome being spurious, and the Gallican lectionary, published by Mabillon, defective. We naturally turn to Bingham, who has collected, with his usual industry, the scattered notices to be found in the ancient writers.

In one respect the practice appears to have been uniform—the reading of the New Testament always succeeded that of the Old. The number of lessons varied. The author of the constitutions prescribes four; two from the Old and two from the New Testament, the latter answering to our epistle and gospel; whilst Cassian speaks of the practice of the Egyptian monks as requiring only two lessons, one from the Jewish and one from the Christian scriptures. The Gallican lectionary, again, assigns to the vigils of the Nativity and Easter Eve no fewer than twelve lessons. It has, besides, this peculiar rite, that the epistle and gospel at the Communion are preceded by a reading from the prophets. It may likewise be remarked as curious, that the gospel on the Epiphany is made up from the narratives of St. Matthew, St. Luke, and St. John, relating the baptism of our Saviour and His first miracle; while on Good Friday it embraces the history of our Lord's passion, as given by all the four evangelists, wrought into a sort of harmony. The epistles

[3] Acts xx. 28. [4] Acts xiii. 15. 2 Cor. iii. 14.

and gospels in that lectionary pretty often coincide with our own: in all the lessons wherever the blessed name Jesus occurs, the title *Lord* is prefixed. This venerable document contains the order of scriptural reading observed by the Gallican Church prior to the time of Charlemagne, through whose influence the Roman offices were introduced.

THE OBSERVANCE of festivals which the whole Church received from the apostles, must have suggested the selections of suitable portions of holy writ. Accordingly St. Augustine and St. Chrysostom, as cited by Bingham, both allude to a course of reading in some respects resembling our own, though not arranged with reference to the civil year, going on like our daily calendar in continuous order, till broken in upon by the occurrence of some festival, which had proper lessons of its own. Both these illustrious fathers of the Church selected the subjects of their homilies from some part of the scriptures read that day (a different practice is indeed quite a modern innovation), and as a reason for interrupting the course they had been pursuing, they mention the occurrence of some festival solemnity having lessons so appropriated to itself by the ancient law, as not to admit of any others being substituted for them. St. Chrysostom exhorts his hearers to peruse in private beforehand the portions of scripture which they knew would be recited in the church, that so they might be the better prepared to go along with him in his expositions upon them. These allusions clearly indicate a fixed course of lessons, and in whatever way they may have been allotted to the daily offices of religion, it seems evident that the distribution of the sacred books among the greater divisions of the Christian year, did not differ materially from the course followed by our Church at the present day. Isaiah seems to have been reserved for the season of Epiphany, including Christmas with its attendant holidays. Genesis was read in Lent; Job, Jonah, or Jeremiah, in the holy or Passion Week. The Acts during the Easter season, though it is not certain whether the last refers to the ordinary lessons or to the substitution of passages from the Acts for the usual epistles, as the Gallican lectionary, in which not only that substitution takes place, but an exchange of the ordinary prophetic lection for a passage of the Apocalypse.

IT HAS BEEN asserted that the lessons were first arranged by

St. Jerome in the fourth century. This is by no means probable, since we find such an arrangement referred to, both by St. Cyprian and St. Augustine, as a thing fixed by the "law of the fathers." It must be of much greater antiquity, and to a certain extent must be regarded as of apostolic origin. It has been said, with still less probability, that in the Church of Rome, for four hundred years, no lessons at all from the Old Testament were read, nor any portion of scripture but the epistle and gospel. It is however of importance to observe, that till the eighth century, no acts of martyrs nor legends of the saints were permitted to be read publicly in that Church upon their festival days. Bona doubts the fact; but it is admitted by Mabillon, who quotes the words of Agobard bishop of Lyons in the ninth century, vindicating the practice of his own Church, which admitted "no canticles but from the psalms; no hymns written by poets; no lessons but from holy scripture."

THERE IS SOME difference of opinion among ritualists respecting the manner of reading the lessons in the Church, and the part of the service in which they were introduced. Some contend that the whole epistle and gospel inclusive, were recited in the service of the catechumens, while others maintain that the gospel was read only in the hearing of the faithful at the celebration of the mysteries. The most probable opinion seems to be, that the lessons belonged to the ante-communion service. Different Churches seem to have varied in the mode of reading the scriptures. The lessons generally followed the psalms, and were sometimes intermingled with them, a psalm being interposed between each, as the custom still is with us, and sometimes the psalm itself was called a lesson. In the Roman Church each lesson is followed by a respond or responsory—so called, says Bona, from its responding or answering to the subject of the lesson. Something of the sort seems to have been very ancient; but the great objection to them is their multiplicity, which had become so inordinate as to be a deformity rather than a beauty, and to render it necessary to cut down the lessons in order to make room for them. This afforded just ground of complaint to the compilers of our holy offices, who thought fit to lay them aside altogether, and return to the primitive mode of reading the lessons, following each with its psalm or scripture canticle. In the preface to the

prayer-book it is said, "These many years past, this godly and decent order of the ancient fathers hath been so altered, broken, and neglected, by planting in uncertain stories and legends, with multitude of responds, verses, vain repetitions, commemorations and synodals, that commonly, when any book of the Bible was begun, after three or four chapters were read out, all the rest were unread."

THE BEST WAY of illustrating the justice of this censure will be to give a specimen of the Romish method of reading the lessons. When we are told that the breviary appoints nine lessons for every Sunday, it may be considered a large allowance; but they will see from what follows, that one of our lessons is often longer than the nine. Their nine lessons are divided into three portions called *nocturns*, three in each, preceded by three psalms with their antiphons or anthems, &c. The lessons are here given by a simple reference to the passages in the Bible; the responses and other lessons at length. We have taken the service for Quinquagesima Sunday in the Breviary of Bayeaux.

In the 1st Nocturn.

LESSON I. Genesis xxi. 1—7.

R. Thou, Lord, hath made me glad through thy works, and in the operations of thy hands I will rejoice. * O Lord, how glorious are thy works! V. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands; * O Lord, how, &c.

LESSON II. Genesis xxii. 1—6.

R. The first man is of the earth, earthy; the second man is of Heaven, heavenly: * As we have borne the image of the earthly, we shall also bear the image of the heavenly. V. God formed man of the dust of the ground, and breathed into his nostrils the breath of life. * As we have borne, &c.

LESSON III. Genesis xxii. 8—13.

R. Praise the Lord in the height: let the things which are above the heavens praise the name of the Lord; for * He spake and they were made; He commanded and they were created. V. He created the heaven and the things that therein are, and the earth, and the things which are therein. * He, &c. Gloria, &c. * He, &c.

In the 2d Nocturn.

LESSON IV. From the book of St. Augustine, the bishop, Lib. xvi., cap. 32.

God had said to Abraham, "in Isaac shall thy seed be called." This promise the pious father faithfully holding, though it was to be

fulfilled in him whom God commanded to be slain, did not doubt that the same God, who had given him unhoped for, could restore him, after he was sacrificed. Thus is it understood and explained, in the epistle to the Hebrews. "By faith, he says, Abraham overcame when he was tried in the matter of Isaac; and he, who had received the promises, offered up his only son, to whom it was said, 'in Isaac shall thy seed be called; judging that God could raise him even from the dead.'"

R. God, seeing that every imagination of the heart was bent to evil, repented that he had made man upon the earth.* I will destroy man, he said, whom I have created, from off the face of the earth. V. On account of uncleanness, lust, evil concupiscence cometh the wrath of God upon the children of unbelief.* I will destroy, &c.

LESSON V. From the same.

Afterwards he added, "from whence also he brought him in a figure,"—a figure of whom, unless of him, concerning whom the same apostle says, "who spared not his own Son, but delivered him up for us all?" Therefore, as the Lord carried his cross, so did Isaac himself carry the wood, with which he was loaded, to the place of sacrifice. Lastly, since Isaac was not to be slain, after his father was forbidden to strike, what was that ram by whose immolation the significant bloody sacrifice was accomplished? the ram, namely, which Abraham saw caught in a thicket by his horns. Who was represented by him, but Jesus crowned with thorns by the Jews, before he was sacrificed?

R. As birds are taken in a snare, *so are men taken in an evil time, when it cometh suddenly upon them. V. In the days of Noe, they were eating and drinking, and knew not until the flood came and took them all away. *So, &c.

LESSON VI. From the same.

"And the Angel of the Lord called unto Abraham out of heaven the second time, saying, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy beloved son from me, that blessing I will bless thee, and multiplying I will multiply thy seed, as the stars of heaven, and as the sand which is upon the sea-shore, and thy seed shall possess in heritage the cities of the enemy; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." In this manner was that promise concerning the calling of the Gentiles in the seed of Abraham established, even by the oath of God after the burnt-offering, by which Christ was signified. For he had often promised, but had never sworn. And what is the oath of the true and truth-speaking God, but the confirmation of his promise, and a reprehension, as it were, of the unbelieving.

R. They wandered too long in the way of error, living after the manner of persons without understanding. *They who were not corrected, felt a judgment worthy of God. V. Noah, being afraid, prepared an ark to the saving of his house, by which he condemned the world. *They who, &c. Gloria. *They who, &c.

In the 3d Nocturn.

LESSON VII. The Lesson of the Holy Gospel according to Luke.

Luke xviii. 31. The same as our Gospel.

HOMILY OF ST. AUGUSTINE, THE BISHOP.

Have mercy upon me, thou Son of David, the blind man cried, whilst Christ was passing by. For he was afraid lest he should pass by and not cure him. And how earnestly did he cry? The crowd rebuked him, but he would not hold his peace. He overcame the gainsayer, he laid fast hold of the Saviour. While the crowd was forbidding him to cry out, and making a noise to prevent his being heard, Jesus stood still, he called him, and said unto him "What wilt thou, that I should do unto thee? Lord, he said, that I may receive my sight. Receive thy sight, thy faith hath made thee whole."

R. Do not, O Lord, disannul thy covenant, and take not away thy mercy from us, for thy beloved Abraham's sake; but deal with us *according to the multitude of thy mercies. V. Have compassion upon us, O Lord, and help us. *According, &c.

LESSON VIII. From the same.

Love Christ; seek the light, which is Christ. If the blind man desired the light of the body, how much more ought ye to desire the light of the mind? Let us cry to him, not with our lips, but our lives. Let us live well, let us despise the world; let us have nothing to do with that which is transitory. When we thus live, worldly men, loving the earth, savouring of the dust, caring nothing for heaven, will blame us, as if they had a particular regard for us; when they see us despise these human and earthly things, they will doubtless blame us, and say, why do you suffer this? why are you so foolish? That is the crowd forbidding the blind man to cry out.

R. Lord, wilt thou destroy the righteous with the wicked? *Be it far from thee to slay the righteous with the wicked, and that the righteous should be as the wicked. V. These are they who feast together without fear, to whom is reserved a tempest of darkness for ever. *Be it, &c.

LESSON IX. From the same.

And there are some Christians who endeavour to hinder men from living like Christians: just as that crowd walked with Christ, and yet strove to hinder the man crying out to Christ, and seeking light, from obtaining his favour. There are such Christians. But let us overcome them—let us live well, and that very life will be our voice unto Christ. He will stand still; forasmuch as he stood then. For in that also there is a great mystery. He was passing by when the man cried out; when he cured him, he stood still. Let the passing by of Christ make us earnest in crying to him.

R. Have mercy upon us, O God of all. *Look upon us and shew us the light of thy compassions. V. Unless the Lord of Sabaoth had left us a seed, we should have been as Sodom. *Look, &c. Gloria. Have mercy, &c.

IT WILL BE SEEN that the scripture lessons, including the gospel only, contain just thirty-two verses. Other breviaries, indeed, give a larger quantity—all the lessons being from scripture (the Apocrypha occasionally included), with the addition of a short homily upon the gospel. The Breviary of Mons, for instance, on Quinquagesima Sunday, reads scripture to the amount of seventy-four verses, taken from Genesis xix. Wisdom x. 2 Peter ii. Luke xviii., and it must be admitted that, with the responsories, it forms, as a whole, a striking service, relating to the destruction of Sodom, and applying that history for warning and admonition. The responsories, in general, having the effect of giving a decidedly devotional turn as well as a personal application to the reading of the scriptures. But unhappily this advantage is intercepted by the whole being in "a tongue not understanded of the people." So that there is in fact a *double fraud* committed; the people are first cheated of their due portion of meat, and then the allowance granted is presented in a form which makes it no better than "a stone."

C.

THE CHURCH OF RUSSIA, AND THE ANGLICAN CHURCHES.

MANY OF OUR READERS never, probably, heard of the Rev. Wm. Palmer, deacon; he who, some years ago, went to Russia, and acquired such notoriety in the very highest circles in that empire on account of his intercourse with the Synod of the Russian Church, and his correspondence with a lady of high rank in that country, in consequence of her renunciation of the faith of the Eastern Church, and her pretended conversion to the principles of the Anglican Church. On inquiring into the subject, we have been favoured with the following communication; and although the narrative is much abbreviated, yet we can assure our readers that it is substantially correct. We think that the subject of it is of great importance to the Anglican churches, inasmuch as the Russian patriarchal synod has unfortunately adopted an erroneous opinion of the orthodoxy of our branch of the Catholic Church. As the Scottish Church has the privilege which is denied to ours of meeting annually in convocation, it would be very desirable were the former to remove the Russian prejudices by a solemn

synodical Act. The Rev. William Palmer is at present residing at Perth, in the diocese of St. Andrews.

Mr. Palmer is a Fellow of Magdalene College, Oxford, and *one* of the conditions mentioned by the founder is, that those holding the Fellowships shall devote their time and studies to various specified objects for the good of the Church, and among these *one* is, that the Fellow shall ascertain the state of various branches of the Church, so as to render his information subservient to the general design. Mr. Palmer gave himself to the study of this branch.

Instead of gleaning information from others, or from history, or newspaper reports, he resolved to visit various parts of the Church, and observe, in person, their state, both internal and external. As far back as 1831 or 1832, he commenced his labours.

He spent some time in France with Romish priests, in prosecution of his object. He left Paris, but again returned to it, and spent a short time with the Moderator of the French Protestants. Afterwards he went into Switzerland; and on his return to England, he again left it, and visited the Waldenses.

Having obtained a pretty extensive knowledge of the state of affairs in the West, he turned his attention to the East, and for some time was doubtful whether or not he would proceed to Athens or to Russia. For various reasons he was induced to prefer the latter.

When in St. Petersburgh, he professed himself a member of the Anglican branch of the Catholic Church, and was desirous, if he found the state of the Russian branch of the same Catholic Church such as to permit, to request admission to communion, in the prayers and sacraments of that Church.

Whilst he was prosecuting this investigation of the state of the Russian Church, and the negotiation between him and the Russian bishops was under consideration, a Russian Princess, who had gone to Geneva for the education of her daughters, met with some English Chaplains of low Church principles and Calvanistic notions, by whom she was *converted* to the English Church.

The affair created a great sensation in the Russian capital, and was talked of in the imperial palace. The *Synod*

of the Russian Church, by which the office of Patriarch is discharged, took up the question, and very naturally asked Mr. Palmer to account for the fact that the Anglican Church should receive a member of the Russian Church as a *convert*, seeing *he* had represented the former to be a branch of the Catholic Church, as *they* maintained the latter to be, and, as there had never been any *formal* separation between the two, *intercommunion*, and not *conversion*, was what ought to have been looked for.

About this stage of the business, the Russian lady proceeded to Paris, and, without permission asked or obtained, entered into communion in the prayers and sacraments with the Church, under Bishop Luscombe's charge; and to involve matters in still greater difficulties, she maintained in her letters to her friends in Russia—which were meant to meet the eye of the Russian Synod—that she was admitted to communion in the English Church without being questioned, whilst she avowed doctrines at utter variance with those which Mr. Palmer was contending for, as the doctrines of the Anglican Church.

Mr. Palmer returned to England, and whilst at home, he received a letter from the princess's husband, requesting him to go to Paris, and see his lady, who, he said, was desirous to meet him, in order to prove to him that he was wrong in holding her up in the light of *an apostate* from the Russian Church, rather than as *a convert* to the Anglican. He went to Paris, saw the lady, and gained nothing from her but a promise that as a matter of *courtesy* only, but not of *principle*, she would hold some communication with Bishop Luscombe, before she again attempted to approach the altar and take the communion at his hands. She did as she promised, but deceived the Bishop, and again received the communion.

We have now arrived at a point in the narrative, where we can speak in Bishop Luscombe's own words.

"To the Rt. Rev. Father in Christ, Wm. Bishop of Aberdeen and Primus, and to the whole Synod of Scottish Bishops, wishing health:

"In the spring of the year 1842, a certain lady, a member of the Russian Church, having deceitfully, or rather surrepti-

tiously, taken the sacraments at my hands, was afterwards refused by me a certificate of communion, on these grounds; first, that she professed to have deserted the Russian Church without any plea of necessity or reason; and, secondly, because she maintained openly the most pernicious heresies in the name of the British Church. The lady insisting on her supposed right to our communion, and being on the point of returning to her own country, with the avowed intention of there taking the sacraments surreptitiously from any British priests or chaplains she might find, I gave to my deacon, Wm. Palmer, formal letters to be taken to Russia, and to be used against her in vindication of our religion. For as she, renouncing truths held by the Eastern Churches, and professing heresies not held by ours, had left her own bishop, and come to me to take the communion as a convert, in spite of my opposition, so I wished my clerk on the other hand, to go from me to the Easterns, professing in my name those truths of theirs, which the lady had renounced, and disclaiming those heresies to which, as if held by us, she declared herself a proselyte; and so coming as an orthodox Christian, from an orthodox Bishop and to orthodox brethren, to seek canonically their communion, in such manner, as might be the most contrary possible to that in which the lady had invaded ours.

"And this having been done, as I desired, the letters themselves were read in the Russian Synod, (which holds the place of Patriarch,) with marks of the most favourable disposition; but in answer to my clerk's prayer to be admitted to the sacraments, it was objected, first, that the letters of a single Bishop were no proof of the doctrine of his Church, unless supported by some Synodical act; and then further, besides some other accusations of less importance, they objected to him, as if contained or implied in the Thirty-nine Articles, a great number of decided heresies, and required him to anathematize the same heresies, if he would be admitted to communion by the Eastern Church.

"Whereupon he, seeing that the propositions objected to him were indeed plain heresies, subversive of the Catholic Christian faith, had no scruple to anathematize them, at the bidding of the Patriarchal Synod; but when they urged that he had now, by this act, anathematized, at the same time, the

Thirty-nine Articles themselves, and our whole communion, and cut himself off from us, he made answer, that for a decision on this point he appealed to myself, as the Bishop from whom he came, and to the Synod of the Scottish Bishops, by whom I was consecrated.

"WHEREFORE, MY RT. REV. BRETHREN, I now send him to you and to your Synod, as the bearer of these present letters, at the end of which are appended all those propositions to which he has said anathema, at the bidding of the Easterns. It is for you to declare whether he has indeed, by so doing, cut himself off from our faith and communion, or is still owned by us as a sacred member; whether he has indeed said anathema to the Thirty-nine Articles and our Church, or rather rightly, and as in duty bound, defended our Church and religion against unfair imputations."

BISHOP LUSCOMBE's letter to the Synod of Scottish Bishops, contains other matter about the *discipline* involved in the case. It was dated at Paris, on Thursday in Easter week, 1844, and again authenticated June 23, 1846, on which latter day, he also granted letters authorizing Mr. P. to appear and represent him in the Scottish Synod; and, moreover, in furtherance of the *primary* object he has in hand, he received letters from the President and Fellows of Magdalene College, granting "him leave of absence, that he may freely and without prejudice to his Fellowship, reside in Scotland or elsewhere, so long as the said business may require."

ON GOING into Scotland, and calling personally on all the Bishops, previous to the Synod, he found the Bishop of St. Andrew's alone ready and willing to consider his case, as well as to receive him in the character of Bishop Luscombe's clerk, and also to declare that he thought the case involved matters of such consequence to the character of the Scottish Church, as justly entitled it to a fair hearing, and full consideration in Synod. The other prelates seemed less inclined to make themselves masters of the merits of the case, and were rather disposed to get rid of it and Mr. P. at the same time. They seemed to think it must be something which concerned *him* more than *them;* and so when he appeared in Synod, it is said, they would not, even hear his explanation.

About this time Bishop Luscombe died, and Mr. Palmer being his clerk or deacon, now perceived that, according to the practice of the Church Catholic in primitive times, he could not act in this affair, unless he were recognized and employed by some Bishop, as his deacon. He therefore applied to the Bishop of St. Andrew's to be received in that capacity, promising to him all canonical obedience, and wishing to remain under his jurisdiction till the matter in hand be advanced to a more favourable position.

Mr. Palmer's great object *now* is, to keep the business *open*, so that it may be taken up by the Scottish Synod at any future period; because if the Scottish Bishops should finally close the case without a hearing, it would in effect leave the Church, not only of Scotland, but of England also, under the stigma of heresy, thrown upon it by the Easterns, and render Mr. Palmer himself, helpless in repelling the charge which they have alleged against him.

Our readers will now be able to form a tolerably correct notion of the whole affair. Mr. Palmer remains a deacon, because if he were to enter into priest's orders, and accept of a living, he could no longer fulfil the wishes of the founder of his Fellowship. He is now under the jurisdiction of the Bishop of St. Andrew's, because he alone of all the Scottish bishops, saw the importance of Mr. Palmer's case, as it bears on the character and position of the Church of which he is a bishop. It is very satisfactory to all good churchmen that the Bishop of St. Andrew's has so decidedly taken up Mr. Palmer's case; as the lukewarmness of the other Scottish bishops would have placed not only our own Church, but the whole Anglican communion in a very unfavourable position with the public, and with the Easterns. We trust, however, that the Scottish Episcopal Synod will give a decision in this case, that will remove the unjust and hasty determination of the Russian Episcopal Synod, that discharges the office of their patriarch, and pave the way to that Catholic communion which has been so long interrupted.

THE HYSSOP AND THE MUSTARD TREE OF SCRIPTURE.

Dr. Royle, professor of Materia Medica in King's College, London, whilst in the medical charge of the station of Saharunpore, and of the East India Company's Botanic Garden there, made a rare collection of the botanical plants of the Hymalaya Mountains, two splendid volumes of the prints of which, with their descriptions, he published after his return. It has been often attempted to identify several plants with the Mustard Tree and the Hyssop of Scripture, but hitherto without success. Dr. Royle, however, has set this subject at rest, in two most interesting papers which he read before the Royal Asiatic Society in November 1844, which he afterwards published in a small but very interesting pamphlet.

On the great day of atonement, Moses sprinkled both the book of the Covenant and the people with blood mixed with water, typical of the blood and the water which flowed from our Saviour's side, and that again of the two Christian sacraments, with scarlet wool and *hyssop*. As the command for sprinkling the lintels and door-posts with blood was given and performed in Lower Egypt, Dr. Royle justly concludes that hyssop was indigenous to that country. He also contends, that the plant must have been found also in the desert, as well as in the land of Canaan. From king David's prayer to be *purged* with hyssop, he considers that the Scripture plant had purgative or cleansing qualities. "If so, such might have led originally to its selection for the different ceremonies of purification, or such properties may have been ascribed to it in later ages, in consequence of its having been employed in such ceremonies."

A multitude of plants have been proposed by different authors as the hyssop of Moses; but none of them have altogether answered in every particular. "The majority of plants," says Dr. Royle, "which have been adduced as the hyssop of Scripture, belong to the natural family of the *Labiatæ*, of which many species are known for their uses in seasoning food, as thyme, sage, savory, marjoram, and mint, while others, as lavender and rosemary, are more celebrated for their uses as perfumes." Dr. Royle was led to the discovery of the real Scripture hyssop by a passage in Burckhardt's travels in Syria, who describes a shrub that springs from the fissures in

the rocks in the Sinai peninsula. His description corresponds with that of the common caper-bush, which, in the copious language of the Arabs, has more than one name. The Arabs call the caper-bush *asuf*, and the Hebrew name is *esof*. The similarity of sound is striking, and might naturally indicate an identity of origin. "This similarity might certainly be accidental, but it cannot be accidental that the plant called *asuf* by the Arabs, answers to every particular which is required for the due elucidation, not of one, but of every passage of the Bible in which [the Hebrew] *esof* is mentioned."

THE CAPER PLANT is indigenous to and abounds in the south of Europe, in all the islands and coasts of the Mediterranean, in Lower Egypt, and especially in the neighbourhood of Alexandria, where it grows wild. It is found in abundance in the Holy Land, and in all the region round about, where it grows on the rocks and on old walls. Solomon in his wisdom "spake of trees, from the cedar that is on Lebanon even unto *the hyssop* that springeth *out of the wall*."

PROBABLY the *bitter herbs* with which the Israelites were enjoined to eat the passover were the unblown caper-flowers, which we now eat as sauce. After a most learned dissertation, Dr. Royle is decidedly of opinion, that the caper-bush is the hyssop so frequently mentioned in Scripture. "It has," he says, "always been supposed to be possessed of cleansing properties, hence probably its selection in the ceremonies of purification, or its employment in these may have led to the supposition of its possessing the power of curing diseases, like leprosy. Finally, the caper-plant is capable of yielding a stick to which the sponge might have been affixed, as we learn from St. John was done with the hyssop, when the sponge dipped in vinegar was raised to the lips of our Saviour. A combination of circumstances, and some of them apparently too improbable to be united in one plant, I cannot believe to be *accidental*, and have therefore considered myself entitled to infer . . . . that the *caper*-plant is the *hyssop* of Scripture."

IN THE THREE first gospels, mention is made of the Mustard Tree; and its seed is called the smallest of all seeds, whilst the plant itself grows up to be a large tree, so that the birds of the air can lodge and build their nests in it. Dr. Whitby says the Jews give a wonderful account of the growth

and increase of this seed, viz., "There was a stalk of mustard-seed in Sichem from which sprang out three boughs, of which one was broke off, and covered the tent of a potter, and produced three cabs of mustard." R. Simeon B. Calipha said, "a stalk of mustard-seed was in my field, into which I was wont to climb, as men do into a fig-tree."

The Mustard Tree of Scripture was of considerable size, and had a very small seed. These characteristics apply exactly to the tree called *chardal* in Hebrew, and *khardal* in modern Syriac. Dr. Royle's attention was drawn to this subject by the Lord Bishop of Lichfield, then principal of King's College, who informed him that Mr. Ameuny, a native of Syria, and who was then attending the medical classes, had said to his Lordship, that he was perfectly well acquainted with the khardal-tree, and that, from his description of it, it appeared to correspond with everything that was required. Mr. Ameuny afterwards informed Dr. Royle, that the mustard-tree is common in the neighbourhood of Jerusalem, and large enough for a man to stand under on horseback. "I asked him," says Dr. Royle, "what it was called;" he replied, "that it was everywhere known by the name of *khardal*." I observed that that is the common Arabic name for mustard. He said, "So it is; and it is also applied to the seeds of this tree, which are universally employed throughout Syria as a substitute for mustard, of which they have exactly the taste and properties." Dr. Roxburgh, in his *Flora Indica*, cited by Dr. Royle, says that the fruit of the khardal-tree consists of "berries very minute, much smaller than a grain of black pepper; smooth, red, juicy, seed one." The berries "have a strong aromatic smell, and taste much like garden-cresses." Mr. Johnson, also cited by Dr. Royle, says, "This singular fruit grows in drooping clusters of flesh-coloured mucilaginous berries, the size of our common red currants, each containing a single round seed, about as large as a pepper-corn. The taste at first is sweet and not unpleasant... After some little time, if many are eaten, the warmth of the palate increases considerably, and reminded me of the effect of pepper or of very hot cress." "It has a pleasant although strongly aromatic taste, exactly resembling mustard; and if taken in any quantity, produces a similar irritability of the nose and eyes to that which is caused by taking mustard."

Mr. Ameuny informed Dr. Royle that he had seen the khardal-tree all along the banks of the Jordon, and very abundant in the neighbourhood of the Lake of Tiberias, and near Damascus. He also stated that it was so generally recognized in Syria as the mustard-tree of Scripture that the Rev. Storey Hibbard had carried specimens of the plant from the shores of the above lake to Jerusalem, not as a rarity, because the khardal-tree is also found there, but as specimens to send to America, from the very locality where our Saviour had spoken the parable of the mustard-tree. The tree, called the *Salvadora Persica*, is now ascertained to be the mustard-tree of our Saviour's parable; "and," says Dr. Royle, "we may briefly sum up the result of our inquiries. Our Saviour in the parable adduces a plant having a small seed, which being sown, we may suppose, in a suitable soil, grows up into a tree, or as the apostle Luke says [St. Luke was not an apostle] 'a great tree,' in the branches of which the fowls of the air take shelter, or build their nests. This tree is mentioned in the New Testament by the Greek name *Sinapê* or mustard, and we may infer that it was spoken by the Hebrew or Syriac name of mustard, which, as in the Arabic, is *chardal* or *khardal*. Whatever the plant may be we are justified in concluding that it possessed the properties of mustard, from the same name being applied to it.

"Having learnt that the tree which in Palestine is at the present day recognized as the mustard-tree of Scripture, and is there called *khardal*, I was led to conclude that this was *Salvadora Persica* before ever I could prove that this tree had ever been found in Syria. It is a curious and interesting fact, and one which we cannot consider accidental, that in so remote a country as the north-west of India the name *kharjal* should be applied to the same tree as *khardal* is in Syria. This proves the impossibility of collusion, or the recent application of the latter name to a plant of Palestine, merely to meet the exigencies of the case, as has been done in some cases by unscrupulous monks, who usually calculate on the credulity of their hearers being in proportion to their own ignorance. Subsequently, I learnt that Captains Irby and Mangles had found a tree near the shores of the Dead Sea, which I concluded, from their short description, must be the *Salvadora Persica*. This,

I afterwards ascertained, had already been determined by Messrs. Don and Lambert, from examination of specimens brought from the very locality by Mr. W. Bankes, and we find that it is a tree known both in Persia and Arabia, in India and Abyssinia, for its gratefully aromatic and pungent seeds, which we find employed at the present day in Syria for the ordinary purposes of mustard, and which we are therefore justified in concluding is the *chardal* tree alluded to by Talmudical writers.

"In conclusion, it appears to me," continues Dr. Royle, "that taking every thing into consideration *Salvadora Persica* appears better calculated than any other tree that has yet been adduced to answer every thing that is required, especially if we take into account its name and the opinions held respecting it in Syria. We have it in a small seed, which, sown in cultivated ground, grows up and abounds in foliage. This being pungent, may, like the seeds, have been used as a condiment, as mustard and cress is with us. The nature of the plant, however, is to become arborious, and thus it will form a large shrub, or a tree twenty-five feet high, under which a horseman may stand, when the soil and climate are favourable. It produces numerous branches and leaves, among which birds may, and do, take shelter, as well as build their nests. It has a name in Syria which may be considered as traditional from the earliest times, of which the Greek is a correct translation. Its seeds have the pungent taste, and are used for the same purposes as mustard. And in a country where trees are not plentiful, that is, the shores of the Lake of Tiberias, this tree is said to abound, that is the very locality where the parable was spoken. If we consider, moreover, the wide distribution of this plant from Damascus to Cape Comorin, and from the Persian Gulf to Senegambia, we still find that it is well suited to illustrate the typical comparison of the doctrines of the gospel, which, though at first gaining only a few adherents, would in the end spread far and wide[1]."

[1] Vide Dr. Royle's pamphlet "On the identification of the Mustard Tree and the Hyssop of Scripture."

TRADITION.

1. FATHERLY, PATRIARCHAL, OR KINGLY GOVERNMENT.

IN A PREVIOUS number we enumerated six distinct marks of tradition which were divinely established at the creation of man, and which have descended through every country and among every people, both civilized and barbarian. It is now our intention to show their original source, and to trace their existence in the world.

WE COMMENCE with government, because the creator and governor of the world, the King of kings and Lord of lords, gave Adam the dominion over every living thing the same day on which he was created. God created Eve next, as Adam's helpmate or assistant, and St. Paul argues for the man's superiority from Adam's priority of creation—"for Adam was *first* formed, then Eve." The fact of her having been formed out of Adam's body, is a certain indication of her subjection. The apostle also calls the woman the glory of the man, from her subjection to him, as he is the glory of God, because government was committed unto him; for in respect of spirituality and immortality she is equally with the man the glory of God.

THE ESTABLISHMENT of this superiority in Adam, immediately on his creation and before his fall from innocence, shows evidently that it was the design of God to erect *government* among men, even although sin had not entered into the world. As Sovereign Lord of the universe, God himself named Adam; but He directed him to give names to his wife and to the inferior animals. Till then Eve had no other name than his. This was an act of sovereignty and of supremacy which none but God could confer, and it remains in force to this day, the names being still retained which he gave them. But God did not leave the regal or kingly government to be inferred or supposed; and that there might be no mistake or dispute about it, He only created one man and one woman; so that Adam begat his own subjects, who were bound to obedience both as children and as subjects.

NO SOONER had the King of kings made inquisition for the transgression of our first parents, than He formally, by an eternal decree, subjected Eve to Adam's sovereignty—"*thy desire shall be to thy husband, and he shall* RULE [*or* REIGN] *over thee.*" By this decree God constituted Adam the sovereign

of the universe: and "man the head of the woman." On this subject, the Convocation of England has determined "That the Son of God having created our first parents, and purposing to multiply their seed into many generations for the replenishing of the world with their posterity, did give to Adam for his time and to the rest of the patriarchs and chief fathers successively before the flood, *authority, power, and dominion over* their children and offspring, to rule and govern them; ordaining, by the very law of nature, that their said children and offspring (begotten and brought up by them), should fear, reverence, honour, and obey them; which power, before the flood, rested in the patriarchs and in the chief fathers, because it had a very large extent, not only for the education of their said children and offspring whilst they were young, but likewise for the ordering, ruling, and governing of them afterwards, when they came to man's estate [1]."

THE WHOLE WORLD being a kingdom to God, He constituted Adam his representative or viceroy in the immediate government of the world. Hence, in Scripture, kings and rulers are called gods. "And Jesus said, Is it not written in your law, 'I [have] said ye are gods [2]?' He called them gods unto whom the word of God came, and the scripture cannot be broken" or dissolved. That the word *god* here is applicable to kings, is indicated by the designation of their mortality; for the same scripture to which our Lord above refers, adds, "But ye shall *die like men*, and fall like one of the princes." Kings are universally called in Scripture "the Lord's anointed;" and they are said to reign "by the grace of God," as His anointed deputies or representatives. The sovereign is called by St. Paul "the minister of God, a revenger to execute [God's] wrath upon him that doeth evil." To rebel against the sovereign, and to resist his legal ordinances, is declared to be a rebellion against God, whom he represents, and to incur the penalty of damnation or judgment. We cannot rebel against God but by resisting or opposing His institutions; but all government both in heaven and on earth is His positive institution; and, therefore, all sedition and privy conspiracy is rebellion against God, who instituted government and governors.

[1] Bp. Overall's Convocation. Book 1606, lib. I. cap. 2.
[2] Psalm lxxxii. 6; St. John x. 35.

Eve was Adam's first subject; but in process of time he procreated other subjects, and they again procreated others till there was an exceeding great multitude of people on the earth. Over these Adam's power was patriarchal, regal, or imperial; but he himself had no superior but God. Adam had supreme and absolute authority over his subjects, and was accountable to none but God. That he had the power of life and death is evident from the flight and hostility of Cain after Abel's murder. He went to a distant part of the country, where he built a town and fortified it, lest his father and sovereign had done execution upon him for his brother's murder. There he set up an independent monarchy, and, like his father, he procreated his own subjects. From the brevity of Scripture the line of Cain's descent is not mentioned, but the eldest sons of Adam are named in the order of their succession down to Noah, who was the tenth universal sovereign that reigned after Adam. The names of the other children that were born to each patriarch are not mentioned, but only the eldest sons; because the "sons and daughters" merged into the indistinguishable mass of *the people*, and filled up all the different ranks and gradations in society.

After the flood Noah, the tenth sovereign in lineal descent from Adam, was confirmed in his regal authority over his subjects, by his Creator Himself; these were now reduced to seven persons, his wife with his three sons and their wives. Obedience to parents is the first dictate of nature; and it is called "the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." The fifth commandment, and the apostle's comment upon it, contains our duties not only to our natural parents but also to our political and ecclesiastical governors. Rebellion, and taking the sword against them, will cause us to perish by the sword, and so to shorten our lives. "It is generally agreed upon," says Bishop Overall, "that obedience to kings and civil magistrates is prescribed to all subjects in the fifth commandment, where we are enjoined to honour our parents. Whereby it followeth, that subjection of inferiors unto their kings and governors is grounded upon the very law of nature[1]." This has been the doctrine of the whole Christian Church, and

[1] Convocation Book, p. 25.

it has been carefully taught to all her children by our own spiritual mother in her admirable catechism; and happy would it be for us did we obey her teachers. After she states our duty to parents she adds, by way of explanation, "to honour and obey the king, and all that are put in authority under him. To submit ourselves to all our *governors*, teachers, spiritual pastors and masters. To order ourselves lowly and reverently to all our betters."

From the creation to the flood there had been ten kings, or patriarchs, whose empire was universal; but after that period it pleased God to divide the earth into many independent sovereignties. Therefore, to shew that the royal prerogatives were not to be confined to the original race of kings, but to be equally shared by all future princes for the benefit of the people, God united Noah's sons with him in the blessing which He pronounced. "And God blessed Noah and his sons, and said unto them, 'Whoso sheddeth man's blood, by man shall his blood be shed;' for in the image of God made He man." By thus uniting the sons with the father God laid a command of obedience on them during their father's life, and upon all subjects in every country and in every age. But to Noah himself, and to all sovereign princes, it was a command of power and authority, a divine gift of government and dominion. From nature and custom Shem, Ham, and Japhet knew perfectly well that their father had sovereignty and dominion over them, but that they had none over him. And in point of fact Noah exercised his sovereign authority over them by cursing Ham for his irreverence and disobedience, and by blessing the other two for their reverential and filial duty.

It would appear from the sacred narrative, that about a hundred years after the flood, God had intended to divide the world into separate and independent kingdoms; and probably he had given Noah some intimation of it. For a number of the people, which now amounted to a great multitude, combined together in order to prevent their dispersion by founding a large city and erecting an exceeding large and lofty tower. But God prevented the execution of their presumptuous sin by the most extraordinary and stupendous miracle that men have ever seen, and under which the world labours to this day. In

the midst of their ambition and laborious exertions sixty-nine new languages were suddenly spoken, the seventieth being the original mother tongue, but which then became unintelligible to those who had spoken it a minute before. The patriarch Noah had seventy grandsons. Japheth, the eldest son, had fourteen sons and grandsons; Ham had thirty sons and grandsons; and Shem, the youngest son, had twenty-six sons and grandsons. These united amounted to seventy princes, each of whom had wives and children, who all consorted according to their families and to the languages with which they were severally accommodated. This miracle was the work of an instant, and what they vainly imagined would be a bond of union turned out to be the cause of their dispersion.

THE NAME of this city was Babel, or Babylon; and it fell to the lot of Nimrod, who is called Belus in profane history, and who became a mighty prince. "He began to be a mighty one in the earth," and is called "a mighty hunter before the Lord." This is the commencement of the Babylonian empire, which comprehended within its limits the whole of Central Asia. His son Asshur built Nineveh, and founded the Assyrian monarchy. The Babylonian is the commencement of the Roman empire, and the successive monarchs of which can be enumerated by name from Nimrod, or Belus, to Francis II., the last emperor of the Romans, who abdicated the throne of the Cæsars in the year 1807. Buonaparte assumed the dignity of Charlemagne, and the Roman empire was finally brought to an end at the decisive battle of Waterloo, which broke his power for ever, when the last head of the Beast was slain by the sword of foreign violence.

We shall resume this subject in our next.

THE RITE OF CIRCUMCISION.

THE EARLY SPREAD OF CIRCUMCISION. By the Right Hon. Sir George Henry Rose. London. 8vo. Hatchards. 1846. pp. 86.

SIR GEORGE H. ROSE has addressed this interesting pamphlet to Dr. M'Caul, the learned professor of Hebrew, in King's College, London, in the shape of a letter. Sir George has shown good discretion in the examination of this subject, and

has very minutely traced the descent of the tradition of Circumcision, from its divine source, through all the countries, and tribes among whom the rite has been, and is still practised to the present day. The German neologists, and the philosophers of our own favoured isle, have had the superlative folly to deny the truth of Holy Writ, because it has been discovered that circumcision is traditionally practised in many distant and unconnected countries. Nevertheless, it is neither the less of divine origin, nor the less a tradition derived solely from Abraham, as Sir George very convincingly shows.

God established circumcision for the first time with Abraham, as the sign of His covenant with the father of the faithful, from whom it has descended among all those who have proceeded from his loins; and it was also adopted by many of the nations among whom they sojourned. Jacob and his sons carried it down into Egypt where it was adopted and spread into Ethiopia, or Abyssinia as it is now called. That little difficulty was experienced in the propagation of the tradition may be seen in the case of the Shechemites, when two of the sons of Jacob profaned the rite, and afterwards treacherously murdered the reciplents. The age appointed by the Almighty, for the operation of this rite, was the eighth day; but Ishmael was in his fourteenth year, that is, thirteen years old when he was circumcised. Accordingly having been soon after repudiated by the patriarch, the Arabs, who are his descendants, have ever since received the painful rite at that age. It appears from the accounts of many different travellers, which Sir George has diligently collected, that this rite is traditionally practised by the natives of Madagascar, Australia, all the eastern coast of Africa, the Polynesian islands, and many other barbarous countries. Captain Flinders discovered the observance of circumcision in the barbarous natives of the Gulf of Carpentaria, at the eastern extremity of the north coast of Australia, and that all the natives of Caledon Bay appeared to have undergone that rite. Captain Cook found circumcision universally prevalent in Tahiti.

The Arab deposes most fully and distinctly to the correctness of the Mosaic statement of the origin of this rite.

"The Arab believes firmly in all events there [the Pentateuch] recorded; and his new religion recognizes them. He has never moved from the immediate vicinity of the scenes of them. He is of an unmixed race. He points out where Moses sat, where Aaron was buried. In Oman he speaks of the Israelite as the son of Sarah, and of himself as the son of Hagar; all the circumstances

which constitute the highest credibility in a witness are united in him. But respecting circumcision he bears a stronger and fuller testimony to the Mosaic record respecting it than perhaps has yet been suspected. . . . . Respecting the Arabs another remark, and an important one, suggests itself. We, in this very age see the Jew circumcising on the eighth day; and we discover distinct traces of the Arabs circumcising and introducing circumcision to be performed, in or about the fourteenth year; and we thus find these nations so long separated, but descending from brothers, thus giving powerful evidence to their respective practices to the respective periods of life at which their ancestors received the rite in their persons according to the Mosaic record, to which this very remarkable support is thus afforded."

SIR GEORGE mentions two other customs, besides circumcision, in Australia, that indicate a Canaanitish origin—*cuttings for the dead, and tattooing.* With respect to the cuttings, speaking of the funeral rites, which he saw in Australia, Mr. Eyre says, as cited by Sir George;—

"THAT AROUND the biers were many women, relations of the deceased, wailing and lamenting bitterly and *lacerating* their thighs, backs, and breasts with shells and flints; and the blood flowed copiously from the gashes." During a certain process with the body, "the women kept wailing and cutting themselves more violently than before." In Australia mourning is performed by the men *cutting their beards* and hair. [Vide a prohibition, Leviticus xix. 27, 28; Deut. xiv. 1, 2.] . . . . . As to tattooing it is so universally known to prevail very widely in the Polynesian islands, that it is needless to cite authorities as to its extensive existence among them. It is found in their easternmost, Easter Island, so far detached from the others, and in New Zealand so distant from their various groups, and far to the South."

BUT NOW to account for the divine rite of circumcision, and the Satanical rite of cutting and tattooing. Like a good Christian Sir George accounts for them without resorting to neological or rationalistic principles.

"AWFUL and stupendous events took place in Canaan under the immediate and terrific, but most just vengeance of heaven, such as never overwhelmed any other people. . . . . Their cities fenced up to heaven were stormed, burnt, and destroyed, their population slaughtered, even their animals extirpated; their kings were put to an ignominious death. . . . . All that could fly must have fled in wild dismay to wherever a refuge could be found;—exile and destitution will have appeared as minor evils by the side of such annihilation. Amongst the fugitives must have been crowds of the seafaring men of the coast of Syria . . . and there can be no doubt that the exterminating conquest of their native land drove vast numbers of them into the ships of the Arabs—*the great navigators of the East.* . . . Thus [sailing down the Red Sea] those exiles may have very easily reached the islands, whence later, the Australians and Poly-

scians emigrated to those new homes which they now respectively occupy. . . .

"In this curious and interesting inquiry one thing is certain. The Australians and Polynesians have in full vigour to this day Arabian circumcision, and [the] usages peculiar to the Canaanites. . . . Be it well observed that it is holy writ alone which offers the solution of this knotty problem [of how they got there;] accept it, and it is complete. It is a very striking confirmation of the *truth* of the Mosaic record, that through it you discover in these, the latest days after the flood, a new and clear light upon what would otherwise be entirely dark and perplexing in the circumstances of nations spread over a vast portion of the globe; and you find far more than distinct traces, you find actual multiplied remains in full observance of circumcision as performed on Ishmael, and of two Canaanitish forbidden usages, all as described in Scripture. . . . In two other instances, their graceful and complicated dances, and the great licentiousness of the women amongst the Australians and the primitive Polynesians, these Syrians may well have been their instructors."

We regret that our limits prohibit us from accompanying Sir George throughout his interesting and instructing pamphlet. We recommend it strongly to our readers, who will find their time and money well repaid by the perusal.

FASTS AND FESTIVALS IN DECEMBER.

St. Thomas's Day is kept on the 21st of December, next after St. Andrew, in the front of the Church militant, that his hesitation and noble confession may be a guide to our devotion and a confirmation of our faith. He was absent from the assembly of the apostles on the day of the resurrection, being the very first Sunday that ever was held, into which Christ miraculously entered and *stood in the midst*. His absence deprived him of that proof of Christ's resurrection which was afforded to his brethren; and it should be a warning to us not to be unnecessarily absent from church on the Lord's day, when He has promised to be *in the midst* of two or three when gathered together in His name, lest we too should be deprived of His presence. He confessed Christ to be both God and Lord. He planted the Church on the coast of Malabar, where it flourishes to this day.

Lessons, Proverbs xxiii. xxiv.

Epistle, Eph. ii. 19. Gospel, St. John xx. 24.

Christmas Day is the great festival of our Lord's nativity. It is the foundation of all the other feasts and fasts, and keeps the great mystery of godliness, God manifest in the flesh. Christ is the centre towards which all the lines of theology tend. He was promised in paradise—prefigured under the law—foretold by all the holy prophets—and preached by the apostles. The Word was made flesh; and in Him our whole human nature was personally united to His divinity without diminution or confusion of either. "Perfect

God" became "perfect Man of a reasonable soul and human flesh subsisting;" and, therefore, He is a perfect Mediator betwixt God and man. Christ was born according to the flesh, that we might be regenerated according to the Spirit, and His natural be our spiritual birth.

Proper Lessons, Isaiah ix. to ver. 8; vii. ver. 10—17.
Luke ii. to ver. 15; Titus iii. ver. 4—9.
Epistle, Heb. i. 1. Gospel, St. John i. 1.
Proper Psalms, Morn. xix., xlv., lxxxv. Even. lxxxix., cx., cxxxii.

St. Stephen's Day. The Church celebrates the first martyrdom on the 26th following the feast of the nativity; thus showing us that in the midst of life we are in death. On the one day we celebrate the birth of the King of Martyrs, and on the following the first fruits of all the Christian martyrs. From this day's tragedy we may learn humility and subordination. Although this favoured martyr was full of the Holy Ghost, of faith, of power, and performed miracles, yet he was in the lowest office in the Church, and never usurped a higher one, notwithstanding his gifts.

Lessons, Morn., Prov. xxviii. Acts vi. ver. 8; and vii. to ver. 30.
Even., Eccles. iv. Acts vii. 30—55.
Epistle, Acts vii. 55. Gospel, St. Matt. xxiii. 34.

St. John the Evangelist's day is the 27th of December. He wrote one of the Gospels, three Epistles, and the Revelations. He repeatedly styles himself the *disciple whom Jesus loved*, which is the happiest title in the world; yet it is such an honour as all those enjoy who keep His commandments. He survived the first coming of our Lord in the destruction of Jerusalem thirty years, and thus solved the problem of His words to Peter, of *tarrying* till He came. He was the only apostle who did not suffer martyrdom *in deed*, although he did suffer *in will*, as every faithful servant of Christ ought to do in purpose and in resolution, by dying daily in will and affection by *self denial*, which is the taking up of our cross. He died a natural and peaceful death at Ephesus, A.D. 160, aged 102.

Lessons, First, Eccles. v. and vi. Second, Rev. i. and xxii.
Epistle, 1 St. John i. 1. Gospel, St. John xxi. 19.

Innocent's Day is celebrated on the 28th of December. The whole Church has ever kept the martyrdom of the innocent children that were massacred at Bethlehem, as a perpetual memorial of the witness which they bore to the divinity of Christ. They were martyrs *in deed*, though *not in will*, because they were incapable of exerting their wills. The Collect shows that God has ordained strength out of the mouths of babes and sucklings, and made infants to glorify Him by their deaths. Whilst we must detest the *literal* cruelty of Herod, let us not imitate him in *figure* by snatching our children from the arms of our mother the Church, and from her breasts of holy baptism by neglecting that holy sacrament, and consigning them *to spiritual death* in the registrar's office.

Lessons, Jer. xxxi. to ver. 18. Wisdom i. Acts xxv. 1 St. John v.
Epistle, Rev. xiv. 1. Gospel, St. Matt. ii. 13.

[*From* Stephen's *Short Account of the Fasts and Festivals.*]

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. V. New Series. January 1, 1847.

THE EPISCOPAL ORDER.

(Concluded.)

We concluded our last Number with the apostle Epaphroditus; we shall now commence with another apostle, Titus, to whom St. Paul committed the oversight of the island of Crete, that he might set in order those things that on their first conversion were wanting; and to ordain elders in every city. Titus, therefore, had a metropolitical jurisdiction over the whole island, with authority to ordain and plant bishops in each principal city, and also to govern them as their archbishop.

The elders now, spoken of, have been clearly shown, by Archbishop Sancroft to mean diocesan bishops, such as we now have in England. St. Paul left Titus in Crete as his deputy, with full apostolical powers to water what he had planted, and to build up and perfect what he had founded. St. Paul's language is decisively addressed to a single person, and not to a presbytery, and the whole power of ordination is confined to this single apostle, Titus. The whole of this epistle "is, as it were, a kind of magical glass, in which the man, not blind with ignorance, nor bleared with passion, may see distinctly the face of the primitive Church in that golden age of the apostles, the platform of her government; the beautiful order of her hierarchy; the original derivation of her chief officers, and their subordination both to one another and to Christ, the great bishop of our souls in the last resort; together with the manage and direction of the most important acts of the government, both in point of ordination and jurisdiction too. For here we have elders, that is, bishops

(. . .) disposed of city by city, in every city one; these bishops both ordained and ordered, constituted and corrected, created and governed by Titus alone; and so he, in right of the premises, no other than metropolitan or archbishop there; the angel or archangel rather of the whole church of Crete[1]."

TITUS IS CALLED an apostle by St. Paul[2], by whom he was appointed the chief bishop of the whole island of Crete, with full powers to establish a diocesan bishop in all its principal cities. His jurisdiction extended to all the Christians in it; he was instructed to inspect and judge of the qualifications of those whom he admitted to the episcopal office; and to admonish and reject heretics. St. Paul thus determined that a succession of bishops should be established in every city in Crete, whom Titus was appointed to teach how they ought to behave themselves in the house of God, which is the Church of the living God, the pillar and ground of the truth. It may be here remarked that the bishops in Crete had the commencement of their succession from the imposition of the hands of the apostle Titus, as he had his orders or unction from St. Paul, and he from Christ. Having done the work of an Evangelist in Crete, St. Paul sent for him to Nicopolis, and he was afterwards with the apostle of the Gentiles at Rome; for he informs Timothy that he had sent him from thence into Dalmatia, probably with similar powers as he had given him in Crete[3]. It is supposed that after the martyrdom of St. Paul, Titus returned to Crete; for he died there in the the 94th year of his age, and was buried at Gortyna, his episcopal seat, but where we should "not now find so much of its dust together as would suffice to write its name in."

IN OUR LAST Number we showed that Timothy is on several occasions styled by St. Paul an apostle; and he ascribes "the gift" of the Holy Ghost that was in Timothy, to the laying on of his own hands. St. Paul left him at Ephesus, and gave him numerous instructions respecting his behaviour in the house of God, particularly on the subject of ordination, and the qualifications of those whom he should admit to the sacred offices of the Church. Those doctrines which St. Paul had taught him, and to which he himself had borne witness or

[1] Abp. Sandcroft's Consecration Sermon. [2] 2 Cor. viii. 23.
[3] Titus iii. 12; 2 Tim. iv. 10.

commended, he was commanded to teach and to commit to other faithful men, whom he was to ordain as bishops of the several Churches within his archbishoprick or patriarchate. It is evident that there were many bishops in the Lesser Asia, of which Ephesus was the chief city, before Timothy was appointed their overseer; for St. Paul sent for them to Miletus, and addressed a charge both to the priests and to the bishops. St. Paul says, that at Ephesus a great door and effectual, was opened to him, and St. Luke says, that in Asia, the word of God prevailed and grew mightily[a]. Timothy was set over the house of God in Ephesus, and all the region round about, with power to ordain deacons, priests, and bishops; to receive accusations against the elders; to rebuke them; to settle and appoint their maintenance; to regulate the public worship and to make occasional prayers; to command and teach with authority, and to suffer none to despise him.

It APPEARS therefore, that the apostolical power of governing the Church, and of ordaining other ministers was not limited to the persons of the apostles who "had seen the Lord;" but that it was communicated to others to whom the apostles committed the power, and consequently has been ever since continued in the whole Church. Bishop Pearson says, "A clear evidence of this succession is afforded in the most conspicuous Churches," and he appeals to Irenæus, bishop of Lyons, who "mentions a succession of persons to the apostles; and as the Apostles had themselves the care of ministering to the Church, and the power of governing and presiding over it, so they committed it to the bishops whom they chose to succeed them."

TIMOTHY IS STYLED Bishop of Ephesus, by Eusebius the historian. He was succeeded in that see by Onesimus, Polycrates, and a second Onesimus; and a second Policrates in a letter to Victor, bishop of Rome, mentions the names of several of his contemporary bishops of the Asian Churches, and calls himself the *eighth* bishop of Ephesus. The Council of Chalcedon, which was held A.D. 451, reckons twenty-seven bishops in the see of Ephesus in regular succession, from Timothy to that time. Tertullian, bishop of Cyrus, and an ecclesiastical historian who flourished about the year 423, says

[a] 1 Cor. xvi. 8; Acts xix. 12—20.

that at first the bishops were called apostles, till in process of time, and for the sake of distinction, the title of apostle was restricted to the apostles who had been appointed by our Lord; and the name of *bishop* was given to those who succeeded to the ordinary part of the apostolic office. The only difference betwixt the apostles appointed by our Lord and the bishops appointed by His apostles, was that the former were not stationary at any place, but moved about making converts, planting Churches, visiting those Churches that they had made, and governing their bishops and pastors. Whereas the bishops were appointed to particular Churches, and remained constantly there as the stated pastors both of the clergy and of the people. St. Paul alleges that part of his mighty labour was "that which came upon him daily, *the care* of all the Churches," which he had planted among the Gentiles in various parts of the world[5].

THE DISCIPLES OF our Lord were first called Christians in Antioch, where a number of Christians had found shelter when driven from Jerusalem by the first persecution. The apostle Barnabas was sent by the apostolic college at Jerusalem, with full apostolic powers to form and gather the Church in that city. It seemed to have been the head-quarters of several of the apostles. About thirty-seven years after the ascension of our Lord, St. Ignatius was consecrated by the apostle St. John, bishop of Antioch; he governed that see forty years, and suffered martyrdom at Rome. It is said that he was the little child whom Christ took in his arms and blessed[6]; and from a passage in one of his epistles, it is supposed that he was favoured with divine revelations. In his epistle to the Ephesians he mentions Onesimus, probably the second of that name; and he blesses God, "who has granted unto you, [the Ephesian Church,] who are so worthy of him, to enjoy such an excellent bishop." In his epistle to the Church of Ephesus, Ignatius incidentally mentions Polycarp, the bishop of Smyrna, as being his contemporary, and with whom he was then residing, on his way to Rome. In writing to the Magnesian Church, he acknowledges the sight of their whole Church in the person of Damus, "their most excellent bishop." He says, "It will become you also not to use your

[5] 2 Cor. xi. 28. [6] Matt. xix. 13—15; Mark x. 13—16; Luke xviii. 16.

bishop too familiarly, on account of his youth; but to yield all reverence to him according to the power of God the Father; as also I perceive that your holy presbyters do... submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the bishop of us all.... I exhort you that ye study to do all things in divine concord; your bishop presiding in the place of God, your presbyters [priests] in the place of the council of the apostles; and your deacons, ... being entrusted with the ministry of Jesus Christ."

In his epistle to the Church of Tralles, in Asia, Ignatius says, "In like manner Polybius, your bishop, has declared unto me... that in effect I saw your whole Church in him." In his letter to the bishop of Rome he writes with the independence of an equal, and recommends several individuals to his special care and attention, whom he said it was fit that the Roman bishop "should refresh in all things." In writing to the Church at Smyrna, he salutes their very worthy bishop [Polycarp] and their venerable presbytery, and deacons. In another epistle to Polycarp himself, he styles him "Bishop of the Church which is at Smyrna; their overseer, but rather himself overlooked by God the Father, and the Lord Jesus Christ."

A considerable number of those names which are mentioned in the Acts and the Epistles, can be shown from those books to have been constituted apostles or bishops by St. Paul or some of the other apostles.

It is evident from the language of St. Luke in the Acts, and of St. Paul in his Epistles to the Romans, that the Church in the city of Rome was not gathered into the fold of Christ when he arrived in it, A.D. 62. He resided there two whole years in his own hired house, and preached the Gospel to both Jews and Gentiles. St. Peter was also brought there from Babylon, in Assyria, to suffer martyrdom, and he united with St. Paul in consecrating Linus as the first bishop of Rome, and from whom the succession in that see proceeds[7].

There seems some difficulty about the person of James, the first bishop of Jerusalem. Cave thinks that he was James the Less, and one of the two apostles of that name; whereas Bishop Taylor says decidedly, "St. James, the brother of our Lord, is called 'an apostle,' and yet he was *not* in the

[7] Vide No. I. of this Series, p. 25.

number of the twelve." He speaks thus because he was enumerated distinctly from the twelve by St. Paul, when he mentions our Lord's appearances after his resurrection:—"He was seen of Cephas, then of *the twelve*, [he must mean the whole body of the apostles, but there were then only eleven]; after that He was seen of about five hundred brethren at once . . . . after that *He was seen of James*, then of all the apostles[8], at His ascension. It is said that our Lord designated him to His own see of Jerusalem, in the interval betwixt the resurrection and the ascension, and that the other apostles consecrated and placed him in that bishoprick after they were empowered at Pentecost. Within his own diocese of the Mother Church of Jerusalem, he took precedence of Peter, and Paul, and all the other apostles, he presided in the first council of the Church; and he gave his authoritative decision, "*wherefore* MY *sentence is*." The succession in that Church is deduced from him; and our Lord's kinsmen for fifteen descents sat in his chair.

ST. MARK, that wrote the Gospel, the nephew of Barnabas, and who was called an Evangelist, was sent by St. Peter to Alexandria with full apostolical powers. He founded that see, and soon after suffered martyrdom there. He was succeeded by Anianus; and Calvin asserts that there was a regular succession of bishops in that see from Mark downwards. That Church apostatized from the faith, and was totally rooted out by the Mahommedan apostacy, which was propagated by the sword, and has since tyrannized over the whole Eastern Church.

ST. PAUL ordained Trophimus, who was a native of Ephesus[9], and placed him in the see of Arles in France, as the apostle of that country. His thirty-third successor, Etherius, archbishop of Arles, consecrated Augustine, the first archbishop of Canterbury, who came over here in the year 596 from Rome, a mere monk. The original British Church had subsisted for more than five centuries before the arrival of Augustine. It was planted by St. Paul, who placed Aristobulus as its first bishop[10].

POLYCARP WAS ordained and placed the first bishop of Smyrna. He is the angel to whom Christ promised a crown of life, if he continued faithful[1]; he did continue faithful and

[8] 1 Cor. xv. 5—7. [9] Acts xxi. 29. [10] Romans xvi. 10. [1] Rev. ii. 8—10.

suffered martyrdom in the second century, under the Emperor Antoninus.

CARPUS with whom St. Paul left his cloak, books, and parchments at Troas, was the angel of Thyatira[2], whose good works, faith, charity, service, and patience, are acknowledged; yet because he suffered a wicked sect called after Jezebel a woman, as we suffer and even encourage the *idolatry* and superstition of the popish sect in England, he was reproved as the Church of England ought to be, by the Holy Spirit. He suffered martyrdom at the same time with Polycarp, the bishop or angel of Smyrna.

EPAPHRAS, whom St. Paul calls his fellow-prisoner at Rome[3], and his dear fellow-servant, and a faithful minister of Christ to the Church of Colosse, of which place he was a native, was instituted Bishop of Hierapolis, and St. Paul "bears him record that he hath a great zeal for the Colossians, and them that are in Laodicea, and them in Hierapolis[4]," two cities of Phrygia. About A.D. 184, Irenæus, then bishop of Lyons, in France, says that Epaphras "was St. John's hearer, and Polycarp's companion."

SAGARIS was the first bishop or angel of Laodicea, whose successor was so severely reproved by Christ Himself. Melito was the successor of that angel, or bishop of Sardis, whose works were not found perfect before God.

THAT ONESIMUS, on whose account St. Paul wrote his epistle to Philemon, whom he also styles his "fellow-labourer," was consecrated bishop of Ephesus; "in whose person" Ignatius, patriarch of Antioch, said he received in the name of God, the whole multitude of the Church of Ephesus.

SERGIUS PAULUS, the pro-consul of Cyprus, who was converted to the faith by the miraculous blindness of Elymas, became a Christian preacher, and was made bishop of Narbona. St. Luke calls him "a prudent man."

DIONYSIUS, the Areopagite, who with a woman named Damaris, and some others, "clave" unto St. Paul, "and believed," was afterwards consecrated bishop of his native city of Athens.

ANTIPAS, whom Christ styles "His faithful martyr," was the first bishop or angel of Pergamos; and it was to the angel,

[2] 2 Tim. iv. 13. [3] Philemon, ver. 23. [4] Col. i. 7.; iv. 12, 13.

his successor, that Christ addressed the epistle of reproof and admonition[5].

MANY MORE scripture names could be mentioned as having been made bishops and placed in different sees; but these will suffice for the present to show that diocesan episcopacy is no new invention, but that it is the government of the Church, established by Christ, and handed down in regular succession by the apostles. Every Church everywhere was constituted alike, that is, with a diocesan episcopacy, the same as we see in England; for St. Paul says, "So ordain I in all Churches[6]." He sent Timothy to the Church of Corinth to put them in remembrance of his ways which he *taught everywhere in every Church;* for he says, "God is not the author of confusion but of peace *in all* the Churches of the saints[7]." The ancient British Church, planted by St. Paul, was constituted in the same way as all the other Churches which the apostles had founded, and we read of British bishops having attended several councils on the Continent. It extended to Ireland, which was the last Church in the West that submitted to the Pope; and also to Scotland, where through the horrible events of their Reformation it was entirely rooted out.

THE APOSTLES left all Christendom under episcopal government; and no Church can be named which was not governed by bishops. In the year 1503, when the Portuguese, under Vasco de Gama arrived on the coast of Malabar, they found the Church that had been founded by the Apostle Thomas flourishing with a succession of bishops, deriving their spiritual descent from him. In Abyssinia too, the Portuguese found an episcopal Church, with a succession proceeding from the Eunuch whom Philip had baptized in the desert. No man ever saw any other than episcopal government in England since the days of St. Paul, or in any other of the Churches on the Continent. "That bishops, therefore, should succeed wherever the Gospel did, so soon and with such universal silence, cannot be accounted for *any other way* than that the *gospel and episcopacy came in upon the same divine title,*" and at the same time; for the beginning of episcopacy cannot be shewn any time since Christ and His apostles.

Rev. ii. 12—17. [6] 1 Cor. vii. 17. [7] 1 Cor. iv. 17 xiv. 33.

BAPTISMAL PRIVILEGES.

MAN THAT is born of a woman has two natures. One of these is derived from the first Adam, and is therefore of the earth, earthy, and works in our members to bring forth fruit unto death, and so cannot please God[1]; the other is of the Spirit deduced from the Second Adam, the Lord from heaven who dwelleth in us, and is our life as to righteousness. Adam and Christ therefore are the two roots of mankind, the first in our state of nature, and the second in our state of grace[2]. Our surnames are derived from our natural parents, distinguish us from other families, and belong to us from the moment of conception; but our christian name marks the new family into which we have been admitted by holy baptism, and it distinguishes our new profession. At our natural birth we bore the image of the earthy source from which we are sprung, and to which a curse belongs. At our spiritual birth we put on the image of the heavenly Parent into whose family we have been adopted and translated by the Holy Spirit, which is a state of grace, favour, and blessing. But from that love which God voluntarily and without the least shadow of merit on our part, shewed for us in sending His son to take our nature upon Him, and to procure our pardon and salvation, He has turned the curse into a blessing by the solemn act of baptismal remission of both original and actual sins.

AT HIS ASCENSION our Lord commanded his apostles to teach and to baptize all nations, beginning at the mother church of Jerusalem *for the remission of sins;* for "he that believeth and is baptized shall be saved[3]." In the sacrament of baptism there is an outward visible sign, which imports and denotes an inward spiritual grace, that is, some special favour and gift of God bestowed on us by the death of Christ. This significant sign was ordained by Christ himself, as the means of conveying to us that grace or favour which is the inward spiritual part of baptism. This sacrament is also a pledge to assure us that the inward graces have really been given to us, and to be in us a ground of confidence of the pardon of our past sins, and of His acceptance of our sincere endeavours to keep His commandments, and of His engage-

[1] Rom. vii. 5; viii. 8. [2] Rom. viii. 10, 11.
[3] Matt. xxviii. 19; Mark xvi. 16; Luke xxiv. 47.

ment to bestow grace and strength to obey. There is, therefore a mutual covenant entered into in this sacrament, notwithstanding the immense disproportion between the contracting parties. Through the instrumentality of his representative the priest, God promises to bestow on the person to be baptized "that thing which *by nature* he cannot have;" to wash and sanctify him with the Holy Ghost, to deliver him from the state of wrath in which he was born, to receive him into Christ's Church, and to give him everlasting life. The baptized person on the other part promises either by himself, if he is of age, or else by his sureties, to renounce the service of the devil, to believe in God and to serve him with a sincere and willing obedience[4]. We primarily vow to renounce the devil because he is the chief agent in opposing our salvation, and because all his works tend to the subversion of our faith and to the renunciation of our baptismal vow of obedience. We also promise to renounce the world with all its pomps and vanities; for says the beloved disciple, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, *is not* of the Father, *but is of the world*[5]." From these we promised to wean our affections, for whosoever suffers any or all of them to gain the dominion over him cannot love and serve God. Those whose place and calling require them to live in the midst of pomp and splendour ought to be humble in the midst of them, and not to exceed the bounds of moderation, nor to love them in any higher degree, than to be ready to part with them at any time for the sake of Christ. All immoderate affection toward any earthly object is utterly inconsistent with the love of God, which requires us to confine both our carnal and covetous desires within the bounds of reason, innocence, and moderation.

THE OUTWARD sign or symbol in this sacrament is water, mystically to wash away our sins before being received into Christ's family, and it is analogous to the washing of a newborn infant from the pollution of the womb. Washing with water, therefore, or sprinkling as it is now done in our cold climate, is the sign of spiritual infancy, inasmuch as infants are always washed when they come first into the world, which is the first office that is usually performed for them.

[4] Church Catechism and Baptismal Service. [5] 1 John ii. 16.

As our bodies are washed with water at our natural birth, so likewise at our second birth from above, when our souls are purified by the Holy Spirit from the guilt and pollution of sin to commence a new life to God[6]. Being thus washed with pure water, and our hearts sprinkled from an evil conscience[7], we are *added* to the Church, and these additions are going on continually to the *one Church* that began at Jerusalem. It may be convenient, therefore, to state here what is meant by the term THE CHURCH.

THE FIRST TIME that our Lord specifically mentioned the Christian Church in contradistinction to the Church or Congregation of the Jews, was when St. Peter made his noble confession which is the foundation of the Christian faith[8]. The Church therefore is that mystical body into which we are admitted in holy baptism, depending upon Christ as its great, glorious, but invisible Head. This visible body is founded on the ROCK of a holy faith, and the infallible promises of God the Son who has given it laws for its government, and sacraments for its spiritual food and sustenance in continual succession till the end of the world. For by one spirit we have all been baptized into *one body*, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. "Although we are *many* members, yet [we are] but *one* body[9]," the "fulness of Him that filleth all in all." In scripture the catholic or universal Church, of which all particular Churches are members, is called the kingdom of heaven[10], of which there shall be no end —the dominion of Christ[1]—the city, house and household of God[2]—the pillar and ground of the truth[3]—a temple—the

[6] Ezekiel xvi. 1—13.—This subject is exemplified by the prophet Ezekiel, as shall be further stated in another branch of this subject.

[7] Heb. x. 22. [8] Matt. xvi. 18. [9] 1 Cor. xii. 13—20.

[10] Dan. ii. 44; Matt. x. 7; xvi. 28; xxi. 43; Mark i. 14; Luke ix. 62; xiii. 1; xxi. 31; Acts i. 3; viii. 12; xx. 25; xxviii. 31; 1 Cor. xv. 24; Col. xxviii. 13.

[1] Daniel viii. 14, 27.

[2] Heb. xii. 22; Eph. ii. 19; Heb. iii. 3—6; 1 Tim. iii. 15; 1 Peter ii. 5; iv. 17.

[3] 1 Cor. iii. 16; vi. 19; 2 Cor, vi. 16; Eph. ii. 21, 22.

commonwealth of Israel[4],—and the body of Christ[5] to signify that it is a spiritual society or corporation of which Christ is the Head, and all particular Churches throughout the world are members. This spiritual corporation or mystical body of Christ is called in Scripture a chosen or elected generation, a royal priesthood or kingdom of priests, an holy nation, separated to God from all other nations, a peculiar people[6] in covenant with God, because Christ its head is the antitype of Melchisedec, and so He is a regal priest or sacerdotal sovereign. But as He must now act by deputy, He has committed the government and administration of His church to ministerial priests as his vicars in his regal, prophetical, and priestly offices; and to whom in their respective orders He requires the obedience of the members of his body of whatsoever temporal rank they may be.

Of all the many and precious gifts of God, baptism is the most illustrious and renowned. It is that to the Christian which circumcision was to the Jew, the sign and seal of the righteousness of the Faith. It is the beginning of our spiritual life—of the life of God in the soul of man—and it is mentioned in Scripture by a variety of names. It is called regeneration; salvation; illumination; enlightenment; the heavenly gift; a partaking of Christ; a putting on of Christ, "because we then receive the robe of His righteousness, and that which was typified by that garment which God made of skins (which implies the death of victims) to cover Adam's nakedness." It is also called a being *in* Christ; the beginning of our confidence; the earnest of our inheritance; the answer of a good conscience; a sealing—an anointing; the blood of sprinkling; a partaking of the Holy Ghost; a partaking of the divine nature; the good word of God; a renewal unto repentance; the incorruptible seed; the seed of God.

Baptism is the womb of our mother [illegible] it was typified and prefigured by various circumstances. In the beginning "the Spirit of God moved upon the face of the waters," and every living creature was produced, which was

[4] Eph. ii. 12.

[5] Eph. i. 22, 23; iv. 12, 15; v. 23—30; Rom. xii. 5; 1 Cor. xii. 27; Col. i. 18—24.

[6] 1 Pet. ii. 9.

a type of the spiritual creation of the new man in the water of baptism, on which the Spirit of God moves and gives life. The whole world was destroyed in the waters of the flood, and none were saved except the eight persons that were shut up or entombed in the ark; which was a figure or type of our salvation in baptism by the resurrection of Jesus Christ. The Church was thus saved by water in a miraculous manner; and it was again saved a second time by the same element in the passage of the Red Sea. All the members of the Church "were baptized unto Moses in the cloud and in the sea[7];" which is the most significant and most powerful type of baptism. It foretells by a double figure, "that as they [the Israelites] were initiated to Moses's law by the *cloud above*, and the *sea beneath*, so should all the persons of *the* [Christian] *Church*, men, women, and children, be initiated unto Christ by the *Spirit from above*, and by the *water below*." Moses led his Body the Church of Israel, into the dry land in the midst of the Red Sea, into a tomb, as it were, the waters forming a wall on each side of them; and passing through they arose from this emblematic tomb on the other side, and were saved from the fury of their enemies. As soon as the deliverance of the Church was accomplished, "the sea returned to its strength," closed up its miraculous jaws, and engulphed Pharaoh and all his host. The Egyptian king here represented the devil; and his host signified the infernal angels and instruments of evil. In like manner, to use the words of Venerable Bede, "the catechumen descends into the font a sinner, he arises purified; he goes down the son of death, he comes up the son of the resurrection; he enters in the son of folly and prevarication, he returns the son of reconciliation; he stoops down the child of wrath, and ascends the heir of mercy; he was the child of the devil, and now he is the servant and the son of God[8]."

When God was pleased to separate Abraham and his posterity to be His Church and peculiar people, He gave them an initiatory sacrament of blood, the covenant of circumcision, which was the forerunner of baptism. But, says Bishop Taylor, it was not a type of baptism; "when that [circumcision] was abrogated, this [baptism] came into the place of it; and that *consigned* the same faith which this *professes*.

[7] 1 Cor. xi. 2. [8] Bede lib. i. c. 26.

But it could not properly be a type, whose nature is by a likeness of matter or ceremony to represent the same mystery. Neither is a ceremony, as baptism truly is, properly capable of having a type; itself is but a type of a greater mysteriousness. And the nature of types is, in shadow, to describe by dark lines a future substance. So that although circumcision might be a type of the *effects and graces* bestowed in baptism, yet of the baptism or ablution itself it cannot be properly, because of the unlikeness of the symbols and configurations, and because they are both equally distant from substances, which types are to consign and represent. The first bishops of Jerusalem and all the Christian Jews for many years, retained circumcision together with baptism; and Christ himself, who was circumcised, was also baptized; and therefore it is not so proper to call circumcision a type of baptism. It was rather a seal and sign of the same covenant to Abraham and the fathers and to all Israel, as baptism is to all ages of the Christian Church[9]."

THE LAVER which was placed at the door of the Tabernacle, was a type of baptism which is the door or entrance into the Christian Church. The molten sea, laid upon the backs of twelve oxen, was a figure of baptism as it was delivered to the twelve apostles to be propagated on their doctrine, as one of the first principles of the Christian religion. Circumcision having been the forerunner of baptism has now given place to it; for baptism is "the circumcision made without hands in putting off the body of the sins of the flesh by the circumcision of Christ[10];" and it entitles us to nobler privileges than the most exact observance of the sacramental law could ever have done. Our being plunged into or sprinkled with water in baptism, is to be "buried with Christ," and signifies our dying to all sin in conformity with Christ's death and burial. Our belief of His resurrection is denoted by our rising again out of the water; and it gives us an assurance of our own resurrection to glory and immortality. The Jewish rite was ordained to be performed on the eighth day; and possibly it might have had some respect to Christ's resurrection on the morrow after the seventh day of the week or the eighth day, as baptism represents our mystical death, burial, and resurrection with Him.

[9] Great Exemplar Disc. vi. p. 1, sect. 5. [10] Col. ii. 11, 12.

JOHN'S BAPTISM called on the Jews to repentance and to belief in the Redeemer who was just then about to appear; but of itself, it neither conveyed remission of sins, nor regeneration, but only prepared the way for them. Christ himself, who needed no repentance, being entirely free from all sin, came to John's baptism.' But because He had been made a sin-offering for us[1] He was therefore reckoned as a sinner that He might fulfil the law. He performed the sacrament of sinners, that He might become "our righteousness," by satisfying the justice of God in our nature and in our stead, and so purchased for us the forgiveness of sins, that we might be made in Him righteous or justified persons. The whole human race fell in the *first* Adam; but all mankind were to be restored in the resurrection of the second Adam; therefore He sanctified the waters of Jordan to the mystical washing away of sin, by the descent of the Holy Spirit. "When," says a father of the Church, "the holy Jesus was to begin his prophetical office, and to lay the foundation of his Church on the Corner Stone, He first tempered the cement with water, and then with blood, and afterwards built it up by the hands of the Spirit. Himself entered at that door by which His disciples for ever after were to follow Him: for therefore he went in at the door of baptism, that He might *hallow* the entrance which Himself made to the house he was now building[2]."[3]

IN THE INSTITUTION of this sacrament our Saviour adopted a stated and regular custom of the Jews, and continued John's baptism, which his own disciples followed up after the martyrdom of the Baptist. All nations have made water the symbol of purification in the rites of all their religions. Even the Gentiles washed before their sacrifices for the expiation of their offences; "yea, Satan (who delights to counterfeit divine institutions,) had taught the heathen divers kinds of baptisms, as the means of the remission of their sins[3]." The frequent washings of the Jews is mentioned throughout Scripture. God himself when expostulating with his wicked people bids them wash and make themselves clean from the

[1] 2 Cor. v. 21. [2] Great Exemplar Disc. vi. p. 1, sect. 1.

[3] Comber's Brief Discourse upon the Office of Baptism in his Companion to the Altar, 2nd Ed. 1678, p. 375.

blood with which their hands were polluted[4], and thereby to put away all their sins and iniquities. And the holy Psalmist prayed God to wash him thoroughly from his guilt of murder and adultery[5], that he might become whiter than snow. The Jews never sat down to any of their meals without first washing, or as it is in the original, *baptizing* their hands, which in our Saviour's time the Pharisees carried to a superstitious excess. "And when they saw some of his disciples eat bread with defiled hands, that is to say, with *unwashen* [unbaptized] hands, they found fault. For the Pharisees and *all the Jews*, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash [*baptise*], they eat not. And many other things there be, which they have received to hold, as the washing [baptizing] of cups and pots, brazen vessels, and of tables[6]." The Jews also baptized such of the heathen as they admitted into their Church, and by this rite they purified the Gentile women who were married to Jewish husbands.

These traditionary and super-ritual baptisms, however, were to them merely significant ceremonies that conveyed no inward grace. The baptized person was admitted to the Body of Moses and to worship only in the outward court of the temple; "for," says the profoundly learned Mr. Mede, "the Jews had two sorts of proselytes which worshipped their God and frequented their temple. One, of such as were circumcised and took upon them the observation of the whole law of Moses; these were accounted as Jews, bound to the same observances and partakers of the same privileges with them; they worshipped together in the same court, and differed nothing from Jews but that they were not so born. But besides these, there was a second sort of Gentiles, which embraced the worship of the God of Israel and the hope of the life to come; which were not circumcised, nor conformed to the ordinances of the Mosaical law, but were tied only to the observation of those commandments which the Jewish doctors call the 'precepts of the sons of Noah;' of this order was Cornelius, and divers others mentioned in the Acts of the Apostles, where they are known by the name of 'Worshippers;'

[4] Isaiah i. 15, 16. [5] Psalm li. 7. [6] Mark vii. 1, 13.

and though they were true worshippers, yet were they still but Gentiles, and such as no Jew might converse with; as we see in the example of Cornelius. These were those that came no further than the outward court, not accounted within the limits of the sacred Septs; as themselves were accounted unclean, because uncircumcised, and so no members of the commonwealth of Israel[7]." The Jewish "baptisms admitted proselytes to Moses and to the law of ceremonies: John's baptism called them to believe in the Messias now appearing, and to repent of their sins, to enter into the kingdom which was now at hand, and preached that repentance which should be for the remission of sins. His baptism remitted no sins, but preached and consigned repentance, which, in the belief of the Messias whom he pointed to, should pardon sins[8]."

EVENING HYMN.

Now that the sable mantle of the night
O'erspreads the earth, and veils the cheerful light,
O Lord, who art of light and life the spring,
Of grace and glory the eternal king:
Upon thy servant cause Thy face to shine,
And save me for Thy mercies' sake divine.

Forgive me what I have offended in
This day by thought, or word, or deed of sin:
For my sweet Saviour's sake, propitious be
To him who now pours forth his soul to Thee,
All glory be to thine eternal merit,
Most blessed Father, Son, and Holy Spirit.

SHERLOCK'S *Practical Christian.*

THE SCOTTISH NATIONAL COMMUNION OFFICE.

In consequence of the attempts of schismatical clergymen to fix the stigma of heresy and popery on this inestimable formulary, the Clergy of the Diocese of Aberdeen, where it is chiefly used, drew up and presented the following address to their Bishop, who is at the same time the *Primus Scotiæ Episcopus*, or chief pastor of the Church of Scotland:—

MAY IT PLEASE YOUR REVERENCE,

WE, the undersigned Presbyters of the Diocese of Aberdeen, beg leave respectfully to address your

[7] Mede's Discourse on St. Mark xi. 17. [8] Great Exemplar.

Reverence on a subject very deeply interesting to us as Scottish Churchmen.

We have seen with surprise and deep regret that attempts have recently been made, in more than one Diocese of this Church, either to procure the entire abrogation of Canon XXI., in which the orthodoxy of the Scottish Communion Office is asserted, or otherwise so essentially to modify that Canon as to derogate from the primary authority with which that Office is invested in the Church of Scotland.

Now we, your Reverence's faithful Presbyters, actuated by the earnest desire to obviate, if possible, any similar attempts —attempts which, we are well assured, will never meet with any sympathy from your Reverence—as well as to strengthen so far the hands of those Bishops, Clergy, and Laity of this Church who desire to maintain the authority and use of the national office, as recognised and warranted by Canon XXI., beg leave respectfully to lay before your Reverence the following *reasons* which have prompted us to address you with this expression of our sentiments.

I. Although, as your Reverence is aware, more than one of the undersigned Presbyters have availed themselves, from various circumstances, of the permission granted by Canon XXI., and administer according to the usage of England, yet they cordially unite with their brethren who use the national office, in expressing their decided conviction of the superiority of that office, inasmuch as therein the great Eucharistic doctrines of the real presence and a commemorative sacrifice are more fully developed, and by which its identity with the divine model appointed by our Lord in Holy Scripture, is clearly evinced. These characteristics of the Scottish office have commanded for it the approbation of all Ritualists of orthodox and patristic principles; and therefore we prize it, not only as a mark of the integral as well as independent character of the Scottish branch of the Church Catholic, but also as a rich inheritance handed down to us by our fathers in the faith, and therefore to be by us faithfully transmitted to our children and those who come after us.

II. We desire to express our dissent from the idea of those who would seem to erect the principle of *Liturgical conformity* as the one great note of union and communion, and would

remind them that the Catholic Church in Scotland is not a mere appendage to the Catholic Church in England, but, though unestablished, still a *national* Church; that "every particular or national Church hath authority to ordain, change, and abolish ceremonies or rites of the Church, ordained only by man's authority, so that all things are done to edifying;" and that in primitive times, almost every Diocese had its own particular Liturgy prescribed by its Bishop, and yet, that a more efficient intercommunion was maintained between the several portions of the primitive Church than has been secured to the various branches of the later Church.

III. Although we are unwilling to contemplate the possibility of the abrogation, or even the remodelling of Canon XXI., yet, in such an event, we should feel it our sacred duty to protest against the sin, which, in abandoning the Scottish office, the relinquishment of such an amount of catholic truth would involve; for that it *would* involve such a relinquishment the undersigned cannot escape from the conviction, seeing that the present clamour against the Scottish office *originated* with individuals who demanded its abolition, not chiefly because it is *expedient* to assimilate ourselves to the sister Church of England, not chiefly because *uniformity* is desirable—but principally and avowedly because, in their eyes, it is deeply tainted with Popish idolatry and superstition.

IV. In order to guard ourselves against any chance of misconception, we deem it right to declare our conviction, that the Communion Offices of Scotland and England teach the same holy and scriptural truths; both equally remote from the Romish dogma of a *corporeal* presence, and the ultra-Protestant error of a mere *commemoration* in the holy Eucharist. We are satisfied that the distinctive doctrines of the Eucharist are contained in the one office, by plain implication, obvious inference, and statements more or less explicit; while in the other we see them clearly and broadly enunciated, and without the possibility of heretical perversion. No disciple of Zwinglius or Hoadley could subscribe to the Scottish Communion office. It is only when these distinctive doctrines are denied, an opposite and uncatholic sense attempted to be put upon the *English* office, and the abandonment of the Scottish office demanded *as a consequence*, that we feel it our duty to resist the repeal of

the canon which recognizes that office, and, for the reasons above stated, solemnly to declare that, in our eyes, its relinquishment would be tantamount to an apostacy.

That your Reverence may long be spared to preside over this Diocese, and to the Church whose Primacy you so worthily hold, is the devout prayer of, may it please your Reverence, your Reverence's dutiful and faithful Presbyters,

John Cumming, Dean.
P. Cheyne, Presbyter, Aberdeen.
David Wilson, Presbr. Woodhead.
Arthur Ranken, Presbr. at Deer.
Willm. Webster, Presbr. New Pitsligo.
William Robertson, Presbr. Oldmeldrum.
Charles Grant, Presbr. Meiklefolla.
James Christie, Presbyter, Turriff.
James Smith, Presbyter, Forgue.
Al. Harper, Presbr. Inverury.
Alexander Cooper, Presbr. Portsoy.
Andrew Ritchie, Presbyter.
Alexander Bruce, Presbyter, Banff.
George Hagar, Pres. Lonmay.
Charles Pressley, Presbyter, Fraserburgh.
A. Low, Presbyter, Longside.
John B. Pratt, Presbyter, Cruden.
Nathl. Grieve, Presbyr. Ellon.

To the Right Reverend
The Bishop of Aberdeen.

I beg to express my hearty concurrence in the above ddress.

Chas. Wagstaff,
Junior Minister, St. Andrew's, Aberdeen, and late Curate of Arundel, Sussex.

January 16, 1844.

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[7] "The protestants have not left the Church of Rome in her essence, but in her errors, not in the things which constitute a Church but only in such abuses and corruptions as work towards the dissolution of a Church."—*Laud against Fisher*, p. 160, 8vo.

DEVELOPMENT.

MITHRIDATES; *or Mr. Newman's Essay on Development its own Confutation. By a Quondam Disciple.* London, Cleaver, 8vo., p. 63.

THE AUTHOR of this short tract has modestly concealed his name under that of Mithridates, implying thereby, that "the poison of the Essay is its own antidote." He has, however, given his quondam teacher some hard blows, though they are couched in gentle language. He says, "Mr. Newman has contradicted his own *previous* views of the same instances and arguments; and that in examining the Roman arguments, he was actuated by a strong bias in their favour." It is not surprising that a man who could assert that Christianity is merely an *idea*, should find the development of this idea in the infallibility of popery. And yet, whilst Mr. Newman was *professedly* a member of the English Church, he asserted that the Roman "communion is infected with heterodoxy; we are bound to flee from it as a pestilence. They have established a *lie* in the place of God's truth; and by their claim of immutability of doctrine cannot undo the sin they have committed. Popery must be destroyed; it cannot be reformed." This is a development of that doctrine of speaking lies in hypocrisy which Dr. Wareing, a schismatical bishop, has so recently exemplified, in the case of the last apostate, Mr. Morris. Most likely Mr. Newman had a *dispensation* to say disagreeable truths, and to assert the Catholicity of the Church of England in order to allay suspicion. It is further asserted, "He has wonderfully preserved our Church as a true branch of the Church universal, yet withal preserved it free from doctrinal heresy. It is catholic and apostolic, yet not papistical." Mr. Newman pleads now, that in the above and similar declarations, he had been deliberately writing that which he himself altogether disbelieved—that he was not speaking his own words, but those of English divines—because he alleges such fraud and duplicity "were necessary for his position." Perhaps it might also be necessary for his position of deceiving his quondam disciples, to say, "For in *truth* she [Rome] is a Church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; *crafty, obstinate, wilful, malicious, cruel, unnatural*, as madmen are,

or rather she may be said to resemble a demoniac..... ruled within by an inexorable spirit." This is pretty well; but unless he had a dispensation, it is probable that he has since done severe penance for these and such like sugar-plums.

In the course of his development of popery, Mr. Newman very justly says, "How hopeless then is it to contend with Romanists, *as if* they practically *agreed* with us as to the *foundation* of faith, however much they pretend it! Ours is *antiquity*, theirs the *existing* Church. Its infallibility is their *first* principle . . . It is quite clear that the combined testimonies of all the fathers, supposing such a case, *would not have a feather's weight against the decision of a popish council.*" As such is the case, then the total silence in Scripture, and in all the primitive writers touching the worship of the blessed Virgin Mary, is not the weight of a feather when put in competition with the encyclical letter of the last pope, written in the year of grace, 1832. In this decisive document the apostate faith of the Roman communion is clearly and unmistakably developed by her *infallible* head, "the arbiter of all true doctrine and holy practice to her children." Gregory sitting and speaking, as they maintain, *in the place of God!* says to all the bishops and people of his communion, "that all may have a successful and happy issue, let us raise our eyes to the blessed Virgin, who *alone destroys heresies, who is our* GREATEST HOPE, *yea, the* ENTIRE GROUND *of* OUR HOPE."

Here then the "*first principle*" of the Romish communion has been developed by the head of the "existing Church;" who says, final hope rests in the mediation of a woman!—"Woman, what have I to do with thee?" They have thus dethroned our Redeemer, our Lord and our God, and pronounced the blessed Virgin the entire ground of their hope! Buonaparte is reported to have said, that it is only a step from the sublime to the ridiculous; and we may say it is less than a step from popery to infidelity! In conformity with this confession of faith, their prayer-book and devotional books contain numerous prayers of the most intense devotion addressed to this ever-blessed daughter of Adam, but who was conceived and born in sin. Another necessary step towards the development of papal infidelity is the entire removal of

the second commandment from the decalogue. It is a perpetual protest against idolatry, and were it allowed to be as familiar to the papists as it is to English churchmen, by being read in their ears every Lord's day, and written up over the communion table, it might excite enquiries that would lead their minds to the *only* mediator betwixt God and man,—the man CHRIST JESUS. But so far is it from being read in their daily service that it is altogether expunged from their version of the ten commandments. In Scripture there is a woe denounced against those who "call evil good, and good evil, that put darkness for light, and light for darkness;" but here is truly the calling the evil of idolatry good, the darkness of superstition the light of the Gospel, and even degrading the Holy Trinity below the power and authority of a created being! Nevertheless, it is the regular progressive and downward *development* of popery. Mr. Newman and all his disciples, who have apostatized from the Christian faith, with one solitary exception, Mr. Sibthorpe, have joined themselves to the Virgin Mary as the Israelites of old did to Baal-Peor; and now they eat the offerings of the dead. They now place "the entire ground of their hope" in her, whose only faith and hope was in "God her Saviour." The prophet also denounces a woe against those who "justify the wicked for reward, and take away the righteousness of the righteous from him"[1]!" The true development of the popish system is like the Judaising Christians in St. Paul's time, who went about to establish their own righteousness instead of submitting to the righteousness which is through faith in Christ, who is the Christian's only hope and saviour at the hour of death, and in the day of judgment. Popery does indeed "establish *a lie* in the place of God's truth;" and as it truly seems that it cannot be reformed, "it must be destroyed."

Mr. NEWMAN's ex-disciple has given him some severe blows and great discouragements; and he shews pretty fully in a short compass that the Essay on Development is a mass of contradictions both of itself and of Mr. Newman's former writings. We trust that the strong delusion, under which Mr. Newman has brought himself "to believe a lie," will not fall upon any of his quondam disciples, but that he will be as

[1] Isaiah v. 20, 23.

a beacon to warn them off the rock of "the mystery of iniquity," from the seducing spirit and doctrines of devils which are taught and practised by Rome; for she "speaks lies in hypocrisy, having their consciences seared with the hot iron" of papal infallibility.

THE MIDIANITISH woman of the mystic Babylon has thrown what the Scotch folks would call *glamour*, over not only the clergy who have apostatized to her, but over our statesmen and politicians; for the latter as firmly believe a *political* lie as the former give credit and *implicit* faith to an ecclesiastical falsehood. We may say of the mother of harlots as Sir T. B. Head said of a Canadian rebel and traitor, "she lies out of every pore in her skin. Whether she be sleeping or waking, on foot or on horseback, talking with her neighbours, or writing [encyclical letters,] a multitudinous swarm of *lies* visible, palpable, tangible, are buzzing and settling about her, like flies round a horse in August." This lying spirit or delusion, with which it has pleased God to suffer that Church to be afflicted, is exemplified in their worship of the blessed Virgin, and of the relics and images of men and women whom they call saints. This is not an exploded doctrine of which they are now ashamed, and which they will excuse Mr. Newman and his associates from adopting; on the contrary, these gentlemen must fall down and worship them, or pay the penalty of the guilt of heresy.

WE FIND it stated in the public prints, that in consequence of an earthquake the other day, the Archbishop of Pisa addressed a pastoral letter to his Church, in which he says:—"It was impossible, I think, not to run humbled and contrite to the throne of the *Mother of Mercy* to invoke her powerful patronage. It was in truth a tender and moving sight to see the people run in crowds, on the memorable day of the disaster, to our great church, where public prayers were immediately begun, offered *principally to that august and* PRECIOUS IMAGE *of the Holy Virgin Mary*, (below the organ,) to which Pisa in its trouble always runs with full faith, nor has ever been deceived in its hopes; and there, with face composed to devotion and piety, they ask for help and support." After referring them to a promise in the Revelations, he adds, "And raising up to him our hands, in the act of

pious supplication, let us implore, *by her intercession, whom the* [Roman] *Church salutes as the Refuge of Sinners and Consolation of the Afflicted,* that the present scourge of his just rigour may altogether cease, ... and that these acts, of sincere piety may be accompanied by *a firm faith in Mary,* as the prelude to that grace which we humbly ask."

THE CIVIL authorities at Lucca, where the earthquake was also felt, issued an address with reference to that fearful calamity, from which we extract the following:—

"NOTICE, that his royal highness our august duke and lord, in conformity with the wishes of the pious, religious, and zealous government, has ordered a solemn three days of thanks to be made *to the venerated image of St. Volto, the principal hope* of the people of Lucca, on the 21st, 22nd, and 23rd of the present month, when at six in the morning it will be *exhibited for the* ADORATION *of the faithful.*"

THESE ARE NOT ancient saws, but modern instances, of the fearful development of popery; but from the influence of which may it please our only Lord God and Saviour to preserve our Anglican Catholic Churches in all parts of the world. May He grant us by His Holy Spirit, to have a right judgment in all things pertaining to our peace; and evermore to rejoice in His holy comfort. And as our Church has taught us, let us pray: Almighty and everlasting GOD, who hast given unto us thy servants, grace by the confession of a true faith, to acknowledge the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech Thee, that Thou wouldest keep us steadfast in *this faith,* and evermore defend us from all adversities, who livest and reignest, one God, world without end.

PRAYER FOR A CHILD.

O Thou, God Almighty,
Father of all mercy,
Fountain of all pity,
Grant, we beseech Thee,
Of Thy great clemency,
On us to have mercy,
Now, and at the hour of death—Amen.

PAROCHIAL PAPERS, No. II.

CONDEMNATION!

AN ACCOUNT OF MAN'S FIRST STATE OF INNOCENCE, AND OF HIS FALL THEREFROM.

MAN, BEING born in Sin and in a state of Condemnation, is a Child of Wrath, and is subject to DEATH.

But a remedy has been graciously provided by the mercy of God, in the Sacrifice of His Only Son, Our Lord Jesus Christ; who by His Death upon the Cross, eighteen hundred years ago, hath made a full, perfect, and sufficient Satisfaction for the Sins of the whole world. This is our REDEMPTION.

We are made personally partakers of the blessings of Redemption through the Holy Sacrament of BAPTISM: for, "being by Nature born in Sin, and the Children of Wrath, we are hereby (that is, by Baptism,) made the CHILDREN OF GRACE." "According to His mercy He saved us by the washing of Regeneration and renewing of the Holy Ghost."—Titus iii. "Verily, verily, I say unto thee, except a man be born again, [regenerated] he cannot see the Kingdom of God." "Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God."—St. John iii. "Baptism doth also now Save us, by the Resurrection of Jesus Christ."—1 Peter iii.

Baptism is "a Death unto *Sin*, and a New Birth [or Regeneration] unto *Righteousness*." "So many of us as were baptized into Jesus Christ were baptized into His Death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in *newness of life*."—Rom. vi.

The Blessings of Baptism God offers to ALL who do not obstruct His Grace by Unbelief or Wilful Sin. "God is no respecter of persons, but in every nation he that feareth Him, and worketh Righteousness is accepted with Him."—Acts x. Hence *Repentance* and *Faith* are required of those who come to be baptized, Repentance whereby they renounce and forsake Wilful SIN; and Faith, whereby they shake off UNBELIEF; or "stedfastly believe the Promises of God made to them in that Holy Sacrament." So that when grown-up persons come to Baptism they have to place themselves in the position of Infants; for Infants have neither Wilful Sin nor Unbelief, and therefore are not to be denied Baptism. "Except ye be converted [changed] and become as little children, ye shall not

enter into the kingdom of Heaven."—Matt. xviii. "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."—Matt. xix.

Infants promise Repentance and Faith by their sureties or sponsors [Godfathers and Godmothers] which promise when these Infants come to age they must themselves perform, or else they must expect to lose all the blessings which God conferred upon them at their Baptism. "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water, let us hold fast the profession of our faith without wavering....for if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."—Heb. x. Baptism must on no account ever be repeated; that is to say, if any person has been baptized in infancy he must not be baptized again. "One Lord, One Faith, One Baptism."—Eph. iv.

Children must be baptized in obedience to Holy Scripture. "Be Baptized *every one of you*, in the name of Jesus Christ; for the promise is to you and to *your children*."—Acts ii. Children ought to be brought to the Church for Baptism, after the Second Lesson of Morning or Evening Prayer, on the first or second Sunday after their birth. If sickness prevents them from being brought to the Church for Baptism, the Clergyman of the parish will at any time baptize them at home. "It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved." "Now are your children HOLY."—1 Cor. vii.

As our Lord has not commanded any particular or stated *quantity* of Water to be used, Children may be *dipped* into water if their parents think that they can endure it, and if not, "it shall suffice to *pour* water upon" them.

Baptism can be rightly administered only by the Priests of God's Holy, Catholic, and Apostolic Church: for by Baptism we are incorporated into the Church, which is the Body of Christ. "Christ loved the Church, and gave himself for it, that He might sanctify and cleanse it with the washing of Water."—Eph. v. "Go ye [Apostles], therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. And lo! I am with *you* alway, even unto the end of the world."—Matt. xxviii. "Whose soever sins ye remit, they are remitted unto them."—John xx. "No man taketh this honour unto himself."—Heb. v.

SALVATION!

T. N. M.

To the Editor of the Church-Warder.

November 26, 1846.

SIR,—I take the liberty to call your attention to the excellence of a little work entitled "An Answer to the Dissenters' Plea for Separation," or "An Abridgment of the London Cases," by Dr. Bennet, formerly of St. John's College, Cambridge. I see that this book is strongly recommended by the Rev. H. R. Moody, in his "Hints to Young Clergymen;" but it appears to be a book not merely adapted for the use of the clergy, but for that of the people also; the language of the work is moderate; its reasonings are plain and irrefragable. My suggestion may perhaps be deemed impertinent, but it seems to me that this work might be conveniently issued from the press in eighteen penny numbers. I find that it was printed at the University Press, Cambridge, in 1701. In order to show the character of the work, I quote a single passage from it,—"Dissension itself among Protestants weakens their interest; and that which weakens one side, strengthens another. Many that are wearied with endless wrangling are too apt for quiet sake to run to infallibility. Some dissenters prepare the way for popery, by running into another extreme to avoid it. By decrying Episcopacy, Liturgy, Festivals, &c., as popish, they condemn that as popish which is decent and Christian, and so bring popery into reputation. For men will be apt to say, if such good things be popish, surely that which is popish is also primitive and evangelical; what we have examined is good, and probably the rest may be of the same kind." Apologizing for having taken up so much of your valuable time.

I am, Sir,

Your's very faithfully

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P. S. MAY I call your attention to an excellent little publication edited by the Rev. W. B. Flower, and published by Masters, London, entitled "The People's Library of the Fathers*?"

* THAT excellent work shall be noticed as soon as possible.—[ED.

On Medical Education. *By Dr. Guy.* Renshaw. London. 8vo. pp. 64.

It is customary in the Medical Department of King's College, London, for the Dean of the Faculty to deliver a lecture to the medical students, in the presence of the Principal and the other professors, at the opening of the medical session in the beginning of October. Dr. Guy, being the Dean for this present year, delivered a splendid lecture on the subject of Medical Education, which justly called forth the warmest applause of all present; and which he published at the request of the Reverend the Principal and his co-professors. Besides giving the pupils sound advice regarding both their studies and their moral conduct, he entered into a vindication of professional men, who are engaged in scientific and medical studies, from the suspicions and accusations to which they have been so long exposed. The infidelity of a few has excited an unjust prejudice against the medical profession in general, but which is now gradually yielding to the light of those good examples which so frequently meet our paths, and among which we may justly include our lecturer himself. Certainly no class of men see more conspicuously how fearfully and wonderfully man is made; and there are none who really do so much good to their fellow-men as medical practitioners do, as a class.

In instituting a comparison betwixt the apprenticeship system and a college education, Dr. Guy gives the preference to the latter, and states it as his belief, that were a comparison instituted in a right spirit, it would issue in favour of a College education. He says:—

"Among the advantages of this system [commencing at the college and hospital], I would specify the habit of regular application to study, and of submission to discipline, carried from the school to the college, taking the place of the five years' apprenticeship, with its scanty occupation, its irregular instruction, and its necessarily imperfect surveillance; a residence in the Metropolis, with its works of art, its exhibitions of machinery, its scientific institutions, its many innocent amusements, contrasted with a residence in a country town, so deficient in the means of innocent relaxation: and lastly, the association with a large number of young men engaged in the same studies, animated by a wholesome *esprit de corps*, and possessed of equal or superior talents, contrasted with the comparative isolation so often productive of a fatal self-conceit. Such are some of the advantages attendant on the system of consecutive school and college education."—pp. 19, 20.

Gentlemen who are intending to devote their sons to the medical profession will find great benefit from the perusal of this elegant lecture. Their minds, anxious about the welfare and morality of their sons, will be relieved of much distressing doubt on these vital points by the arguments and opinions of the learned lecturer, who can speak from experience. In no public institution is more care taken of the morals and the social habits of the medical students than in King's College. There are prizes and scholarships bestowed as rewards for proficiency, not only in their professional studies, but also in Divinity, in which they are required to undergo a strict written examination, under the superintendence and care of the Reverend the Principal and the Chaplain. The whole of the education in King's College is based upon Religion—*holily and wisely* being their motto.

We therefore earnestly recommend Dr. Guy's Lecture to the perusal and study of our readers; but especially to those who are hesitating whether or not to send them to an infidel institution, where Religion is utterly excluded, or to a college where the inculcation of *holiness and wisdom* is its fundamental principle.

Giuseppe, the Italian Boy. Wertheim. 18mo. pp. 63. 1846.

The name of this little boy is assumed for the purpose of exposing some of those disgusting superstitions of which the authoress was an eyewitness in the mystic Babylon. She witnessed the painful ascent, on their knees, of a multitude of devotees on the holy staircase, on each step of which a short prayer is said, and a kiss imprinted on it; when the devotees firmly believe that all their sins are blotted out! On a large black cross in the centre of the Coliseum there is an inscription to the effect, "that whosoever kisses it obtains two hundred days' indulgence." When the consecrated wafer is carried in procession through the streets, "every knee is bowed down, every hat is uplifted from the head, and the most solemn silence is observed." St. Anthony, who is the patron saint of *swine*, blesses the beasts on his festival day; our authoress saw the ceremony in Rome, at his convent, near the Great St. Mary's Church. "The road," she says, "was thronged with animals of every age and description, from the coal-black

horses of the cardinal to the half-starved ass of the peasant from the Abruzzi, gaily decked with ribbons. At the church-door stood a portly priest, who, with a brush in his hand,..., sprinkled each animal as it was presented to him with holy water, taking off his skull-cap and repeating in Latin a benediction, to the effect, that the animal would be preserved from evil, through the intercession of the blessed St. Anthony. ...Each person presented the priest with a piece of money." Our authoress offered to read to the person with whom she lodged, or to present her with a Bible; but no persuasions could induce the Roman widow to accept of her kindness, lest such heretical pravity should become known to her priest!—Such is Rome, and such it will be till it please God to *dispell* the strong delusion from their hearts, as He has permitted it, and to guide their feet into the way of peace.

PAROCHIAL PAPERS, No. 1. THE RESPONSES. Ollivier.

THE subject of the first of these well-intentioned and well-executed papers, is to draw attention to the propriety and necessity of answering the responses in an audible voice. How painful it is to observe in some churches a still silence, instead of a hearty response, to the priest's solemn *Lord have mercy upon us.* We are told that, in the primitive Church, the responses of the people were like a clap of thunder; alas, there is no thundering responses in our churches, because the love of many has waxed cold. The object of these papers is, to be distributed gratis to gentle or simple, or to whomsoever they may be useful, to bring us back to the good old thundering responses of the primitive Church, and to the design of our own.

FASTS AND FESTIVALS IN JANUARY.

THE CIRCUMCISION of our Lord is celebrated on the first day of January, being the eighth from the Nativity, when He was obedient to the Law, that He might fulfill all righteousness. Circumcision figured spiritual mercies and duties; it was a sign of the Covenant, and typified the cutting off of the sinful lusts of the flesh. Males only received this painful rite; but females were comprehended in the Covenant, as sprung from circumcised fathers, and

destined to be the wives of circumcised husbands, and the mothers of circumcised sons.

Lessons, Gen. xvii.; Deut. x. ver. 12; Rom. ii.; Col. ii.
Epistle, Rom. iv. 8. Gospel, St. Luke. ii. 15.

THE EPIPHANY signifies *Manifestation*, and is always celebrated on the 6th of January, which is commonly called Twelfth Day. When the middle wall of partition was about to be broken down, Angels sang the first words of the Gospel to Jewish Shepherds; and a miraculous star guided the Eastern Magi to the place of our Lord's birth. How great must their faith have been, to have recognized, amidst so much poverty, a royalty more than human, and to fall down and offer themselves, their souls and bodies, a living sacrifice to the KING OF GLORY.

Lessons, Isaiah lx. xlix.; Luke iii. to ver. 23; John ii. to ver. 12.
Epistle, Eph. iii. 1. Gospel, St. Matt. ii. 1.

CONVERSION OF ST. PAUL. This chosen vessel is not commemorated by his martyrdom, but by his Conversion, which was of the greatest benefit to the Church. St. Paul's apostleship, as well as his Conversion, was miraculous; after which his purposes were changed, but his zeal and energy remained, and were directed to a better and holier purpose. The proud Pharisee, the relentless persecutor, the blaspheming Saul, was changed, by divine grace, into the humble and gentle Paul, the Christian glorying in the Cross of Christ, and in the *marks* of the Lord Jesus.

Lessons, Wisdom v., vi.; Acts xxii. to verse 22, and xxvi.
Epistle, Acts ix. 1. Gospel, St. Matt. xix. 27.

THE MARTYRDOM OF CHARLES I. took place on the 30th of January, 1648; and its anniversary has been kept by the Church of England as a day of fasting and humiliation. By divine permission rebellion, which is a greater sin than witchcraft, was successful, and "blood-thirsty and unreasonable men brought the Lord's anointed to the block." It was the rebellious *principles* of Presbyterians, Papists, and other dissenters, that produced the national sin of the royal murder; and it is the same principles that justifies this national sin to this day. The Independents made a blasphemous jest of this mournful tragedy:—*We confess that* WE *cut off the head of Charles Stuart, when the* PRESBYTERIANS *had first murdered the king.*" It is the greatest blot in this worthy martyr's reign, that he consented to the destruction of the Episcopacy of Scotland; but of which he deeply repented, and sealed his repentance with his blood, rather than consent to a similar extirpation of the English Episcopacy.

Lessons, 2 Sam. i.; St. Matt. xxvii.
Epistle, 1 St. Peter ii. 13. Gospel, St. Matt. xxi. 33.
Psalms ix. x. xi.

[*From* STEPHENS'S *Short Account of the Fasts and Festivals.*]

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. VI. New Series. February 1, 1847.

BAPTISMAL PRIVILEGES.

(Continued from p. 145.)

Christ, therefore, took the customary rite of baptism, for the admission of proselytes, which He found established in the Jewish Church. But He adopted it as a mystery of His religion, the sacrament of admission to His Church or Kingdom; and for that purpose He gave it a new grace and conferred on it the efficacy of remitting sins. He made it the vehicle of conveying His Holy Spirit to the souls of men to regenerate, justify, and adopt them into His family, and so to be the sons of God and his own brethren. "He sublimed it to higher ends, and adorned it with stars of heaven; He made it to signify greater mysteries, to convey greater blessings, to consign bigger promises, to cleanse deeper than the skin, and to carry proselytes further than the gates of the institution..... Without violence and noise old things became new, while He fulfilled the law, making it up in full measure of the Spirit[1]."

It is therefore by the outward visible sign of baptism, and by the inward spiritual grace of the Holy Ghost, that we are admitted into Christ's kingdom on earth. By the sacrament of baptism we are made partakers of the divine nature[2]; the *incorruptible* seed which liveth and abideth for ever is then sown[3]; and although we may for a time neglect its cultivation, yet it will spring up and grow we know not how. The heavenly seed is neither dead nor barren, though it may not yet have ripened; it cannot be destroyed, for it *remaineth* in us[4]. In due time, if the soil be properly dressed, and

[1] Great Exemplar, Disc. vi., pt. i. sec. 11.

[2] 2 Pet. i. 4. [3] 1 Pet. i. 2, 3. [4] 1 John iii. 9.

watered with the dew of God's blessing, it will bring forth fruit, first the blade, then the ear, and after that the full corn of holiness and obedience[5]. This freedom from sin which the apostle ascribes to the baptized Christian, whatever may be its extent, is owing to the infusion of the divine nature at baptism, and to his spiritual birth and consequent new nature; but it implies no more than St. Paul's prayer, that we should "walk worthy of the Lord unto *all pleasing*, being fruitful in every good work, and increasing in the knowledge of God[6]." This freedom from sin is a privilege of the sons of God that may be realized; and the Church evidently thinks so when she prays in the *Te Deum*, "to keep us this day *without* sin;" and in the morning Collect for Grace, "that this day we fall into no sin." Nevertheless we daily say, "Forgive us our trespasses;" and the same apostle says, "If we imagine that we have no sin, we deceive ourselves, and the truth is not in us." Therefore the apostle means that we ought earnestly to strive to gain a freedom from sin, which may in a greater or less measure be realized by those who keep the "sealing" and "anointing" they have received in holy baptism, "perfecting holiness in the fear of God."

THE SPIRITUAL seed, however, can be but *once* imparted; for there is but one spiritual as there is but one natural birth. The writer of the epistle to the Hebrews says, baptism cannot be reiterated: for, he says, "it is *impossible* for those who were once enlightened [in baptism,] and have tasted of the heavenly gift [the divine nature—the incorruptible seed,] and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to *renew* them again unto repentance: seeing they crucify unto themselves the Son of God afresh, and put Him to an open shame[7]." Such are the privileges of baptism, and they show that to those who apostatize from the faith, and walk not worthy of their high calling, a second spiritual birth is as impossible as a second entrance into our mother's womb, and to be physically born again; because there is but *one* baptism, as there is but *one* Lord and one Faith.

IN BAPTISM our bodies are made the temples of the Holy Ghost—temples of the living God, in whom He will dwell

[5] Mark iv. 28. [6] Col. i. 10. [7] Hebrews vi. 4—6.

and walk[s]—the temples of God, and the Spirit of God dwelleth in us, and they ought not to be defiled or profaned by any of the works of the flesh[9].—"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, [the blood of God], therefore glorify God in your body and in your spirit, which are God's[10]." Christian men and women are "living stones[1]" in the spiritual house of God to offer up spiritual sacrifices, whereof Christ himself is the Chief Corner Stone, rejected by the Jewish, but precious to the Christian Church[2]. By baptism we have been made members of the Christian Church which is built on the truth of all the prophecies of the Old, and on the apostolical doctrines and predictions of the New Testament, of which body Jesus Christ is the Head. In whom all the members of His mystical body are united like the stones of a material building, so as to become the temple and habitation of God; in which He dwells by the gifts and graces of His Holy Spirit which were consigned to us in baptism. These expressions, "lively stones[3]," "a spiritual house," &c., allude to the Jewish temple and the Levitical priesthood; and they are intended to show the superior excellency of the Christian to the Jewish Church and religion. Therefore, as Tertullian has well said, "Since all Christians are become the temples of God by virtue of His Holy Spirit sent into our hearts, and consecrating our bodies to His service, we should make *Chastity* the keeper of this sacred house, and suffer nothing *unclean* or *profane* to enter into it, lest that God who dwelleth in it, being offended, should desert His house thus defiled." In that holy sacrament, we put off the *old man* or the original corruption of our nature, which we derived from the first Adam; and we put on the *new man* or the robe of Christ's righteousness, which is the wedding garment of love and obedience. He is our righteousness not only in having been obedient to the law for us; but also by so working *in* us and *with* us as to enable us to become holy by an inward habit of righteousness, which is as much our own as any of the Christian graces can be our own. In one sense no Christian grace can be our own, whereas in another

[8] 2 Cor. vi. 16. [9] 1 Cor. iii. 16, 17.
[10] 1 Cor. vi. 19, 20. [1] 1 Peter ii. 4—7. [2] Ephes. ii. 19—22.

sense the Christian graces are all our own; and accordingly the Church teaches and helps us to pray, "Stir up we beseech thee, O Lord, the *wills* of thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded, through Jesus Christ our Lord."

HAVING BEEN, therefore, made new with Christ in baptism, we rise with Him in His resurrection, and deck ourselves in the robe of obedience to all God's commandments; and His Holy Spirit, by His vigorous power, renews our souls from the death of sin unto a life of righteousness. Having been ingrafted into Christ's resurrection, we are united to Him in His rising; "for if we have been planted together in the *likeness* of His death, we shall be also in the *likeness* of His resurrection." The rising from sin to a state of righteousness is the *first* resurrection from *sin to grace;* in which state we must continue if we desire to be partakers with all the saints in the *second* resurrection from the grave to everlasting life and glory in Jesus Christ. Whilst we live in the world our life ought to be "hid with Christ;" that is, that the lusts of the flesh ought to be dead and mortified, and our affections and conversation entirely with Him in heaven. We are said to be "dead to sin," because we made a solemn vow of dying unto it, of mortifying all our corrupt affections and sinful lusts; and we engaged thenceforth not to serve it, "for he that is dead is freed from sin," and relieved from all slavish obedience to it. Though death with Christ be a figurative expression, yet it is at the same time of vital consequence, obliging us to live in conformity with His resurrection in piety and holiness, so that we shall not allow sin to have any dominion over us. Our baptismal death with Christ sets us free from the slavery of sin, and having been planted in the likeness of His resurrection, we ought to imitate His holiness, meekness and humility, and to be *doers* of the will of God, and not merely hearers of His word, thereby deceiving ourselves, for those only will be reckoned *just* who keep his commandments. In baptism God the Holy Spirit renews in us the original righteousness in which Adam was created[8]. He was created in the highest state of grace; nevertheless through disobedience he fell from perfect righteousness. Although our sins were

[8] Col. iii. 10.

washed away in the water of baptism, and we were placed in a state of grace and favour with God, yet we are constantly liable to fall from baptismal grace, and to think otherwise is to practise a miserable self-delusion. Notwithstanding the remission of sin and our new creation in baptism, "the infection of nature doth remain," and a continual proneness or inclination to disobey God's laws is perpetually at work in the human heart. When we entered into covenant with God at our baptism, He gave us His Holy Spirit to be a well of *living* water springing up into eternal life, "clear as crystal, proceeding out of the throne of God and of the Lamb." This pure river of the water of life or the Holy Spirit, is given to us freely in order to help our infirmities, to assist us in our Christian course, and to make and preserve us gracious with God as Adam was in his original state of righteousness. We were separated by baptism from the camp of the enemy. From being aliens, we were enlisted into the army of the living God; we received *His sign* of the cross in our foreheads "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto our life's end."

WE WERE ILLUMINATED[4], and the eyes of our understandings enlightened[5], in the sacrament of baptism. We then also received an "abiding" unction or anointing from the Holy One, that we may not only know, but also be enabled to practise all our Christian duties, which are not grievous[6]. God has not only anointed us in this sacrament, but He has also sealed us to the day of redemption or to the general resurrection, and given us the earnest of His Spirit in our hearts[7]. These gifts are as perfect a ratification of His promises in Christ as the *seal* set to a deed or covenant, and are *pledges* of our future enjoyment of them, if we perform the conditions annexed to them[8]. We are therefore exhorted neither to "quench" nor to "grieve the Holy Spirit of God, whereby we are sealed[9]," so as to oblige Him to withdraw His gifts from us, to leave us to a reprobate spirit and to the influence of

[4] Heb. x. 32. [5] Eph. i. 18. [6] 1 John ii. 20—27. [7] 2 Cor. i. 22.
[8] Pyle's Paraphrase *in loco*. [9] 1 Thess. iv. 19; Eph. iv. 30.

another spirit, who will most certainly enter in and take possession of the empty house.

THE WATER in baptism signifies or represents the *Blood of Christ* which cleanseth us from all sin and purgeth our consciences from *dead* or unfaithful works to serve the living God. The sprinkling of His blood in baptism speaks better things than all the sprinklings and washings of the law for the cleansing of the people; for His blood is the harbinger of mercy and cleanses from sin. Long before Christ was consecrated by His passion and resurrection to be an everlasting priest and the propitiation for our sins, and the inexhaustible fountain of grace, holy men of God, moved by His Spirit, prophesied that Christ would "sprinkle many nations[10]." Another prophet predicted that God would sanctify His great name that had been profaned among the heathen; and "then will I sprinkle clean water upon you, and *ye shall be clean* from all your filthiness, and from all your idols will I cleanse you. A new [a regenerated] heart also will I give you, and a new spirit [of obedience] will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and ye shall receive the gift of the Holy Ghost to cause you to walk in my statutes, and ye shall keep my judgments and do them[1]." St. Peter assures us that the sprinkling of the blood of Jesus Christ is through the sanctification of the Spirit, and it consigns us to obedience[2]. "How clean a thing then," says Mr. Allestrie, "must a Christian be, who must be washed into the name? Nor was he thus washed only in the font, there was a more inestimable 'fountain opened for sin and uncleanness.' (Apoc. xi. 5.) 'Jesus Christ washed us in His own blood;' and Heb. ix. 14, 'The blood of Christ did purge our consciences from dead works to serve the living God.' How great is our necessity of being clean, when to provide a means to make us so, God opens his Son's side, and our laver is drawn out of the heart of Christ[3]." And Zanchius, a foreign divine, says, "When the minister baptizeth, I believe that Christ with His own hand, reacheth,

[10] Isaiah lii. 15.
[2] 1 Epistle i. 2.
[1] Ezekiel xxxvi. 23—28.
[3] Serm. II. p. 33.

as it were, from heaven, besprinkleth the infant with His blood to the remission of sins, by the hand of that man whom I see besprinkling him with the waters of baptism." When the Roman soldier *as if* by accident, for it was no part of the punishment, pierced our High-priest and Redeemer's side, *blood and water* flowed from the wound—a miraculous circumstance, on which the beloved Apostle dwells with peculiar and reiterated asseveration. These were the symbols of the two sacraments; for He came "not by water only, but by WATER AND BLOOD;" which was the Covenant of the New Testament, as the Covenant of the Old Law was confirmed by blood mixed with water. Dr. Lightfoot asserts there was a Jewish tradition, that when Moses smote the *Rock* which was Christ, blood issued first, and then water. "Thus," says Dr. Leslie, "Adam gave us life, and death too; and Christ came by His death to restore us to life again, even life eternal. Hence Christ is called the *second Adam*, and Adam is called the *figure* of Christ. Eve received her life from Adam, as the Church [received hers] from Christ. She was taken out of the side of Adam when he was in a deep sleep; and after Christ was dead, the sacraments of *water and blood* flowed out of His side; that is, *baptism*, whereby we are born into Christ, and the sacrament of His *blood*, whereby we are nourished into eternal life[4]."

IN ALL THE cleansings and expiations of the law, water and blood were indispensable; and they were types of the real cleansing of the conscience by the water of baptism, and of the expiation of actual sin by the blood of Christ which was shed upon the cross, and which is now virtually taken and received by the faithful in the Lord's Supper. The three earthly witnesses mentioned by St. John "that bear witness in earth, the Spirit, the water, and the blood," correspond minutely in baptism. In that holy sacrament we are sprinkled with the *blood* of Christ from an evil conscience or from original and actual sin; we are washed with pure water to the mystical ablution of sin; and we are sanctified by the Holy Spirit who requires and helps us to lead a life of holiness and purity. The body into which we have been baptized consists of many members or particular Churches; nevertheless there

[4] Truths of Christianity demonstrated.

is but *one* Spirit to animate and sanctify it. St. Paul identifies the gifts of the Spirit with baptism; "for," says he, "by one Spirit are we all baptized into one body [the one Church of Christ] and have been all made to drink into one Spirit," that is, the "living water," "a well of water springing up into everlasting life[5]." The meaning of which seems to be, that there is but *one* Church or kingdom of heaven, into which we are admitted by the mystery of baptism; and that there is but one Lord, Head, or Chief Corner Stone, *one* Spirit of grace to animate and sanctify it, and but *one* baptism to admit into it. The transcendent privileges of baptism, therefore, are, that through that holy sacrament it has pleased God to *Call and Elect, to Regenerate and Justify, and to Adopt and Sanctify* those who are admitted into His kingdom on earth.

We will therefore endeavour, with God's help, to show to the humble-minded *lay-Christian* that all these graces centre in baptism. That baptism is the spring and source of spiritual life; and that we ought to contemplate the Christian course forwards from the baptismal font in which the whole grace of the gospel is concentrated. The necessity for treating these graces separately arises out of the Calvinistic system which disjoins and gives a separate origin to them, in some sudden and uncontrollable *impulse*, but which Calvinists can neither define nor describe. The heavenly graces of baptism cannot be disjoined; for by the goodness and mercy of God in Christ they are all blended into one. The graces of baptism therefore cannot be separated; for "all grace, all virtue, spring from the ever-full and ever-flowing fountain which was opened in Christ's adorable side."

Importance of Health to the Labouring Classes.—"Of all the members of society, the labouring man is the most dependent. Health is his only wealth, his capital, his stock-in-trade. When disease attacks him, the very source of his subsistence is dried up. He must earn his daily bread by daily toil; and, unlike many who occupy a higher position in society, he cannot do his work by deputy, nor postpone the doing of it till his health is re-established. Day by day the expense of sickness is added to the loss of income; and too often he recovers only to find his place occupied by another, and the first hours of convalescence spent in an anxious, and, too often, a fruitless, search after employment.—*Dr. Guy's Lecture on the Unhealthiness of Towns.*

[5] John iv. 10—15.

HERESIES AND HERETICS.

I PROPOSE in this, and, if God will, in future papers, to offer a few remarks upon the different heresies which have sprung up and rent into shreds Christ's Church; which, like His coat, should be "without seam throughout," and which even the reckless Roman soldiery would not divide.

FOR A SHORT period previous to His crucifixion, Christ employed Himself in preparing the minds of his followers, both for that event, and also for his resurrection and ascension, and the out-pouring of His Holy Spirit upon them. Towards the close of his exhortations (as related by St. John,) He prayed to *His* Father for them that their strength might not fail them in their approaching trials; but that throughout them they might fearlessly persevere in what He had begun for them. "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are..... Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in Me, and I in Thee, that they also may be one in us; that the world may believe that thou hast sent me[1]."

IN ACCORDANCE with their Master's pathetic entreaty, we find His apostles exhorting the brethren to unity. "There is one body," says St. Paul to the Ephesians, "and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all[2]." And again, to the Romans he writes, "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them[3]."

THE DIFFERENCE between heresy [Gr. choice,] and schism [Gr. to split,] seems to be this: a *schismatic* is one who separates altogether from the Church, and joins himself to another communion at variance with her. A *heretic* is one who dissents in theory from the doctrines of the Church, though he may remain within her pale. The Romanists and Dissenters in this country are both *heretics* and *schismatics:* those members of our Church who affect the title of Evangelicals, in order to palm upon the Church some of the new-fangled

[1] John xvii. 11, 20, 21. [2] Eph. iv. 4–6. [3] Rom. xvi. 17.

quackeries from Geneva, are heretics, inasmuch as they hold strange doctrines, "in commendam" as it were, with their preferments. Both heresy and schism are, unhappily, gnawing at the vitals of the Church.

THE WORD HERESY, however, may be used in a good sense. In Acts v. 17, there is mention made of the *sect* of the Sadducees; in Acts xv. 5, "the sect of the Pharisees" is spoken of; in both of which places the Greek word *airēsis*, "choice," is used. The Jews applied the word (of course, in a bad sense,) to the Christians. Tertullus the orator, when exhibiting charges against St. Paul before Felix, speaks of him as "a ringleader of the sect [aireseōs] of the Nazarenes;" and, finally, the Apostles applied it to those who resisted their doctrines. (See 1 Cor. xi. 19), "I know that there be divisions among you." (See also Titus iii. 10.)

NOTWITHSTANDING our Lord's prayers for his followers, there sprung up, long before the end of the first century after His birth, a heresy which threatened materially to affect the well-being of His infant Church—that of the Gnostics.

THEY DERIVED their name from the Greek, *gnōsis*, "*knowledge*." The term was used to denote the opinions of those who in the early ages of the Church, professed to interpret the Scriptures by the age of knowledge or philosophy. This sect seems to be alluded to in several places of the New Testament. St. John, (if we believe the testimony of Irenæus,) wrote his Gospel to refute the errors of Cerinthus, a separatist from this sect. Again, these opinions seem to be pointed at elsewhere in the New Testament, where the term knowledge (*gnōsis*, Greek,) is used. For instance, St. Paul, in writing to the Colossians, A.D. 64, says, "Beware lest any man spoil you through philosophy, and vain deceit after the tradition of men, after the rudiments of the world, and not after Christ[4]." To Timothy, in the following year, he says, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of SCIENCE (*gnōseōs*) falsely so called, which some professing have erred concerning the faith[5]." To the Corinthians he writes, "Knowledge (*gnōsis*) puffeth up, but charity edifieth[6]." St. John, in his first general epistle, says,

[4] 1 Coloss. ii. 8. [5] 1 Tim. vi. 20, 21
[6] 1 Cor. viii. 1–4; 1 John ii. 18.

"Little children it is the last time, and as ye have heard that antichrist shall come, even now there are many antichrists, whereby we know that it is the last time." The principal teachers of this philosophy were Saturninus, Basilides, Cerinthus, Carpocrates, and Prodicus: Cerinthus afterwards left the Gnostics, and headed a new sect called after himself, *Cerinthians*.

"Whence the philosophy come cannot be ascertained for certain. Probably, however, it may be traced to the Oriental belief in two great independent principles: one the author of *good*, the other of *evil*. They believed that matter was evil, and deduced from that belief that God could not have created the world. They said that God dwelt in a fulness, *pleroma*, of inaccessible light; and that He was not known to the world before Christ's coming: that He created two other beings called *Æons* (age, time,) or emanations; that from these *Æons* other Æons were descended; that from these latter were derived an inferior race of spirits, and among the others one named Demiurgus, who created the world and rebelled against God: that this Demiurgus was the God of the Old Testament: that Christ, who was one of the *Æons*, was sent into the world to restore men to the KNOWLEDGE of the true God: that the *Æon* Christ descended into the man Jesus at his baptism, and left Him when He was led to crucifixion, so that the man Jesus alone suffered. Their belief in the evil of matter led them to reject the doctrine of the Resurrection. They maintained that an individual at his death was raised to inhabit the divine pleroma, into which corruptible and sinful matter could not enter. Their doctrines are said to have produced very opposite effects upon their moral conduct: some looking on the body as sinful, mortified it by severe penances, while others with the same opinion led immoral lives, maintaining that the soul could not be affected by the acts of the body."[1]

The sect seems to have lasted till the end of the second century after Christ. C. S. M.

Eton College, *January*, 1847.

(*To be continued.*)

[1] I conclude in the words of The Penny Cyclopædia (article "Gnostics").

TRADITION.

Patriarchal or Kingly Government.

In tracing regal government from the Creation in No. IV., we stopped at the dispersion of Babel, where we shall now resume it. Before the Flood, Noah governed the many millions that had descended from the loins of Adam, with patriarchal, regal, or imperial power. After the Flood, when his subjects were restricted to his own children, but which soon amounted to a great multitude, he governed them by virtue of that same imperial power of the sword of justice, which he possessed both by nature and the authority of God. Although he possessed neither more nor less authority than his predecessors, yet God was pleased to express that power more fully and explicitly than He had done to Adam, who was the universal monarch. But it being His pleasure that the earth should be divided among the heads of Noah's family, He therefore in a more express and pointed manner, conferred on him and his sons, and through them on all sovereign princes, the power of the sword, or of punishing murder by death. It is remarkable, and shows the truth of the tradition of first principles, that this power of the sword has been exclusively exercised by kings or the sovereign governments, and the people in no country under the sun, has ever been allowed to avenge their own injuries. So that in point of fact, however much the Gentiles had obliterated and obscured the fountain from which they drew the living water, yet they did by natural tradition the things contained in the Law given by God and taught by the Patriarchs. The work of the Law had been written on their hearts, and the reasonings of their own consciences in the application of right and wrong, became a law unto them.

After God had divided the world among the sons and grandsons of Noah, these tribes or families went out to the countries allotted to them, under the father of their tribe or family, who now became their sovereign. Each family or kingdom spoke a different language that was unintelligible to the others. Nimrod, as before-mentioned, founded the great Babylonian empire, which was the first of the four great monarchies that were to fulfil *the times of the Gentiles.* The Assyrian monarchy founded by Assur, the son of Nimrod, fell

asunder by the revolt of its provinces towards the close of the ninth century before Christ, after it had subsisted under two successive dynasties for the space of nearly 1500 years. Out of its ruins sprang up the independent kingdoms of Media, Persia, and a second independent monarchy of Assyria, under a new dynasty. When in the sacred volume we arrive at the time of Abraham, Isaac, and Jacob, which were the right line and preserved the original language as it was spoken to the confusion of tongues, we read of kings governing the people in every city. Abraham himself and his two immediate descendants, were sovereign princes over their own families, but were without stated territories, God having promised them lands in reversion. We read of Abraham's intercourse with the numerous kings of the countries where he sojourned, and of the powerful kings and well-organized governments of Egypt. Many of the smaller sovereignties of Asia were conquered and swallowed up by the mighty Assyrian empire; and those kings that ruled in Canaan were dispossessed and exterminated by the children of Israel. A multitude of kings and dukes are named in succession from Esau in the 36th chapter of Deuteronomy.

When Jacob and his family, seventy-two in number, went down and settled in the land of Goshen, or of Shepherds, it pleased God that none of his sons succeeded to supreme dominion over their brethren; but they were allowed to grow up into a numerous people, each tribe under the government of its own chief. For reasons that shall be afterwards explained, Jacob, in the spirit of prophecy, deprived Reuben of his birthright, and predicted that in process of time, the sceptre of regal power should fall to Judah. It appears that after Jacob's death, Joseph, being a powerful prince in the court of Pharaoh, was chief among his brethren; but after his death they fell under the tyrannical government of the kings of Egypt.

When the time arrived that God determined to deliver his people from the power of the king of Egypt, He made Moses a king over them, as he is expressly declared—"and he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together[1]." He not only, under divine authority, led the Israelites out of Egypt, but he governed them for forty years with sovereign power and

[1] Deut. xxxiii. 5.

authority, and he imposed laws on them which have bound their whole posterity ever since. In this vice-regal authority he was succeeded by Joshua (for God was their invisible king); Joshua headed their armies, and drove the inhabitants out of the promised land, and divided it according to God's appointment to the different tribes.

After the death of Joshua the Israelites had no immediate sovereign or chief; but were governed by judges of God's appointment. That people frequently apostatized to idolatry, and were punished by the invasion of other nations who grievously oppressed them. When oppression and national misfortunes brought them back from their idolatry to the service of the true God, He raised up military chieftains and judges who led them out to battle, and delivered their country from foreign oppressors. When a deliverer was "raised up," we read that "the Spirit of the Lord came upon him," "and he blew a trumpet," which are the only modes mentioned in Scripture by which these extraordinary judges appear to have been appointed. But there must have been some external visible token of their divine authority, else the people would not have unanimously come up to their standards. These military chieftains were only for special occasions, and they were sent back into private life after they had served the emergency for which they had been appointed. The true Israelite was required to "walk by faith;" and depend upon the government and providence of their invisible King in heaven. They were often wofully deficient in faith, and chose rather to "walk by sight;" and in pressing danger would not wait till God should appoint the commander-in-chief of their armies. They murmured against God, and desired to have a *visible* king, a man, like all the nations, who should go out before them, and fight their battles.

In ordinary times the high-priest, as the representative of God, their invisible King, was their civil governor as well as their ecclesiastical ruler. Each tribe was immediately governed by its own hereditary chief prince; and all these again were subject to the high-priest, who was the ultimate judge of all civil as well as ecclesiastical controversies, from whose judgment there was no appeal. Even the temporary and extraordinary judges on whom the Spirit of the Lord fell, were

subordinate to the high-priest[2]. In point of fact the high-priest was the king, and represented their *invisible* King, as His vicegerent. Inspired by the Holy Spirit, Moses foresaw, that after the Israelites were quietly settled in Canaan, God would set a king over them, after the manner of all the earth. Therefore by divine direction he set down the manner of their king, who should be of the regal tribe of Judah; and at the same time, the rules there laid down are applicable to all kings[3]. Jacob also, by divine inspiration, prophesied that the tribe of Judah should bear the sceptre, which should not depart from it till the coming of Christ, who being the King and Lion of the regal tribe of Judah, His kingdom shall have no end.

God was the king of the Israelites; and the high-priest was His hereditary representative or viceroy. The people's sin therefore was their want of faith, and their rejection of their divine and invisible King whose throne was in heaven: but, who issued His commands through the miraculous Urim and Thummim, to the high-priest. They rejected God from being their king, and chose to have a *visible* king, before the time that God had determined on setting up a prince of the house of Judah as their king. Their sin was greatly hastened and increased by the wickedness of Samuel's sons, who "turned aside after lucre, and took bribes and perverted judgment." The people sinfully and unreasonably urged Samual to "*make* us a king, to judge us like all the nations." It is to be well noted that the people *did not choose or elect* their king; but submitted to Samuel's appointment. The prophet was displeased; but God said unto him, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected *thee, but they have rejected* M.E, *that I should not reign over them.*" This rejection was their sin. God himself appointed Saul, of the tribe of Benjamin, and Samuel anointed him; the Spirit of the Lord fell upon him, and God "gave him another heart,"—a princely spirit; for God keepeth the hearts of kings and all in authority, in His own hand. He also "*touched the hearts*" of that rebellious people, and they shouted, God save the King.

In CONSEQUENCE of Saul's disobedience, God *rejected* him and his posterity from reigning over Israel; and He chose David, of the regal tribe of Judah. He sent Samuel to his

[2] Deut. xvii. 8—13. [3] Deut. xviii. 14—20.

father's house, who anointed David to be king at the death of Saul, the reigning monarch. At the death of Saul, David was again anointed, and had to maintain a war for some years with Ishbosheth, Saul's son, who attempted to recover his father's throne upon the principle of hereditary succession. By divine direction, David appointed his youngest son, Solomon, to be anointed king during his own life-time; and Zadok the priest, and Nathan the prophet, after that divine ceremony "blew the trumpet, and all the people said, God save the king." Thus the three first kings of the Israelites were chosen and appointed by God Himself, without the slightest interference of the people, whose duty it was to obey those who were set over them. This choice of God gave these three men a *divine right* to their thrones, and they reigned as all Christian kings acknowledge, *by the grace of God.* Solomon himself says, that it is by the power and authority of God that "kings reign, and princes decree justice;" and this doctrine runs through the whole of our Liturgy. We are taught to pray daily that God would "so rule the heart of *His* chosen servant, VICTORIA, our queen and governor, that she (knowing whose minister she is,) [GOD'S *minister*,[4]] may above all things seek His honour and glory: and that we and all her subjects, (duly considering whose authority she hath,) [God's authority[5]], may faithfully serve, honour, and humbly obey her, *in Him and for Him*, according to *His* blessed word and ordinance."

BUT WE must not suppose that the kings of Judah only, were specially appointed by the supreme King of kings. He sent His prophet and anointed Jehu to be king over the revolted ten tribes, in order that he might execute divine vengeance on the guilty house of Ahab. At the same time He commanded the same prophet to anoint Hazael to be king over Syria: and these men did accordingly reign over these two kingdoms. It is not now, as then, that God visibly and by name appoints any one to crowns and sceptres; yet kings are not the less of His appointment. He so orders the unruly wills and affections of sinful men, and regulates the course of events that those are elevated to supreme power, whom He determines to favour. And such men have as much of *divine right* as any of those had who have been mentioned in these papers. In all

[4] Rom. xiii. 4—6. [5] Rom. xiii. 1—7.

Christian countries, kings receive their crowns from the chief minister of religion, who represents God, and in His name places the crown on the king or queen's head, and at the same time anoints them with oil, as God commanded his prophets to do to the kings of Judah, and blesses them in the name of the King of kings and of the Lord of lords.

ALL HISTORY, both sacred and profane, shows that the government of every country under the sun has been administered by kings. Had not royalty been of God's own appointment and establishment, it could never have obtained so universally as it ever has done, so as to become in the emphatic language of Scripture, *the* WAY *of all the earth.* Republics are mere exceptions to the universal rule; and only establish it the more firmly. The Grecian republics were the first, and the Roman followed, being the result of human pride, that would not submit to the parental government of their kings, whom they designated tyrants; so to escape from the tyranny of one man, they subjected themselves to the grinding oppression of a multitude of tyrants, and eventually submitted to the cruel despotism of a dictator or military chief. Even in the late infidel republic of France, after it had been stained with bloodshed, murder, and regicide, during a republican period that has been justly called the REIGN OF TERROR, a successful soldier assumed the regal dignity and power, and in comparison with their former democratical unparalleled tyranny, he restored order and paternal government. When puritan villany united with popish ambition, succeeded in overturning our ancient and venerable monarchy, a military chief seized the supreme government, and so oppressed the people that they gladly opened their arms to receive their ancient line of monarchs, who own no superior but God. May the Queen's throne be established in righteousness. May the only Ruler of princes so replenish her with the grace of His Holy Spirit, that she may always incline to His will, and walk in His way. May He endue her plenteously with heavenly gifts, granting her in health and wealth long to live; strengthening her that she may vanquish and overcome all her foreign and domestic enemies; and finally after this life, may she attain everlasting joy and felicity, through Jesus Christ our Lord.

LOW CHURCH AND NO CHURCH.

To the Editor of the Church-Warder.

Sir,—Doubtless yourself and most of your readers have knowledge of a periodical called the *Churchman's Monthly Penny Magazine*, which has a very extensive circulation, and consequently is calculated to do much good or harm, in proportion as it supports or flinches from the principles it professes to advocate. Most ardently do I wish God speed to any publication for the diffusion of sound Scriptural information, whose truth is not compromised by allowing the natural feelings and wishes to impede the embracing of the plain, literal meaning of the Word of God and the principles of the Established Church. But such is not the character of that Magazine; for, though it contains much that is useful, yet there are frequently sentiments which must tend to lower the true position of the Church in the eyes of the people, and to some extent extenuate the dangerous sin of schism.

In the number for this month, the article on Episcopacy cannot fail to do mischief, it being rather an abettor than an opposer of Dissent, and which (if you can spare a place in your pages) I will briefly endeavour to show. The writer has very satisfactorily deduced from Scripture, ancient and modern writers, and the 27th Article, that Episcopacy, if not of Divine appointment, commenced in the days of the Apostles, and that no other form of Church government existed for fifteen hundred years after its establishment. Well would it have been, if it had finished here; or else, that those who rebel against this government (which is the only form that can be gathered from Scripture) instead of being led to regard it as *non-essential*, had been exhorted to continue stedfast in that Church whose foundations are built upon the Apostles and Prophets, Jesus Christ being the chief corner stone. However, he proceeds by timidly avowing that "if we are accused of holding Episcopacy is essential to the very existence of a Church, and to the validity of sacraments, that the abandonment of it is a wilful act of transgression against an institution which has the sanction of a Divine command, and that non-episcopal societies are without the pale of Christ's Church altogether,—we challenge such an objector to point to any one

sentence in any one of our authorised documents which even countenances such an opinion." We do not doubt "such an opinion" is not to be found, but we maintain we are bound as Churchmen, to hold, that all non-episcopal societies are without the pale of the Church of Christ—that they are destitute of the sacraments—and that, if they are saved, it will only be by the unconvenanted mercies of God.

The writer of that article gives a quotation from St. Ignatius, and though it is quoted for the purpose of showing the antiquity of Episcopacy, will, taken in connexion with other parts of this blessed martyr's epistles, give his testimony as to the condition of all those who reject it. Speaking of Damas, he commends "the holy presbyters who gave place to him, notwithstanding his youth," adding, "some indeed call a man a bishop, but do every thing independent of him; such seem to me to have lost a good conscience, because their assemblies are not regulated with stedfastness and Christian order." If this was his opinion respecting those who did not deny their bishop, but paid him too little respect, what would he say of those who altogether reject them, and of others who, ministering in the Lord's vineyard, instead of using every lawful and consistent effort to uproot Dissent, palliate it? Also, in his epistle to the Magnesians, he says, "Yield all reverence to your bishop;" and again, "I exhort you that ye study to do all things in divine concord, your bishop presiding in the place of God." In another of his epistles, to the Church at Tralles in Asia, after speaking of their subjection to Polybius their bishop, he says, "In like manner, let all reverence the deacons as Jesus Christ, and the bishops as the Father, and the presbyters as the sanhedrim of God and college of the Apostles, without these there is no Church." Other quotations might be made from the writings of this martyr, but the above are sufficient for our present purpose. Such language from so good and noble a bishop, who (as St. Chrysostom informs us) "conversed familiarly with the Apostles, and was perfectly acquainted with their doctrine, and had the hands of the Apostles laid upon him," is of far greater worth than any of the modern authors to whom the writer on Episcopacy has referred. Similar sentiments of the other Apostolic Fathers might be added, but we have given sufficient to convince any

but the prejudiced, that, from the days of the Apostles, Christ's Church has always been governed by bishops, priests, and deacons only. The Sectarians cannot give one instance in which a Church planted by the Apostles was not under the jurisdiction of a bishop. Until this can be given, we cannot consider them as brethren, but account them as disorderly walkers; for St. Paul saith: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the traditions which ye received of us, for yourselves know how ye ought to follow us, for we behaved not ourselves disorderly among you." In these verses the Apostle does not refer to doctrine, but to tradition. Now, even if it be granted that Episcopacy is not a fundamental doctrine of Christianity, nevertheless it is a tradition which we have received from the first dawn of Christianity, and therefore, all who walk not after the tradition of Episcopacy are disorderly, from whom we are to withdraw. So also our Saviour says if a man will not hearken to the Church, he is to be looked upon as an heathen man and a publican; intimating there is but one visible Church on earth, and that the ministers in that Church have power given to them from above to bind and to loose all those who violate her rules. Now, this authority was given to the Apostles, they transmitted it to others, and from them all ministers in the catholic Church have received it. Let the various Sectarian teachers state from whence they received their commission. Their ministers have not been divinely appointed, therefore charity forbids us to countenance them in their errors, but to lay before them the bare truth, and treat them as excommunicated from the Church, and not in the covenanted mercies of God.

ANOTHER PLAIN REASON why any but those episcopally ordained are not true ministers, is, because they can in no other way receive the "office of public preaching or administering the sacraments" in the congregation, as has been frequently shown. Certain we are, none but bishops ever had the power of conferring ordination; and to those who ask us, What will be the fate of the non-episcopal reformed communities, and the numerous Protestant sects that have sprung up since the Reformation? we answer, None of them have law-

fully appointed ministers—none are governed by the rules of the Apostles, consequently do not form a branch of the one Church; and are to be regarded as disorderly walkers by all true Christians. At the same time, far be it from us to pass sentence upon them. What their fate will be, is for some wise purpose kept secret from us, neither is it right for us to inquire. God has marked out our course, and this we must follow. Painful, indeed, is the thought, that many professing to be enlisted under the same banner with ourselves, some of whom are endeared to us by the ties of nature, are living in open rebellion against our Heavenly Master and His Church; but nothing must deter us from our duty, even if it cost us the affections of our nearest relatives. All we can do is to pray for them, and strive continually to turn them from the error of their way, and then, though our heavenly course may be rendered rough, the omnipotent arm of the God of our persecuted forefathers will safely conduct us through this scene of strife, and eventually introduce our emancipated souls among the "General Assembly and Church of the Firstborn," whose names are written in Heaven.

I am, Sir,

Yours very truly,

Feast of Epiphany. W. B. A.

Fasting.—He that fasts is light and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore even the Apostles were almost always fasting. He that prays with fasting hath his wings double, and lighter than the very winds. For neither doth he gape, nor stretch himself, nor grow torpid in prayer, as is the case with most men, but is more vehement than fire, and rises above the earth. Wherefore also such a one is most especially a hater and an enemy to the evil spirit. For nothing is mightier than a man who prays sincerely. For if a woman (Luke xviii. 1) had power to prevail with a savage ruler, one neither fearing God, nor regarding man; much more will he prevail with God, who is continually waiting upon Him, and controlling the belly, and casting out luxury. But if thy body be too weak to fast continually, still it is not too weak for prayer, nor without vigour for contempt of the belly. For although thou canst not fast, yet canst thou avoid luxurious living; and even this is no little thing, nor far removed from fasting, but even this is enough to pluck down the devil's madness. For indeed nothing is so welcome to that evil spirit as luxury and drunkenness; since it is both the fountain and parent of all our evils.—St. Chrysostom, *Homilies on St. Matthew.*

THE SECOND COMMANDMENT.

THE END AND DESIGN of the Commandments were *to* establish the principles of true religion, *to* be a rule for our obedience and for the practice of righteousness. The first commandment plainly reveals and determines the Object of religion and of our worship, the eternal, immense, and all perfect Jehovah, whose glorious majesty no man can see and live. It is therefore utterly impossible to form any image that can represent His Person; and that no such fancy might ever enter into the imagination of man He has at no time shown Himself: "Take good heed," says Moses, "unto yourselves for ye saw *no manner of similitude* on the day that the Lord spake to you in Horeb out of the midst of the fire; lest ye corrupt and make you a graven image." St. Paul also, when he dexterously took advantage of the Athenians having erected an altar TO THE UNKNOWN GOD to preach to them the gospel, warned them that "the Lord of heaven and earth dwelleth not in temples made with hands; neither is [He] worshipped with men's hands, as though He needed any thing, seeing He giveth to all life, and breath, and all things. . . . Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of *this* ignorance God winked at; but *now* [He] commandeth all men everywhere to repent."

THE SECOND COMMANDMENT relates to and limits the manner of worship, and of the exercise and expression of it, that *is*, by images. But this the Church of Rome has hid from the eyes of her people by expunging God's second commandment; but as her people might hear that He had given *ten* commandments, that Church has divided the tenth into two, both to keep up the number and to delude the people with lying wonders. For this division she gives the following reason, "Because as the sixth command, which forbids the outward crime of adultery, is different from the seventh, which forbids to steal our neighbour's goods; so in like manner the ninth, which forbids the sin of desiring our neighbour's wife, is properly divided from the tenth, in which we are forbidden to covet his goods[1]."

[1] An Abridgment of the Christian Doctrine, &c., composed, in 1649, by H. T., [Rev. Henry Tuberville, D.D.] of the English College at Douay: now revised by the Right Rev. James Doyle, D.D., &c. Dublin: Coyne, 1828.

But God Himself has strictly forbidden us to make any figure or representation either of Himself or of any created being, so as to worship either Himself by it or to bow down before it.

Our resemblance to God is not in our corporeal bodies but in our spiritual and rational faculties. How impious therefore must it be to represent His infinite perfections in the likeness of human flesh? Yet in the National Gallery there is a picture which is intended to represent the Trinity, in which God the Father is painted as a bald and grey-headed old man, who is looking down from the clouds on the other two persons, who are represented by a child and a dove. The idea itself is not new, for it is a copy from a painting that the Papists have cherished for centuries; and it is put up in the National Gallery in anticipation of their restoration to their former tyranny. And Dr. Tuberville[2] justifies the practice of "painting God the Father as an old man;" "Because," he says, "He appeared to the prophet Daniel in the shape of an old man." They now everywhere offensively obtrude their idolatrous gear in order to accustom Protestant eyes and ears to their demonstrous modes of worship. It is utterly unlawful to make any picture or representation of God the Father; and it is a national sin to suffer such a picture to be exhibited in a public and national institution. It is not altogether correct to make pictures of God the Son, even for ornament, because we can only at best paint from imagination, and then only His human appearance, His divine nature having been as invisible to His disciples as the soul of one man is to another. Besides His humanity is only adorable on account of his personal union with the divine nature, which cannot be expressed in a picture. A cross is a remembrance of our Saviour's passion, and is put by St. Paul for the whole of the Christian faith. But a crucifix is a *graven image*, and as such is worshipped, not only by the ignorant multitude but by the Offices of the Papal Church. Upon Good Friday it is first veiled and then uncovered by degrees; and as each part is discovered, the priest says, "Behold the wood of the cross," and the people answer, "Let us worship," then both priest and people prostrate themselves and pay their adoration to the cross. Dr. Tuberville justifies this idolatry; and James Nachantus, bishop of Clugium, in an

[2] Catechism, p. 52.

exposition of the epistle to the Romans, says, "That the faithful ought not only to worship *before an image* (as some perhaps out of caution speak), but to *worship the* IMAGE ITSELF *without any scruple at all;* and with the same sort of worship as the prototype or whom it represents." Without doubt this is the idolatry and superstition which constitutes the great predicted Roman apostacy, and is comprehended in the direct and formal charge of the Holy Spirit of rank and inveterate idolatry against the Western Church[3]. And our own homilist says that, "being blinded by the bewitching of images, as blind guides of the blind, fell both into the pit of DAMNABLE IDOLATRY."

THERE IS THEREFORE no doubt about the gross heathenish idolatry with which the Holy Spirit accuses the Roman Church, and of their daily practice and justification of it. But whosoever, says Christ, shall break the least of the commandments and shall *teach men so* shall be unworthy to be reckoned one of the members of His kingdom or one of the branches of His Catholic Church[4]. Although we Protestants are not guilty of the same *species* of idolatry as the Papists are, and although, *as a Church*, we are altogether purged from *every species* of it, yet many individuals among us are unable *as individuals* to cast the first stone at the mother of harlots.

IN ST. PAUL'S judgment COVETOUSNESS IS IDOLATRY, and likewise in our Saviour's, who warned his disciples to take heed and beware of covetousness. Although we do not, like the Papists, place our confidence in the Blessed Virgin, or on any of the saints who have been the lights of the world in their several generations; yet many, perhaps most, of us are too apt to place our hope and trust in the gold and silver of which images are made. Love, hope, trust, and confidence are those parts of internal worship which God requires from us, but which if we pay to riches and honours, we are as truly guilty of idolatry as if we fell down before an image of the Virgin and pray:—"O holy and glorious Virgin Mary, I commit my soul and body to thy blessed trust this night and for ever: especially in the hour of death, I commend to thy merciful charity all my hope and consolation, all my distress and misery, my life, and the end thereof; that by thy holy intercession,

[3] Rev. ix. 20, 21. [4] St. Mat. v. 19.

all my works may be directed according to the will of thy blessed Son."

ST. PAUL EXHORTS us to let our conversation be without covetousness, and to be content with such things as we have. It is therefore evident that we are guilty of this sin when we are discontented with our present enjoyments, and impatiently desire to have those things which we cannot lawfully obtain. Again he asserts that "they that will be rich [or are bent upon growing rich] fall into temptation [to forget God] and a snare, and into many foolish and hurtful lusts [by using unlawful means] which drown men in destruction and perdition. For the [inordinate] *love of money is the* ROOT *of all evil:* which while some coveted after, they have erred [or have been seduced] from *the faith*, and have pierced themselves through with many sorrows" even in this life. Under the inordinate love and eager pursuit of money, men will commit any sin in order to amass that wealth which they cannot carry with them to the grave. Each of the commandments of the second table of the Law is daily broken for the "love of money." Hence, in the Primitive Church, it was considered that covetousness *comprehended* all other sins; and even a heathen orator has decided that "there is no duty so holy or solemn, which covetousness will not impair and violate."

ALTHOUGH A MAN possess all other virtues, yet if he be guilty of the idolatry of covetousness he cannot have treasure in heaven. "How hardly," said Christ, "shall they that have riches [that is, put their whole trust and confidence in them,] enter into the kingdom of God. . . . It is easier for a camel [or perhaps for a *cable*] to go through the eye of a needle than for a rich man [trusting in and loving his riches] to enter into the kingdom of God." And St. Paul most decidedly says that "no covetous man, *who is an idolator*, hath any inheritance in the kingdom of Christ and of God." He means a man of such inordinate desires as a worshipper of graven images must be, can never be a true disciple of Christ, because although his lips may address God, yet his heart is worshipping mammon. St. James also pronounces a woe against those who have placed their whole affection upon wealth, and have heaped up treasure. And Christ himself says we cannot serve God and mammon.

ALL INORDINATE AFFECTION is another branch of this species of idolatry; and the apostle exhorts us to mortify, *to* resist, and to suppress every motion towards it. In our baptismal vows also we engage to crucify the fleshly inclinations with the affections and lusts. We may place our *inordinate* affection upon our husband or our wife, as the case may be, or on our sons or daughters, upon any person of the opposite sex for whom we may have conceived either a lawful or an unlawful attachment; upon favourite animals, dogs, cats, or horses, or, in short, upon any sublunary object.

ALTHOUGH we certainly eschew idols and are taught to abhor them, yet we may and most likely do commit sacrilege, and what may be called *heart*-idolatry. We rob God of the honour and worship due unto Him, by covetous desires and inordinate affection for temporal objects. Whilst therefore we be careful not to split upon the Scylla of image-worship, let us also strive with more decided care not to be swallowed up in the Charybdis of covetousness and *inordinate* affections, which are also idolatry. Although this species of idolatry be alone practised by members of the Protestant Church, yet the Papists are equally guilty of this as of the other species of the same sin. May He therefore unto whom all hearts be open, cleanse the thoughts of our hearts by the inspiration of His Holy Spirit that we may *perfectly love* HIM and worthily magnify His holy name.

A REMARKABLE FACT.—"It is certainly, a most remarkable thing that the human family has now lived together in communities for 6000 years at least, and has not yet made its places of abode salubrious. Perhaps there has never yet existed a single city, in any age or country, the inhabitants of which have not experienced some degree of suffering, some amount of sickness, and some diminution of the natural term of life, from the neglect of those precautions which are necessary to render human habitations healthy. Air, water, and light, are physical agents which are indispensable to human existence. They are the primary pabulum of life; and being so, they are provided for us by nature in unlimited abundance; we have only to open our hands to receive them, always fresh, always pure, always inexhaustible; and yet there is no city or town so constructed as to admit everywhere free currents of fresh air; there are few houses so constructed as to admit of a proper degree of air and light; and almost universally the contrivances for the supply of water have hitherto been to the last degree clumsy and inadequate." *Dr. Southwood Smith's Speech at Exeter. (December 8, 1846.)*

THE PLAGUE SPOT.

Sketches of Papal and Puritan History.

Bishop Hurd says the "Non-conformists were called *Puritans*, because they aimed at a purer reformation; but the worst of all was, they wanted to reform the Church without reforming *themselves*." The Puritans took their rise in the reign of Queen Elizabeth; on whose accession the greater number of the Established Clergy conformed to the Reformed Catholic Church. Some of the clergy, however, still retained their attachment to Popery, and only conformed in hypocrisy, partly to retain their livings, and partly with the hope that Popery might be again in the ascendant. For this they might have had some reasonable prospect; for the Popish Bishops admonished the Queen to conform to popery, and threatened her, in case of refusal, with the thunderbolts of Rome. The Pope himself, Pius IV., assumed the mild sweetness of a lamb, and wrote to her, May 5, 1570, exhorting her Majesty to reject evil counsellors and to obey his fatherly admonitions; assuring her that he would receive her into the Papal Church with the like affectionate love as the father in the Gospel received his prodigal son. He offered to confirm the English Liturgy; to allow the cup to the laity in the sacrament of the Lord's Supper; to repeal the papal sentence against her mother's marriage and her own bastardy.

Happily for us, Elizabeth and her counsellors rejected this piece of papal hypocrisy. The offer, however, shows the value of the papal *infallibility*, and shows, that if the Court of Rome were right in denouncing the English Liturgy, in declaring her mother's marriage null and herself a bastard, it must be wrong now to offer to repeal them, and to restore the cup; or if it was wrong before, it was right now. So that the notion of papal infallibility is a mere delusion, being *the rivet* which prevents the possibility of their reforming their many corruptions both in doctrine and discipline.

The Act of Uniformity was enacted on the 20th of April, and was put in force on and after the 24th of June, 1559. It affected both the Papists and the Puritans; the former presented a sort of protest, consisting of five articles, against it; but the Puritans kept up a constant *perpetual blister* both in

and out of the Church, and adopted it as a fundamental ground of grumbling.

The Puritans affirmed that the Pope was Antichrist; that the Church of Rome is not a true Church; that the Scriptures are a standard both of Church discipline and of doctrine, and therefore ought to be adhered to precisely; and they would not follow the customs of either the papal or the primitive Church; that those rites and ceremonies which Christ had left indifferent ought to remain neutral, and that those which had been abused to idolatry, and which manifestly tended to lead men back to popery and superstition, ought not to be considered indifferent, but to be rejected as unlawful. "And," says Neale, "neither party were for admitting that liberty of conscience and freedom of profession which is every man's right, as far as is consistent with the peace of the civil government he lives under."

In the summer of 1560, Archbishop Parker visited the diocese of Canterbury, and found it, as he said, "verily most miserable and deplorable;" and the Convocation in 1562 decided against the puritans, and in favour of the rites and ceremonies of the Church. This produced a settled opposition from the puritan clergy against the surplice, hood, and square cap, or the *habits* as they were familiarly called, which they denominated rags of the W—— of Babylon. They also objected to the kind and quality of the bread used in the celebration of the Lord's Supper, and to the sign of the cross used in Baptism. In short, they made all the rites and ceremonies of the Church causes of disputes and dissensions; and each individual minister set himself up as an absolute and infallible judge over both the crown and the crosier. The former, however, was not to be trifled with; and an order was issued to the two Archbishops not to admit any one to a living, or to any church preferment, who should refuse to conform in every particular. As they were obliged to comply, "some of the warmer puritans turned the habits into ridicule, and gave unhandsome language to those that wore them." This opposition was made to things which they acknowledged were *indifferent*, and by men who called themselves supereminently *godly ministers*, in contradistinction to the pious, obedient, and working clergy, whom they designated hypocrites and time-servers.

¶ In 1572 the Puritans published *An Admonition to Parliament*, in which they libelled the Church in the most intemperate language, calling it the kingdom of Satan, and the Bishops tyrants and the pestilent brood of Antichrist. It was answered by Archbishop Whitgift, who, in his reply to the preface says, that from the unchristian and uncharitable phrases used, "it was to be feared that they proceeded not out of love, but of hatred; not of zeal, but of malice; not of humility, but of arrogancy; not of minds desirous to *reform*, but of stomachs *sick to* deform *and confound* that which was in due form and order by *lawful* authority established. For what charitable, zealous, and humble spirit, would so spitefully and slanderously speak of their brethren; whose doctrine was pure, whose zeal was fervent, whose sufferings for the Gospel had been, in time of trial, comparable with any man's that then lived.....And that surely these opprobrious terms, proud generation, tyrannous lordships, ungracious, cruel, pope-like, wicked reign, proud enemies, &c., applied to brethren, proceeded *not* from the humble and mild Spirit of Christ, *but from the proud and arrogant spirit of Satan.*" The Archbishop's work was dedicated to the "Christian Church of England," and contained a triumphant vindication of her government, customs, ceremonies, ordinances, Liturgy and Articles.

In conformity with the murmuring and backbiting spirit of the puritan party, they complained of "unbrotherly and uncharitable treatment," to which the Primate replied: "That they were as gently entreated as might be: no kind of brotherly persuasion was omitted towards them. Most of them as yet kept their livings, though one or two were displaced. They were *offered all kinds* of friendliness, if they could be contented to conform themselves; *yea but to be* quiet *and hold their peace.* But that they, on the contrary side, *most unchristianly and most unbrotherly*, both publicly and privately, railed on those that showed those humanities towards them; slandered them by all means they could, and most untruly reported of them, seeking by all means their discredit."

Neale says, that *the refusal* to wear the decent and becoming habits of the Anglican Catholic Church, is "*one of the* grand principles *of Non-conformity*[1]". In pursuance of this

[1] Hist. of the Puritans, edit. 1837, I. p. 127.

grand fundamental principle of their religion, they have well indoctrinated their hearers, that "*they spit in the faces* [of those clergymen who obeyed the rubrics], *reviled them as they went along*, and *showed such-like rude behaviour*." This fundamental *principle* has been conspicuous in their history from the commencement of their sect, both *in* the Church and *out* of it, to the present day. This is truly a glorious *principle* on which to found a religious sect! but it is not worse than the Scotch Antiburghers, who in a synodical document recording their principles, solemnly say they have no principles at all! "WE HAVE NO PECULIAR PRINCIPLES[2]." The sober Anglican Christian, however, will say that these *principles* more nearly resemble St. Peter and St. Jude's description of *false* teachers that were to arise in the last times—presumptuous, self-willed, not afraid to speak evil of dignities—murmurers, complainers, walking after their own lusts; and their mouths speaking great swelling words, having men's persons—Calvin's to wit, and other founders of sects—in admiration—these be they who *separate themselves*, sensual, *having not the* SPIRIT.

REVIEW.

SERMONS PREACHED IN ST. JOHN'S CHURCH, WAKEFIELD. *By the Rev. Thomas Kilby.* Illingworth and Hicks. Post 8vo. 1846.

THIS neat volume contains fourteen good practical Sermons, that appear to have met with the approbation of several distinguished prelates, to whom the author expresses his obligation in his preface. We can consistently recommend Mr. Kilby's Sermons as sound in doctrine, and practical in their views; and make the following quotation from the discourse on Acts xx. 21.

"There may be a faith which is the result of mere habit and education—a sort of hereditary adoption of opinions .... a faith which amounts to nothing more than a cold assent of the will to certain historical and well-authenticated truths: but this faith is as far removed from that which is essential to salvation, as is the east from the west. .... The faith which justifies, and which the apostle preached .... includes not

[2] A Testimony to the Truths of Christ, &c., p. 4, 2d edit. 1829.

only belief in the revelation of God, but a willing reception of the mysteries of God's covenant mercy in Christ. It is a faith that disposes the sincere believer to receive the Lord Jesus, not merely as the author of certain doctrines . . . . but as the only name under heaven given unto men whereby they may be saved."

THE PEOPLE'S LIBRARY OF THE FATHERS, Parts I., II., III. London: Masters.

THE people have been too long neglected; and now wolves in sheep's clothing are devouring them. Mr. Flower is doing an essential service to the Church by bringing the rich treasury of the primitive writers within the reach of *the many*, who will not fail to remark that their own Church's teaching closely corresponds with the Church of the first three centuries. The work has our best wishes for its success, and extensive circulation among the long neglected, but still attached members of the Anglo-Catholic Church in the humbler ranks of life. The numbers before us contain tracts on Unity, the Lord's Prayer, the Lapsed, Good Works, the Plague, the Blessings of Patience, Jealousy and Envy, by St. Cyprian, bishop of Carthage, and martyr; written about the middle of the third century.

Like every consistent Catholic, Mr. Flower has experienced the effects of puritan venom. He received an appointment from Bishop Wilson in the cathedral of Calcutta; but no sooner was it publicly known, than the *Record* gave tongue, asserted that he had maintained the doctrine of baptismal regeneration, which that wretched heretical paper calls a soul-destroying heresy. On hearing that Mr. Flower held a *puritan* heresy, the bishop deprived him of his appointment. Mr. Flower made the best translation of Vincent's *Commonitorium*, but was denounced by a popish priest in a weekly newspaper, which refused Mr. F. the benefit of a second reply; arbitrarily shutting up the controversy, giving the papist the last word and the apparent victory.

IF FAITH be without obedience, it is altogether worthless.

FASTS AND FESTIVALS IN FEBRUARY.

THE PURIFICATION of the Blessed Virgin, and the Presentation of Christ in the Temple, is always held on the 2nd of February, and it is vulgarly called Candlemas day. Simeon, by inspiration, on that day declared Christ to be *the Light to lighten the Gentiles*, and the glory of Israel. All the *first-born* were *sanctified* unto the Lord, and were redeemed by their parents. Christ himself, therefore, was redeemed in this his morning sacrifice; as He redeemed all mankind on the cross in His evening expiatory sacrifice. As He came to fulfil all righteousness, He was presented in the Temple, to show that God was the Author both of the Law and of the Gospel, for the redemption of both Jews and Gentiles, and also to avoid all captious objections from the former.

Lessons, Wisdom ix., and xii.; St. Mark ii.; 1 Cor. xiv.
For the Epistle, Malachi iii. 1. Gospel, St. Luke ii. 22.

ASH-WEDNESDAY will this year fall on the 17th; Septuagesima, Sexagesima, and Quinquagesima, being designed by the Church to recall our minds from Christmas festivities to the reflection, humiliation, and self-denial of Lent. In the primitive Church, the Lent discipline was severe on notorious sinners; who were put to open penance and punished in this world, for their salvation, and that others, admonished by their example, might be afraid to offend. The design of the *Commination* which is read this day, is to remind us that the wrath and indignation of God is due to ourselves, and to all impenitent sinners. It is by no means to curse our neighbour, whom we are not to judge; but to judge and condemn ourselves for our unrepented sins. No proper lessons have been appointed for ASH-WEDNESDAY.

ST. MATTHIAS-DAY is now always kept on the 24th since the last review of the Liturgy; but the Greek Church celebrates his martyrdom on the 9th of August. The eleven Apostles gave out lots betwixt him and Barnabas; the lot fell on Matthias, "and he was numbered with the eleven," and he received that bishoprick which Judas had made vacant by his suicide. He suffered martyrdom in Ethiopia A.D. 61, being first stoned nearly to death, and then beheaded.

First Lessons, Wisdom xix.; Eccles. i.
Second Lessons, St. Luke vii.; Eph. i.
Epistle, Acts. i. 15. Gospel, St. Matt. xi. 25.

☞ [*From* STEPHENS'S *Short Account of the Fasts and Festivals.*]

THE ECONOMY OF SANATORY REFORM.—"All the great Sanatory improvements may be carried into every street and house in the metropolis for the small weekly sum of threepence half-penny. The work may be thoroughly done, and all immediate and contingent expenses provided for, by LESS THAN A GROAT A WEEK for each family. Nay it is confidently affirmed by those who have given most attention to the subject, that the refuse of the town, properly applied, would alone defray all the expense."—*Sanatory State of the Metropolis.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. VII. New Series. March 1, 1847.

BAPTISMAL PRIVILEGES*.

I. Calling and Election.

The call or invitation to partake of the privileges and benefits of the Covenant of Grace, is as general and as universal as the divine command that repentance and remission of sins should be preached among all nations, in the name of Christ. The Church is the society of "the saints," the faithful, or of the *called ones*, of men called by the gospel from the rest of the world, to faith and repentance. All such called ones are incorporated into a holy society by a divine covenant that unites them to God and to each other, so as that they have become a peculiar people in covenant with God. Called to be saints, and sanctified in Christ Jesus[1], denote that all Christian men by baptism have been separated from and called out of the unbelieving world, through the profession of the true faith, to be the peculiar people of God, and the spiritual children of Abraham. The word *saint* is as comprehensive as the word Christian, although the inward sanctification of the Holy Spirit may be wanting in some to complete the character. Almighty God made a covenant with Abraham, and gave him the sign of circumcision as a seal of the righteousness of the faith which he professed before he was circumcised[2]. For as it was faith and obedience that made Abraham the father and pattern of all true believers, so whosoever walks in his steps is his true son. Baptism is now that seal of the covenant, by which men are called and elected into Christ's Church under the

* Continued from page 168.

[1] Rom. i. 6; 1 Cor. i. 2. [2] Rom. iv. 11.

gospel. "And we know that all things work together for good to them that love God, to them that are the called ones according to His purpose," which is to call all men equally to partake of the privileges of the Christian covenant, "according as He hath chosen us [of the Gentiles,] in Him before the foundation of the world[3]." Christ is therefore the Mediator of a better covenant than the Mosaical one; and it is founded on eternal felicity in heaven, which is better than the temporal happiness which the Jews were promised in the earthly Canaan.

THE DIVINE CALLING or invitation is given in baptism, when we are conformed to Christ, and made new creatures in Him. This call is common to all nations, by the free grace and mercy of God the Father, through the expiatory sacrifice and infinite merits of God the Son, and by the influence of God the Holy Ghost. St. Peter in his first general epistle, assures all Christians, that "the God of all grace hath *called us*, into His eternal glory by Christ Jesus[4];" and St. Jude addresses all Christians as sanctified by God the Father, and preserved in Jesus Christ, *and called*. After having been called into Christ's Church, the Holy Spirit assists us both to will and to perform the duties of faith and obedience, which are incumbent upon us. We must therefore concur with Him in a sincere obedience, when He will be to us the Spirit of truth, to keep us from error, of grace, to preserve us from sin, and the Comforter, to support us under all the trials of faith and patience, to which flesh is heir. He is the principle of spiritual life to those who are called in Christ, and the bond of union among all the called ones who are the members of Christ's mystical body. When St. Peter preached his first Christian sermon, those devout men from every nation who heard him, anxiously demanded what they should do to obtain salvation. He immediately directed them to repent and to be baptized, assuring them that the gifts of the Holy Spirit were promised, not only to his then hearers, Jews, and Israelites of the lost ten tribes and their children, but to *all* that were afar off, "even as many as the Lord our God shall *call*[5]" into His kingdom from among the Gentiles. The called ones,

[3] Eph. i. 4. [4] 1 Peter v. 10. [5] Acts ii. 37—40.

therefore, constitute the whole Church Catholic, and we are taught in our catechism, "heartily to thank our heavenly Father, that He hath *called us* to this state of salvation, through Jesus Christ our Saviour." Again in the public baptism of infants, "we give God humble thanks, that He has vouchsafed *to call* us to the knowledge of His grace, and faith in Him;" and by so doing He has designed us for eternal salvation.

ST. PAUL assures us that God hath saved us, and called us with an holy calling, not according to *our* works or deservings, but according to His own purpose and grace[6]," which He determined to give the Gentiles, from the time of Adam's fall, and before man's apostacy; and this vocation he distinctly refers to baptism. He also addresses his countrymen, the converted Jews, as partakers of the *heavenly calling*[7]; the Roman converts as having been *called to be saints;* as "the *called* according to God's purpose;" and he admonishes the Ephesian Churchmen to walk worthy of the *vocation* wherewith they had been called to the profession of the Christian faith. He demonstrates that this vocation or calling, is given in baptism, by stating that the Church is knit together, enlightened and endowed with the same Spirit; brought or called into the same hope of Salvation or eternal life; having Christ for our Saviour and Head, into whose name and faith we have all been baptized[8].

THE BESETTING SIN of the Church of Corinth, was division and schism, occasioned by the pride and conceit of the converted orators and philosophers of that city, and by the violent zeal of the Jewish converts for adherence to the ceremonial law, from which the gospel had set them free. Nevertheless he greets the members of that Church, as called to be saints or members of the Church; and as called unto the fellowship of Christ Jesus our Lord[9], which could have been done by no other means than by the appointed way in baptism, when they put on Christ, by whose worthy name, all men are called to the privilege of being His faithful soldiers and servants. These are not mere general expressions of a charitable hope; but the sure and certain privilege of their baptismal covenant.

[6] 2 Tim. i. 9; Titus iii. 5; Heb. iii. 1; [7] Rom. i. 7; viii. 28—5
[8] Ephes. iv, 1—7. [9] 1 Cor. i. 2—9.

CHRIST SENT his apostles to gather the Church, and to call all men into it, but *the only door of admission into it, was by the sacrament of* BAPTISM. The great happiness and privilege of having been called into God's household, was not from any merit or good works of our own; but it was conferred on us solely by His unbounded love and mercy. Two apostles apply the prophecy of Hosea to the Christian Church, asserting that the Gentiles should be called into the kingdom of God; "in the place where it was said unto them, ye are not my people; then shall they be called the children of the living God[10]." We of the Gentiles, who were formerly "no people" of God, but who were aliens and foreigners from His kingdom, have by His mercy been called to be a chosen generation, sons of the living God, and bound by the Christian covenant to the obedience of the faith. We have mercifully been called out of the darkness of unbelief, to the marvellous light of gospel truth; and are therefore no longer foreigners and aliens, but sons of God and brethren of Christ. These are privileges which the favoured Jews did not enjoy; our righteousness ought, therefore, to exceed theirs, as our privileges and helps are so much greater. Yet the divine seed is often sown by the way-side, and so is trodden under foot; often among the thorns of worldly-mindedness and covetousness which choke it; often in the stony ground of hardness of heart and contempt of God's word, where the heart of stone has not been exchanged for the heart of flesh. So that although the many, that is, *all* have been called, yet those comparatively few only will be chosen to inherit eternal life, in whose honest and good hearts the divine seed or nature has brought forth fruit with patience. In his vision of the heavenly Canaan, the Apostle saw none with the Lamb, but those only who had not defiled their baptismal robes, and who were "called, and chosen, and FAITHFUL[1]." For these only is the incorruptible and undefiled inheritance reserved, who have been begotten again unto a living hope of His abundant mercy by the resurrection of Christ from the dead[2], and who have kept the faith. But although we have been freely and effectually called into

[10] Hosea i. 10; ii. 23.—Romans ix. 26—1 Pet. ii. 10.
[1] Rev. xvii. 14. [2] 1 Pet. i. 3—4.

Christ's vineyard, and His grace has been as freely bestowed on the wifling heart; yet His grace is not irresistibly forced upon us, for we not only may, but we often do resist it; we quench the light and grieve the Holy Spirit, and force Him to depart from the temple of our hearts, and to leave us to the dominion of those lusts and passions, which we prefer to His gifts.

Our divine Redeemer is emphatically called, in Holy Scripture, *the Elect;* and as He is the head of the body, all those who are made His members by baptism, must be the elect also. He made himself of no reputation, but took the form of a servant, and was made in the likeness of men whom He condescends to call brethren. Under this character, He was foretold as the elect of God. "Behold my *servant* whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon Him; He shall bring forth judgment *to the Gentiles.* He shall not cry nor lift up, nor cause His voice to be heard in the street. A bruised reed shall He not break, and the smoaking flax shall He not quench; He shall bring forth judgment unto truth. He shall not fail nor be discouraged, till He have set judgment in the earth: *and the isles shall wait for His law*[3]."

The Church of the Jews was separated from all other nations, and elected to be God's chosen or peculiar people, according as He had showed them mercy. They however were broken off from the olive-tree, on account of their obstinate and hardened rejection of the offer of Salvation, which Christ in person, and afterwards His apostles as His representatives or ambassadors, made to them. Their rejection was our reconciliation; but we should have been elected in Christ, even although the Jews had embraced the faith according to the divine promise to Abraham, that "*all* the nations of the earth shall be blessed in Him[4]." But the Gentiles were "grafted" in among the branches of the olive-tree, or elected so as to partake of their "root and fatness," because the Jews had rejected the offer of salvation which was first made to them, in virtue of God's promise to Abraham. The Gentiles

[3] Isaiah xlii. 1—4. [4] Gen. xviii. 18.

who knew not God, obtained mercy, and on their sincere belief and obedience to God's will, were elected and made members of His Church, and attained to the law of righteousness. The Gentiles were chosen or elected to be the depositories of the oracles of God, in much the same sense as He preferred Jacob to Esau, from the exercise of His own will. There was this difference, however, that the election of Jacob was made before the twin brethren were born; and before the elder had profanely despised and sold his birthright, so that it was not from any fault in the elder, that the younger brother was made the elect of God. But when God received the prodigal son into the arms of His mercy, the elder brother, with the exception of a remnant, had rejected the gospel; and therefore it was necessary that the word of God should *first* have been spoken to the Jews; but seeing they had put it from them, and judged themselves unworthy of everlasting life, "Lo, we turn to the Gentiles; for so hath the Lord commanded us[3]." The middle wall of partition, which formerly separated the Jews from the Gentiles, has been broken down by Christ. And the apostle declares that no other reason can be given for electing the Gentiles than that it was God's will so to do: "I will have mercy on whom I will have mercy." That is, that God will vouchsafe to grant privileges to some nations, which He will refuse or take away from others, on account of their national sins. National mercies and privileges are entirely at God's disposal, as it is evident in the cases cited by St. Paul, of Isaac and Ishmael, and of Jacob and Esau, where God was pleased to elect Isaac and Jacob, instead of Ishmael and Esau, to be the line in which the promised Redeemer should come. "Thus," says Mr. Pyle, "the body of heathens, while in their heathen state, are called *aliens, strangers, enemies to God*, &c.; but such of them as were converted, (the Churches to whom the apostle wrote,) are styled no longer strangers, but of *the household of God*, a chosen, (or elected,) generation, a royal priesthood, justified, sanctified, saints, &c. So the major part of the Jewish nation who obstinately rejected the gospel of Christ, instead of being any longer the holy nation, the people of God, are called vessels of wrath, fitted (by their

[3] Acts xiii. 46—47.

own obstinacy,) for destruction—reprobate; while the believing Gentiles became vessels of mercy, fore-ordained, predestinated to be called into the kingdom or covenant of the Gospel, chosen [*or elected*] to eternal life: which expressions mean no more than their having been offered the means and opportunity of attaining to the future happiness of heaven, by their knowledge and practice of Christ's religion. Their actual enjoyment of future happiness depended entirely on their virtuous obedience to the gospel, on their diligence to make their calling and election sure, i. e., effectual to their salvation[6]."

WE ARE INDIVIDUALLY elected into Christ's family or kingdom, into God's especial favour, and into a state of salvation, in our baptism; and if the divine seed grows to perfection, and produces a holy and obedient life; we shall be chosen to the enjoyment of life everlasting. Our baptismal election is no security for our final acceptance. That can only be secured by a life of faithful obedience to God's will and commandments. Baptismal election is conditional, and may be forfeited; for St. Paul says, "I endure all things for the elect's sake, that they also *may* obtain the salvation which is in Christ Jesus with eternal glory[7]." In this sentence the apostle undoubtedly alludes to baptism, and clearly announces in the next verse as a *faithful* saying, that as our baptism is a figure of the death of Christ, so we shall rise with Him to immortal life. But although we be called and elected into Christ's family, and thereby made one with Him and He with us; yet we may not finally obtain salvation. We may become "cast-aways," unless we persevere unto the end, striving with agony to make our "calling and election sure[8]," by good works and obedience to His commandments. In this effort to secure our election, we have the type of the Jewish Church to stimulate our diligence. They were saved from Pharaoh and his host by their baptism in the Red Sea; but with many of them God was not well pleased; for they were overthrown in the wilderness[9]." Like ourselves they became disobedient, murmurers, and schismatics, and were made to wander forty years in the wilderness, till all that generation were dead, not one of whom save Caleb and Joshua, were permitted to enter into the promised land.

[6] Preface to Paraphrase on the Epistle to the Romans.
[7] 2 Tim. ii. 10—13. [8] 2 Pet. i. 10. [9] 1 Cor. x. 1—8.

A VOYAGE BY STEAM TO CEYLON.

Sir,—Circulars were sent to the passengers to be at Southampton, on Monday the 19th October; but being determined to enjoy the company of my friends as long as possible, I remained till Tuesday morning, the 20th, and arrived full two hours before the "Ripon" steamer had left the dock.

Torbay, October 21.—We arrived here safely, as far as *lives* are concerned, about seven o'clock, having experienced very windy weather since leaving Southampton yesterday, at half-past three. The wind gradually increased, and blew such great guns, that one of the guns broke from its lashings, the top part of the rudder was carried away, together with two boats, and part of the paddle-boxes. The ship was immediately put about, and by the engines alone we have got safely here. Although ill, the Captain exerted himself, and was very much aided by a brother skipper who is a passenger, and also by the Admiralty agent. The "Ripon" was not quite ready for sea when we sailed, in consequence of which, several passengers were washed out of bed, owing to the bull's eyes not being water-tight. I escaped last night, but have not been so fortunate to-day; my cabin as well as most of the others on the lower deck having been filled with water. All my effects were dripping wept; but my bed is dry. The ladies behaved uncommonly well; there was only one general shriek when the first heavy sea struck us, for which they had some excuse, as there was a horrible noise, and the ship heeled over on her beam ends, carrying all the *lunch* off the table "at one fell swoop." Those below have been in a state of alarm, as their cabins have been full of water, which leaks through the sides of the vessel.

Directly we cast anchor, there was a general muster in the saloon, and public thanks for our safe deliverance returned, in an extemporary prayer by a reverend somebody whose name I could not catch. Four of the crew have been much injured and are under the doctor's hands. We owe much to the boatswain who went overboard to examine the rudder, and who contrived to fix ropes to the remains of it, which were fastened to the capstan, and the ship steered after a sort, the whole crew manning the bars.

Torbay, October 23.—To-day has been a marked contrast to yesterday. Then, there were few to breakfast, and still fewer to dinner; everything dull, and every one with very small appetites. About this time yesterday, (8 o'clock,) we were just relieved from our fears, and on our knees returning thanks. This evening the band has been at work for the last two hours, and the ladies who were invisible yesterday, *polking* on the deck, as merrily as if nothing had happened.... The baggage was got up from the hold this morning, some of it much damaged by the sea-water; my carpet bag which was in the cabin, is saturated, the water having been knee-deep. The shirts are hung round the railings of the bed to dry; books and things of that sort, are turned into pulp. We have had a narrow escape of foundering; the ship appears to have drifted here *as if* by accident, as it was not under control for some time after the rudder had broke. Indeed, ever since sailing the "Ripon" has not answered the helm readily, and the engines have not been quite immaculate. All owing to having sailed in such a hurry, before the ship was ready; and great indignation is expressed against the Directors for sending her out in such an unseaworthy state. Several of the passengers have expressed their indignation in letters to the Morning Newspapers. A subscription was got up yesterday for the crew; most gave 10*s.*, which produced 8*l.* for the boatswain, 6*l.* for the carpenter, 38*s.* to each of the seamen, and 20*s.* to each of the apprentices.

Oriental, in the Bay of Biscay, Oct. 27, 1846.

WE SAILED from Torbay on Sunday morning at 7, and have had favourable winds ever since yesterday; but rather stronger than was agreeable to many. The "Ripon" weighed anchor at the same time we did, and started for Southampton in company with the "Queen," and H.M. steamer, "Cyclops." Oddly enough, the "Ripon" immediately went ahead of the other two, and seemed to be gaining on them fast, as long as they remained in sight. I don't know whether any thing had been done to the engines while we remained at Torbay, or whether it was the rest alone which did them good; at all events it was vexing to see them behave so well, when we no longer wanted them. Most of the passengers had letters before we left Torbay. I should have liked one, but I suppose none

of you thought one would reach me in time. Many of the passengers have their desks constantly before them; one young man frequently parades a journal nearly as large as a Church Bible. What the people get to say I can't think, as our time passes in the most monotonous way possible, unless they insert the daily bill of fare, which varies only by the position of the dishes. Roast mutton sometimes leading, sometimes bringing up the rear of the list. The table is most profuse as to quantity, but not at all out of the way in other respects, while near shore we had fish, but it is now exhausted. The puddings and soup are horrid; and would discredit a sixpenny eating-house. There are several married couples on board, and the husbands are so unusually attentive that I was full of speculation for some days as to the cause. At last I hit on a theory which raised the new poor-law 50 per cent. in my estimation; if the same idea had struck Mr. Walter, I am sure those tirades would never have appeared in the *Times*, against the separation of man and wife. I attributed the beautiful harmony which appeared, to the fact of their being in separate cabins, and, considering the want of harmony among those going couples who are not so separated, I thought I had made a famous discovery. The other morning, however, the illusion was dispelled. I was told that they are nearly all newly married, and, poor creatures, are passing the honey-moon on board. We have been a day and a half in the Bay of Biscay, and have found it much smoother than the Channel. We are, now in sight of the coast of Spain; the air is sensibly milder.

29th.—We passed Cape St. Vincent this morning before breakfast, and expect to be at Gibraltar to-morrow morning. I shall not send a letter from Gibraltar, as one from Malta will reach England as soon; the Gibraltar mail-steamer having passed within hail, off St. Vincent. Yesterday we hailed the "Pottinger," with the homeward Calcutta mails, all right on board. The Portuguese coast is very abrupt, the rocks rising direct from the sea to apparently 190 feet high; and it is not unlike the coast of Forfarshire. High hills in the distance. The sun becomes daily warmer, though the wind is cool; the little there is, is in our favour, and the foresail is generally set. It is so hot to-day that the awning has been hoisted. There is an old monastery on the Cape of St. Vincent, and on a neighbouring

headland a fort; we passed so close to the land, that the men on both were quite distinct; through a glass I made out the uniform. Many of the idlers play patience in the forecastle, watching to have a shot at a stray gull or a porpoise. Five or six never leave the forecastle from breakfast to dinner, and each gets about three shots as a reward for their patience, hitting about two birds in all.

A MATTER of great importance on board is our place at meals: we retain throughout the voyage the seats we took the first day. On that memorable occasion, being rather green, I was late of going down stairs, and found all the seats occupied, I had consequently to dine alone on the lower deck. I fared very well afterwards, so many were ill and unable to come to table. Profiting by experience, I was careful to secure a seat as soon as the table was laid out on board the "Oriental," and watched as anxiously as a cat after a mouse, that no one removed my card, a thing which was done in several instances, to the great discomfort of the Purser, the referee in such cases. His troubles were great on this occasion, as the tables do not accommodate all. My neighbours on the left, are Mrs. and Miss —. They are a great nuisance, they are so fat, and occupy so much room, moreover Mrs. — is deaf, and has a great appetite. They did not show after the first day, till yesterday.

THOUGH THE sea is quite smooth, writing is not very easy, from the vibration caused by the engines, and I am afraid you will not find this very legible. Now that we are fairly settled, there has been a general overhauling of trunks, most of them are found much wetted, and the deck is like a bleaching-field, from the number of shirts spread out to dry. I suppose the sight of so much destruction has stirred up our bile, for there is a paper going round for signature, strongly censuring the Directors. On board the "Ripon," the anger was confined to the few who had examined their things, and there, the paper sent round, was praising the Directors; but which I refused to sign. We intend sending the present paper to the newspapers. I have not opened my trunk yet, so I can't tell how I fare. I have more than a dozen shirts in the carpet-bag, which will last me till we reach Egypt. I shall curb my curiosity till then.

30*th*.—We anchored in Gibraltar Bay some hours before day-light this morning. I happened to be awake at the time, and got no sleep afterwards. My berth is in the aftmost cabin, and is well lighted by two of the stern windows. The tiller ropes and the rush of the water make such a noise, that whenever the ship stops, when the noise of course ceases, curiously enough, I waken. I was on shore by a little after seven; but having fallen in with a gentleman and his wife, (whose condition prevented rapid locomotion) I saw very little of the town or fortifications. We got a very bad breakfast at a high charge, in one of the hotels, where we were detained one hour out of the three we were ashore. I was most struck by the variety of costume and race. The Muleteers, and some of the Moors, appeared the finest race, the latter, with their bare legs and feet thrust into yellow slippers, had a strange look. The market-place was a lively, bustling street, the sellers having a Moorish look. Fruit and vegetables were in great profusion, and wonderfully cheap. Grapes, one penny a pound, beautiful apples two-pence a pound, oranges six a penny, and other things in proportion. The dealers however were not very honest—weights *might* be quite correct, but the change of money was not—gave 2*s*. 6*d*. and they tried to fob us off with small silver, which was anything but shillings and sixpences; objecting to that, we got shillings, but the coppers were deficient; at last we found that the way to deal was to offer half of what was asked, and to take up our money and walk away when attempts at false change was made. The hotels and shops were quite as bad, for they would only give 19*s*. for a sovereign, a contempt for Her Majesty which we strenuously resisted, and only overcame by leaving the hotel in a body, without paying; then the landlord came very humbly and offered full change, still attempting a *do*, however, by mixing francs and other inferior pieces with the change.

I WANDERED into a Roman Catholic Chapel and was in time to witness the conclusion of Mass. Several persons remained after to pray; their eyes followed our motions as quickly as their lips were engaged in repeating the requisite prayers. There were several very bad pictures, and some shrines with figures of the Virgin and Child tawdrily dressed, and with tinsel crowns on their heads, one Virgin had a gold

watch at her side! We sailed at twelve, and are now fairly in the Mediterranean. Both the African and European coasts are visible. It has been heavy all day, with an east wind, and is very much colder than the last few days were.

November 2.—Ever since leaving Gibraltar we have had a breeze from the east, which a glance at the map shows to be right a-head; we have consequently made but little progress, and do not expect to reach Malta before Wednesday. The "Oriental" is rather a slow coach at the best, and the accommodations are not to be compared to those of the "Ripon;" when the latter is ready (which she was not, when we sailed in her), I am persuaded she will be one of the fastest and most commodious passenger-ships going. We have been sailing along the coast of Algiers for the last two days, at about a couple of miles from the shore, except where bays intervene. We had an excellent view of the town of Algiers, and could not have been more than half a mile off. It appears a compactly built town, of a triangular shape, running to a point up a hill, on the top of which is the old Dey's palace, now a citadel. A number of detached houses are built along the shore outside the walls; they appeared of a square form, with a court in the centre, and had no windows outside. There is a low range of hills running parallel to the coast, from which precipitous looking valleys run to the sea. Except in the immediate neighbourhood of Algiers there is no appearance of cultivation or of habitations, the whole has a desolate look. Distant ranges of the Atlas are visible, some of them covered with snow. The ship pitches very much to the great discomposure of the ladies and many of the gentlemen. The lower deck cabins are insufferably hot, and quite destitute of ventilation; I quite dread Malta, as I shall have to descend there from my present airy berth in the stern. I never think of it without growling at Mr. Allan, who has not kept his promise.

November 5.—We reached Malta last night; and stood off till this morning, as there was too heavy a storm wind, rain, and thunder, for the captain to risk running into the harbour; the weather for the last two days has been very wet and stormy. This morning it rains heavily.

I intend going ashore after breakfast. I believe we shall remain till to-morrow.

November 11.—Though I am in excellent health, eat heartily, and am always walking on deck when it does not rain, I am not yet seaman enough to be able to write when the ship pitches, as she has been doing in fine style ever since she got outside Valetta Harbour. We made Malta last Wednesday night, Nov. 4th, but there was so violent a storm that we could not run into the harbour, and had therefore to lie off all night. Since leaving Malta on Sunday evening, the 7th, the weather has been very bad, heavy rain, and strong head winds; our progress has consequently been so slow that instead of being at Alexandria to-day, as was expected, we are only half way there. This morning there is a change, the sea is smoother, sun brilliant and warm, and the wind still a-head. Our stay at Malta seems to have done us no good, for more of the passengers have been ill since leaving it than at any previous part of the voyage. There is a mutiny amongst us owing to the failure of the soda-water, it was drunk without limit during the voyage, many, I am sure, having half a dozen bottles a day each. I have had three bottles altogether since leaving England, so I don't feel the loss much. This affair of the soda-water has given the *coup de grâce* to the murmurs against the fare, which have been deep, if not loud; and a strong remonstrance to the Directors is being got up, a copy of which is to go to the *Times*. Considering the high price charged, the fare is by no means good, the beer and the wine put on the table are so bad that I never drink any. Port, sherry, and Madeira are always put on the table, and, claret, if asked for, which is tolerable, and always asked for by me; there is good champagne twice a week. I suppose the Directors will say that the sudden sending off of the "Oriental," owing to the failure of the "Ripon," is the cause of the bad fare, but if they had done their duty the "Ripon" would not have failed, for she would not have been despatched at the time, and the other would not have been hurried; so I consider the Directors deserving of a rap anyhow. I was much pleased with Valetta, and could have wished to reside there for some time. Prices are very moderate; it seems to me the very place for men with

small incomes to go to, though the residents complain that things are becoming gradually dearer.

THE MALTESE ladies, from the beggar upwards, wear a sort of cloak, laid on the head, and then held under the chin by the hand. I thought the dress and the faces under it very ugly at first, but latterly the former became very graceful and the faces interesting. The cloak is called "Faldetta," and is invariably black, a piece of whalebone is run down the side which comes over the head; this side only comes to the elbow, while the other reaches to the ground, and is gathered into a little pucker over the shoulder. The gown is generally black also, and when both are made of a rich silk they look uncommonly nice; the ladies manœuvre the hood as coquettishly as the Spanish demoiselles their fan. Beggars swarm, and seem to know strangers instinctively, they are shaken off with great difficulty. A crowd of them used to follow me for streets, whining out, "Very hungry, nothing to eat, Englesi very good to the poor." On finding it all useless, a child, or a blind person (who seem numerous), was thrust forward with just such an air as if they thought there could be no refusal now. "Poor blind," "give to child," and the little urchins would laugh and thrust out their hands in the most scientific manner. I found the best plan was to have a good stock of grains, a coin, twelve of which go to a penny; they would go away for a grain, whereas if I gave a penny they followed worse than ever, begging for more. The boatmen were somewhat like the beggars, give them two-pence for taking us on board, and they were satisfied, give sixpence or a shilling and they would dash it indignantly on the ground and ask double. I went twice to the Opera; the company was tolerable, and the orchestra very good. Our long stay was owing to the non-arrival of the "Volcano" with the Marseilles's mail; four or five of the "Ripon" people were in her, and they have lost their passage. In case any of you should have written to me by it, I have left my address with the Postmaster. We are now in some fear that the Red Sea steamer may have gone without us, there has been so much delay; five days at Torbay, four at Malta, and double the usual time from Malta to Alexandria.

Friday, 13.—We sighted Alexandria light a little before

four, and anchored about six. The decks are crowded with Arabs and others who are making a most noisy jabbering. Many passengers are going ashore, but I intend to remain till morning, when I must leave the ship by daylight, as the canal boats start at eight. We shall be driven through Egypt with the utmost rapidity, being so much behind time. The homeward passengers have been waiting some days at Alexandria, and will, I suppose, be on board to breakfast to-morrow. And the time of the "Hindustan" is up to-morrow. An express has been sent off to stop her, and our fate depends upon its speed, so don't be surprised if you see me back [we suppose he means at Alexandria,] in a few days.

T. B. S.

TRADITION.

II. Marriage.

We have shown the divine origin of kingly government, and its uninterrupted tradition in all the earth from the days of Adam down to our sovereign lady Queen Victoria. The next divine institution of traditionary preservation was *Marriage.*

Adam was first created which gave him the superiority; but "the Lord God said it is not good that man should be alone; I will make him an *help*, meet for him." Accordingly during a deep sleep, God took one of Adam's ribs of which He created a woman, and "*brought her unto the man.*" Thus God Himself married the first couple, and Eve is immediately called Adam's *wife.* The first marriage having been celebrated by their Creator and in the time of their innocence in the garden of Eden which was a type of the Church, all nations have celebrated marriages with some religious rites. And God blessed the first pair whom he had married and bade them be fruitful and multiply and replenish the earth, and subdue it. Inspired by the Spirit of God, Adam, as sovereign of all the earth, pronounced that universal decree which has ever since been binding on all the earth, and which was afterwards confirmed and declared to be indissoluble by our blessed Lord during His sojourn upon earth: "And Adam said this [woman] is now bone of my bone, and flesh of my flesh, she shall be called woman, because she was taken out of man; *therefore*

shall a man leave his father and his mother, and shall cleave unto his wife: and *they shall be one flesh.*"

ALMOST EVERY TIME that Eve is afterwards mentioned, she is called Adam's wife. Cain's and his son Lamech's wives are mentioned by name; and the sons of God, or the descendants of Seth, "took them wives of all that they chose" from among the daughters of men or the descendants of Cain. The wives of the patriarchs from Adam down to the three sons of Noah are not mentioned, but it may be fairly inferred that the mothers of their sons and daughters were their wives. For besides the mixed marriages, there appears from the sacred narrative, to have been much unlawful intercourse betwixt the sexes, and their illegitimate issue became "mighty men," "men of renown," and "giants" in wickedness. Noah's wife and his sons' wives are for the first time mentioned as entering into the ark. The next wives that are mentioned by name are those of Abraham and his brother Nahor, who married his niece the daughter of Haran. The persons of wives were sacred and the undivided property of their husbands, who could not repudiate them at their caprice. This law continued firmly understood and acted on even among the apostate nations, for when Abraham sought shelter in Egypt, he persuaded his wife to assume the character of his sister, lest some one wishing to marry her might make her a widow. As he feared, Pharaoh hearing of her beauty wished to have taken her to wife; but when he enquired into the cause of great plagues with which he was suddenly afflicted, and found they were sent as a judgment for desiring Abraham's wife, although with an innocent intention, he expostulated with Abraham for having practised deceit: "for," says he, "I might have taken her to me *to wife*; therefore behold *thy wife* take her, and go thy way." Isaac also practised the same deceit upon Abimelech the king of the Philistines, but who received an ocular proof that Rebecca was his wife. The king reproved Isaac, as he said it might have been an occasion of sin to his people. These instances shew that this tradition was common to all the earth, and can only be accounted for by its divine origin. In all sacred and profane history we read of marriages in every age of the world.

BUT ALONG with the sacred institution and traditionary progress of matrimony we find that in every country there

were some sort of sacred rites practised. We have seen that God himself joined the first pair together; and ever since it has been a *religious* ceremony, even amongst the heathen. Christ honoured a marriage with his presence; and his representatives the priesthood have in all Christian countries presided, and in the name of God joined all Christian men to their wives.

From the brevity of Scripture we know little of the rites practised in the patriarchal Church. The first solemnization of marriage that we read of is that of Abraham and Hagar, and Isaac and Rebecca whose own consent was asked, and she was formally delivered to Abraham's missive. On her arrival "Isaac brought her [no doubt by a public ceremony] into his mother's Sarah's tent [who was by this time dead]; and took Rebecca, and she became his wife." The same ceremony only done by the father of the damsels was performed at the marriage of Jacob with his two cousins. A great feast was made, and in the evening Laban took Leah his daughter and brought her to Jacob; and "he went in unto her;" and he went in also unto Rachel. This going into the bride's apartment, therefore was a public ceremonious act done with the consent of her friends. In the case of Dinah, Jacob's only daughter, Shechem did not "go in unto her" by the customary marriage ceremony, but he secretly defiled her without any intention at that time to marry her. In all the Old Testament the wives of men are always mentioned as distinct from those women who were concubines, and with whom we read of no rite or ceremony ever having been used. We may conclude that the expression *going in unto* was a public ceremonial of marriage and not the act of cohabitation from the case of David and Uriah's wife. It is said after the death of their first child that "David comforted Bathsheba his wife, and *went in unto her*, and lay with her," which plainly intimates that the going in unto the bride-chamber was part of the public marriage ceremony, and was altogether distinct from the private intercourse of the parties.

It is more than probable that there had always been a feast and perhaps dancing and music, according to the wealth or the station of the bridegroom. At the marriage in Cana where our Lord did his first miracle, there was certainly a feast, and He contributed to the comfort of the guests by giving an additional supply of wine. Now this marriage had evidently not been

that of a wealthy or of a great man, and therefore it the more readily shows that the same ceremonies were observed in all ranks, according to their means. When the captious pharisees interrogated our Saviour respecting divorces, and the resumption of the marriage affinity in the world to come: so far was He from discountenancing marriage that he reiterated and confirmed Adam's decree:—Have ye not read in holy Scripture, that He who made them at the beginning of the creation made them male and female; and He, by the mouth of Adam, said that for this cause shall a man leave father and mother, and shall cleave to his wife, and they that were formerly twain shall then become one flesh. Wherefore by marriage, they are no more twain but one flesh; whom therefore God has by marriage joined together so as to be but one bodily and in affection, let no man put asunder or divorce them.

It is evident from St. Paul's epistles that the heathen whom he converted had previously contracted legal marriages, which their conversion did not annul. He peremptorily prohibited the believing wife from leaving her heathen husband; or the believing husband from putting away his unbelieving wife, but commanded both to perform their respective marriage duties. The same apostle says that marriage is honourable in all persons; and in another place he declares that "forbidding to marry" is "a doctrine of devils," that is, a device of devils to force both sexes into a damnable sin. Pope Siricius had the hardihood to assert that "they that are in the flesh [that is, married,] cannot please God." This is surely a doctrine of devils; for we have seen that it is God's own institution, that He married the first pair, and that our Redeemer was present at a marriage which implied his approbation of it. But so far from His not being pleased with those who are married He has compared His own union and communion with the Church to the holy estate of matrimony. Christ is called the Bridegroom and the Church His bride, wife and spouse; and consequently she is called the *Mother* of all the sons of God. God not only instituted marriage; but He made a decree for its perpetual observation, foretelling us that men should be marrying and giving in marriage up to "the last syllable of recorded time." He blessed it, and called it holy and made the succession of the Jewish priesthood altogether to depend on it. He was present

and worked a miracle at its celebration; and His apostle has declared that to forbid it is a *departure* from the faith and a doctrine of devils.

In pagan Rome and Greece, they had several forms of marriage; but in the former the most solemn form was performed by the *Pontifex Maximus*, a title which the pope now assumes. He used a set form of words, during which the parties tasted a cake made of flour, water, and salt, and he required ten witnesses; after which he offered a sheep in sacrifice to the gods. A plurality of wives was forbidden among the ancient Romans. None were allowed to marry without the consent of their parents, who settled the articles of the marriage contract which was the betrothal. On this occasion there was a feast, and the man gave his bride a ring which she put on her left hand on the finger next the least, as amongst us. The day for the marriage was then fixed, and certain unlucky days were carefully avoided. On the wedding-day the bride was dressed in white and bound with a girdle made of wool, called the *Cest*, or girdle of Venus; her face was covered with a red veil as a sign of modesty; her shoes were of the same colour, her hair was divided into six locks and her head was crowned with a chaplet of flowers. The marriage ceremony was performed at the house of the bride's father; and in the evening she was conducted to her husband's house. Three boys attended her, one on each side and the third bearing a pine torch before her, there were besides five other torches borne before her. At her husband's door she affected unwillingness to enter; hence a little gentle force was used; and this was done by lifting her up and carrying her over the threshold, so as she should not step on it, that being esteemed unlucky. The keys of the house were then delivered to her; and a sheepskin spread below her intimating that she was to spin wool. Both she and her husband touched fire and water and bathed their feet.

The husband gave a feast to their mutual relations and friends, and musicians sang the nuptial song. After supper the bride was conducted to her bedchamber by matrons who had been married to only one husband, and laid in the nuptial couch which was adorned with flowers, nuptial songs were

[1] Matt. xix. 3–7. Mark 2–10.

sung outside the door till midnight, when the guests took their departure.

In Greece the ceremonies were very similar; only that the bride was conducted to her chamber by her bridemaids, the husband by his men, when he formally demanded admittance, and, in their presence, unloosed his bride's girdle. They were then left to themselves.

Now these ceremonies appear to be synonimous with the "going in unto" of Scripture, which meant the ceremonies as above described and not the sleeping together of the newly-married couple. In all other countries some ceremonies were always practised; and at the present day they are common in the deserts of Africa. So that God's own institution, of which He celebrated the first conjunction that ever took place, has come down by traditionary custom from the creation. The nations that were dispersed at the confusion of tongues, carried with them the *traditions* which had come down to them from the beginning, and the traditionary rites and ceremonies of marriage were altered according to the genius of the people and the circumstances of climate and other customs.

THE SECOND COMMANDMENT.

In our last we said a few words on the breaches of the Second Commandment, of which both papists and protestants are equally guilty. Their mutual guilt ought to excite in each some charity for each other's failings; but it is not for a moment to be supposed that the papists are any more free, if indeed so free, of what we have called *heart* idolatry, than the protestants. That, both as a Church, and as individual members of it, from the pope to the peasant, papists are notoriously guilty of bowing down to and worshipping graven images, or as they delicately call them, graven *things*, by which they think to elude the force of the commandment. Speaking of the idolatry practised in the Roman communion, the English Cyprian, the illustrious martyr Archbishop Laud, says, "And the modern Church of Rome is *too like to* paganism *in the practice of it;* and driven to scarce intelligible subtilties in her servants' writings that defend it; and this without any care had of millions of souls unable to understand her subtilties, or

to shun her practice. . . . . For Cassander, who lived and died in your [the Roman] Communion, says it expressly, 'that in this present case of the adoration of images, *you come full home to the* SUPERSTITION *of the heathen*.'[1]"

THE ABOVE paragraph alludes to the gross *external* idolatry of bowing the knee, and exalting human mediators and mediatrixes into the place of the one only Mediator, the man Christ Jesus. But we mean to show that, both as a Church and as individuals, the papists are as guilty of *internal or heart* idolatry as they are of paganism. To the selfish passions, the follies, the vices of its individual members, that Church has a pardon ready on the *payment* of stipulated sums of money. For these *purchases*, real repentance not to be repented of, is not required; it is the money, according to the known or supposed abilities of the sinner. There is no known sin that will not procure an absolution, for a pecuniary consideration. Many of their fundamental doctrines are expressly founded on the money-making principle. PURGATORY, for instance, is one of the chief sources of the wealth of that Church. It is like many of their other doctrines, borrowed from and improved on the old heathen opinion, and which our Church calls "a *vain* thing *fondly invented*, and grounded upon no warranty of Scripture, but rather *repugnant* to the word of God." For extricating souls out of this *vainly* invented place, from two-and-sixpence to many thousand pounds are paid. There are Purgatory Societies, which take annual sums of small amount, as low as two-pence, from the wretched paupers; which entitles them to get their friends released, upon the payment by the Society of the priest's exactions. This religion of Mammon entirely sets aside the tender mercies of the gospel; for unless the survivors pay for a relieving mass, the soul of the deceased may riot in the imaginary flames of this vain invention for an indefinite length of time. Whereas the gospel declares those that die in the Lord, that is, in His faith and fear, are *at rest* from their labours; but there is no rest in purgatory, it is a place of penal suffering, from which every popish priest pretends to release his dupes. Hence it is the most money-making institution in all the Church of Mammon, as many tender-hearted persons yearn to relieve their relations

[1] Laud's Conference with Fisher, p. 233. Oxford Edition, 1839.

and hence the priests keep them in purgatory till their demands of money are complied with.

THE SOLE CAUSE of the poverty and destitution of papal Ireland is the *heart* idolatry, the covetousness of the popish priesthood. Compare popish with protestant Ireland, and see what a falling off there is in the former; but the cause is in the covetous principles of the popish schism. We are informed by a popish priest who has turned a wiser and a better man, that the popish priests in Ireland are much richer than they will acknowledge. By the following items of oppressive exaction, "many parishes may be justly estimated as worth *eight to twelve hundred* a year to their clerical possessors. It is by such and similar impositions, that certain priests whom I could mention, have been enabled to lay up their thousands, and make their quarterly purchases in the funds, notwithstanding their ample generosity to relations."

THE PRIESTS make merchandise of the dead bodies of their people; they have been known to force from the company at a funeral from thirty to forty pounds. Two-and-sixpence are extorted for blessing a small lump of clay to put in the coffin. "This reminds me of a circumstance, when a Roman clergyman, after blessing clay for a corpse, and not finding the offerings of the people to equal his avaricious expectations, actually *trampled the clay* under his feet in the presence of the people, leaving the friends of the deceased to look *out* for some other celebrant of this unscriptural and heathenish ceremony." One-and-sixpence is demanded for extreme unction. Five shillings is extorted for masses, either for a sick or a deceased friend; for any trifling occurrence that may happen to persons or property; for cows or horses, or cattle of any sort; but especially for what they call *barren* masses. That is, when a wife has not had children, she pays a priest for one or more masses, which generally winds up with adultery; and some priests are reckoned more successful in this species of masses than others.

THE PAYMENT for offices is also a source of avarice. An office consists of a few prayers from the Breviary, repeated in a cursory manner, upon any trifling occasion; the price varies from one-and-sixpence to two-and-sixpence to the poor, and from two-and-sixpence to ten shillings among the rich. A

baptism is charged two-and-sixpence; of this we do not complain, as we ought not to come before the Lord empty. The poorest must pay from sixpence upwards, according to circumstances, for confession at Easter; and the same at other times. The poorest labourer must pay from one to two pounds for marriage; and recently a working mason had to pay three guineas before the priest would celebrate the marriage-rite. A bride-cake is another source of avaricious exaction. A cake is cut into small pieces and divided among the guests, and for each piece, money is given to the priest. Instances have been known where the priest has netted by a bride-cake as much as forty pounds. This and the funeral money is *called* voluntary offerings; but they are nevertheless compelled by the threat of excommunication, which wrings from the people what even legal compulsion might be unable to effect.

THEIR LONG LIST of orders and societies is another source of avarice or *heart* idolatry. The priests recommend these upon religious grounds; but they have all sprung from the roots of superstition and *heart* idolatry, and are now upheld for money-making purposes. Money, *the root of all evil*, is the beginning, the middle, and the end of all this superstitious trumpery. There are Chapter Societies, Confraternity Societies, Scapularian Orders, Franciscan, Dominican, Augustinian, Benedictine, and Carmelite Orders, with many others. These bring immense wealth to the priests, and entail misery, poverty, and crime on the people.

WITH SUCH illimitable sources of wealth, it is not likely that the Irish priesthood will willingly sink down into stipendiaries of the Government. But if they do, it is still more unlikely that they will forego so rich a fund, which they can work by the superstitious terrors with which they threaten their deluded people. So that, in addition to the foregoing source of wealth, Government proposes to add a stated stipend, to be paid quarterly. Talk of the *heart* idolatries practised by *individual* protestants, but which are sternly denounced and rebuked by the Church of England, it is a fool to this species of it, openly trafficked in by the priesthood, and upheld as sound Catholic doctrine by the Church of Rome.

THE AUTHOR of the Epistle to the Hebrews advises us to let our conversation be without *covetousness*, and to be content

with such things as we have. Whereas it is obvious that we are guilty of *heart* idolatry when we are discontented with our condition in life; and are eagerly wishing for, or rather coveting, more wealth or more honour. The covetous man never thinks he has enough, he is insatiable in his desires, and therefore he never can be contented, nor serve God with a perfect heart, for he has devoted it to the service of Mammon, and God has declared that we cannot serve both. The covetous person is so eagerly bent on the acquisition of money, that he neglects and omits all his positive duties to God. He sells his own soul to the devil, and in his ardent worship of Mammon, he shows himself to be that covetous person whom the apostle says "shall not inherit the kingdom of God."

THE MILLENIUM.

THE FOLLOWING is Mr. Faber's brief recapitulation of the vision of the Ram and the He-Goat.

"1. IN THE YEAR *before* Christ 784, the vision of the Ram and the He-Goat, and the period of 2300 years, commenced with the rise of the Persian monarchy out of the ruins of the Assyrian empire.

"2. IN THE YEAR before Christ 556, the Ram [Cyrus] began to push northward and southward and westward.

"3. IN THE YEAR before Christ 334, the He-Goat of the west [Alexander the Great,] furiously attacked the Ram; [Darius] and in the year before Christ 331 cut him down to the ground and stamped upon him.

"4. IN THE YEAR *after* Christ 604, the Demonolotrous Apostacy [popery] was completed by the acquisition of its Lawless Head; and in this same year, which is the bipartiting point of THE SEVEN TIMES, commenced those latter three times and a half, during which the times and the saints and the laws are given by the ten unanimous gothic horns of the Roman Beast into the hand of the little Papal Horn.

"5. IN THE YEAR after Christ 608 or 609, the apostacy having now come to the full, or the Demonolotrous *Apostacy* having now been completed, the Mohammedan Little Horn, or the kingdom fierce of countenance, stood up in the East behind the Macedonian empire of the He-Goat: and soon penetrating from Arabia into Syria, it waxed great against the allegorical

stars of heaven, [the bishops and clergy,] and had the beast judicially given up to its tyranny by reason of a prevailing apostacy.

"6. In the year after Christ 1517, the Sanctuary began to be cleansed [by the Reformation] from the demonolotrous pollution of the *Apostacy*, and the 2300 years expired.

"7. And in the year after Christ 1864, which is the terminating point of *the seven times*, and therefore likewise of the latter moiety of the three times and a half, the short intermediate period styled *the time of the end* will commence. During the lapse of this brief period which apparently comprehends no more than a single natural year, the Vision of the Ram and the He-Goat will be brought to a conclusion, the Mohammedan Little Horn will be broken without hand, the Roman Little Horn with its lawless usurpation will be destroyed, and the Sanctuary will be thoroughly cleansed; and at the close of the same brief period, or in the year after Christ 1865, if the arrangement which I have adopted rest upon any solid foundation, the predicted period of Terrestrial Blessedness [the Millennium] will commence.

"During this happy season, the infernal spirit now irresistibly coerced by the Almighty, is no longer able to deceive mankind: and all wickedness being thus discouraged and abashed, sincere religion and genuine piety are universally predominant.

"At the close of the Millenium, Satan is liberated from his allegorical fetters: and being thus once more exempted from control, he immediately goes forth to deceive the nations, then settled in the four quarters of the earth.

"His machinations produce a very general corruption: and at length a daring confederacy against the Lord and his Saints is fully matured and organized. Unawed by the recollection of former judgments, the impious associates make a direct attack upon the beloved city and upon the remnant of God's people: but while they are compassing the camp of the Saints, fire comes down from heaven and devours them."

Mortality of English Towns.—The mortality of England is 1 in 45; that of the metropolis is 1 in 39; of Birmingham and Leeds, 1 in 37; of Sheffield, 1 in 33; of Bristol, 1 in 32; of Manchester Union, 1 in 30; of Liverpool parish, 1 in 29."

THE CONTRAST.

It has pleased God to visit the Celtic race in Ireland and in Scotland with the dreadful calamity of famine, with its accompanying evil of pestilence. Although these evils are chiefly confined to the indigenous race in both divisions of the empire, yet this fearful calamity may be considered as a *national* chastisement, and perhaps it may be the forerunner of some judgment upon the Saxon race in the three kingdoms. We ought, therefore, to prostrate ourselves in the dust in humble penitence both for national and personal sins, that we may avert God's just wrath. We ought also to entertain a grateful sense of His mercy, in thus giving us timely warning to provide against the possibly impending famine, that it may not come upon us unawares, like a strong man armed.

And now whilst famine and pestilence are doing their worst in Ireland and in the Western Islands of Scotland, let us mark the difference in the conduct of the sufferers. The still small voice of poignant distress is scarcely heard from the Scotch. They suffer with calmness and resignation to the divine will, and bear their cross with patient submission. What little has been done for them, has been received with grateful joy, and they have continued at their ordinary occupations without murmuring or repining at the fearful privations with which it has pleased God to visit them. Their ministers are exerting themselves to excite the Christian sympathies of their own countrymen, and have not, as far as we can learn, appealed to England for any pecuniary assistance.

On the other side of the Channel we have the same raging famine, aggravated by the thoughtless levity of the people, acting under the malignant influence of their priesthood.—O'Connel, who has been raised up for a curse and a scourge to his native country, comes forward to bully England into giving, *as a debt*, £30,000,000; and whilst Government has been sending grain and expending money in public works, purely with the view of relieving their distress, the starving people refuse to work; much of the money that is benevolently given to them, is employed in purchasing fire-arms and ammunition, instead of food! They shoot the resident landlords, who are mostly Protestants, and the Government officers, who are distributing daily bread amongst them. The archfiend O'Connel

is as busy as ever robbing the starving papists for what may be called a revived *Peterpence;* whilst he is at the same time bullying England to repay what he calls a debt, but the greater part of which he would take care should find its way into the coffers of Conciliation Hall or the pockets of the priests. Then there is that incarnation of ferocious Popery, John M'Hale, who bullies Lord John Russell for money to erect more mass-houses for demonolatry. England's distress now is, and ever has been, papal Ireland's opportunity for privy conspiracy and rebellion.

SUCH A MARKED difference between men of the *same* race, and living under the *same* Government and laws, arises entirely from their religious principles. The Scotch have the Bible for their standard; whereas the Irish have proclaimed war to the knife against the Word of God. The Papists consider all men who are not in their communion as *heretics*, whom their hierarchy is bound by oath to persecute, and under their guidance they are employing the charitable contributions of Christian England to purchase arms for their extermination. They only bide their time, till, by further concessions, they are stronger than the Protestants. Bellarmine says, "We must not hastily make war against heretics when they are stronger than us;" and another advocate for persecution gives the same sentiment, only announced in plainer terms: "If you have amongst you *many heretics*, be prudent and persuade them; if only a small number, *employ the gallows and the galleys.*" The last aphorism is chiefly acted on in papal Ireland, where they employ the blunderbuss, the torch, the assassin, and the midnight incendiary.

THE CHURCHMAN'S TREASURY.

Jeremy Taylor's Essay,

[*Continued from page* 63.]

OF CONTENTEDNESS IN ALL ESTATES AND ACCIDENTS.

2 CONTENTEDNESS in all accidents brings great peace of spirit, and is the great and only instrument of temporal felicity. It removes the sting from the accident, and makes a man not to depend upon chance, and the uncertain dispositions of men for his well-being, but only on God and his own spirit. We ourselves make our fortunes good or bad; and when God lets loose a tyrant upon us, or a sickness, or scorn, or a lessened fortune, if we fear to die, or know not to be patient, or are proud, or covetous, then the calamity sits heavy on us.

But if we know how to manage a noble principle, and fear not death so much as a dishonest action, and think impatience a worse evil than a fever, and pride to be the biggest disgrace, and poverty to be infinitely desirable before the torments of covetousness; then we, who now think vice to be so easy, and make it so familiar, and think the cure so impossible, shall quickly be of another mind, and reckon these accidents amongst things eligible.

But no man can be happy, that hath great hopes and great fears, of things without, and events depending upon other men, or upon the chances of fortune. The rewards of virtue are certain, and our provisions for our natural support are certain; or if we want meat till we die, then we die of that disease, and there are many worse than to die with an atrophy or consumption, or unapt and coarser nourishment. But he that suffers a transporting passion concerning things within the power of others, is free from sorrow and amazement no longer than his enemy shall give him leave; and it is ten to one but he shall be smitten then and there where it shall most trouble him; for so the adder teaches us where to strike, by her curious and fearful defending of her head. The old Stoics, when you told them of a sad story, would still answer, "*What is that to me?*—Yes, for the tyrant hath sentenced you also to prison.—Well, what is that? He will put a chain upon my leg; but he cannot bind my soul.—No; but he will kill you.—Then I will die. If presently, let me go, that I may presently be freer than himself: but if not till anon, or to-morrow, I will dine first, or sleep, or do what reason or nature calls for, as at other times." This, in the Gentile philosophy, is the same with the discourse of St. Paul[1], "I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed, both how to be full and to be hungry; both to abound and to suffer need."

We are in the world, like men playing at tables: the chance is not in our power, but to play it is; and when it is fallen, we must manage it as we can, and let nothing trouble us, but when we do a base action, or speak like a fool, or think wickedly. These things God hath put into our powers; but concerning those things which are wholly in the choice of another, they cannot fall under our deliberation, and therefore neither are they fit for our passions. My fear may make me miserable, but it cannot prevent what another hath in his power and purpose: and prosperities can only be enjoyed by them who fear not at all to lose them; since the amazement and passion concerning the future takes off all the pleasure of the present possession. Therefore, if thou hast lost thy land, do not also lose thy constancy; and if thou must die a little sooner, yet do not die impatiently. For no chance is evil to him that is content, and to a man nothing is miserable, unless it be unreasonable. No man can make another man to be his slave, unless he hath first enslaved himself to life and death, to pleasure or pain, to hope or fear: command these passions, and you are freer than the Parthian kings.

[1] Phil. iv. 11, 12. 1 Tim. vi. 6. Heb. xiii. 5.

REVIEWS.

PUNCTUATION REDUCED TO A SYSTEM. By Wm. Day. Ollivier. 18mo., pp. 147.

MR. DAY has produced a very useful little manual, alike advantageous to the author, and the familiar letter writer. He "has substituted a *simple system* of punctuation for those *vague theories* on the subject, which are now so prevalent." Punctuation is founded on rational principles, and may be reduced to determinate rules, which Mr. Day has very successfully done. Without proper attention to punctuation, the most sensible writing may be turned into nonsense, or into a sense opposite to that which the author intended. We recommend this cheap little work, as a useful and necessary appendage to every body's writing-desk.

A VINDICATION OF THE CHURCH IN SCOTLAND. By the Rev. J. Christie, M.A. Ollivier, 8vo, pp. 136.

WE BEG to advertize Mr. David Thomas Kerr Drummond that in this *Vindication* he has got some nuts to crack which will require all his pious mendacity to digest.

EIGHTH REPORT of the SCOTTISH EPISCOPAL CHURCH SOCIETY for the year 1846.

THE EIGHTH Meeting of this Society was held in the Hopetoun Rooms, Edinburgh, on December 2, 1846; the Lord Bishop of Glasgow in the chair. In this Report we have two melancholy *facts* related which should strike even the careless man of the world with astonishment. The first is, "If the receipts for the year closing 1st December, do not furnish occasion for much *exultation*, they give no reason to *despond*;" the second is, "The receipts from England are *greatly fallen off*."

THE LATTER fact does not so much surprise us when the urgent necessities of our own branch of the Catholic Church is considered; and the difficulty which she experiences in raising funds for church building in her own overgrown and overpeopled parishes. Half of her own population is growing up without God in the world; and knowing no more than the heathen of Church principles or Christian doctrines. So we fear she will pray to have her excused; yet the children of the Scottish Church sojourning in this metropolis ought not

to forget their desolate and oppressed Mother, who they know, lives entirely on the free-will offerings of her people. Be it remembered that she has *no endowment*; she was sacrilegiously despoiled of *that* at the Revolution; her clergy are therefore entirely dependent on the faithful zeal of her children, for their *voluntary* offerings.

But oh how cheerless is the report that those who serve at the altar need not yet *despond;* there is still a little balm left in Gilead for them. Her sons have not yet just clenched their fists, they have only begun to contract their fingers; and perhaps they may yet be induced to dole out a few more halfpence at the church-doors. We have divine authority that *even as* the Jewish priests lived by the animals offered in sacrifice, *so* the Christian priesthood *are designed*, by God's law, to live of the outward visible sign, the people's offering, which is now an oblation of money, the common value of all things.

The Report shows that there were thirty-four clergymen out of about one hundred, whose incomes were so much under 80*l.* per annum, that it required 857*l.* to raise their stipends to that very small *minimum*. Some will be more, and some less; but the average grant to each clergyman was thus, 25*l.* 4*s.* 1*d.*, giving an average income from seat rents and offerings, of 54*l.* 15*s.* 11*d.* We know, however, that this average is too high; for the incomes of many of the rural clergy do not exceed 10*l.* per annum. The Report, however, comforts those priests who wait at the altar and minister in holy things, but who do not partake with the altar according to God's ordinance, with the cheerless assurance that they need not *despair*, just yet.

This, then, is the present state of the once established Episcopal Church of Scotland; her priesthood reduced to about a hundred; and nearly one-half of them dependent on the annual grants of a Society which, only in its eighth year, recommends them to prepare for *despair*. That Church once stood, and reposed as firmly on an establishment as the Church of England does: but it was overthrown, trampled on, and persecuted by a *faction*, insignificant in numbers and contemptible in position. Strong and powerful, and justly venerated as the Church of England is; yet her strength may be prostrated and her beauty obscured by as despicable but as persevering

a faction as that which tore up the hedge of her Scottish sister and rooted up her vine, whilst *she* was resting in fatal security *on the arm of flesh*. The speeches of two of the laymen are most excellent, and are good specimens of the teaching of that branch of the Church.

We shall return to this subject at a future time; and in conclusion we beg earnestly to entreat that it may not be necessary in the next report to reiterate that "the receipts from England are greatly *fallen off*."

FASTS AND FESTIVALS IN MARCH.

THE ANNUNCIATION OF THE BLESSED VIRGIN is always celebrated on the 25th of March; which is thence called Lady-day. Both the Purification and the Annunciation have respect more particularly to the manifestation and the incarnation of the Eternal Word, than to the holy Virgin herself. The Annunciation is altogether on account of His *incarnation*; for He took our flesh at the time when Blessed Mary gave her consent,—"Behold the handmaid of the Lord, be it unto me according to thy word." He then began to tabernacle among us; and it is not to be doubted that the Son of God then became incarnate. Although in this manner condescending to take our nature upon Him, yet He remained "perfect God," as well as "perfect Man; *equal* to the Father as touching His Godhead; but inferior to the Father, as touching His manhood." This was the first step in the work of our redemption, as the Church teaches in the Collect, that "we have known the *incarnation* of thy Son Jesus Christ by the message of an angel." This is therefore a positive truth which is absolutely necessary to be believed of all men; else we may run into a very dangerous heresy.

Lessons:—Eccles. ii. and iii. St. John xii. 2 Tim. iii.
For the Epistle, Isaiah vii. 10. Gospel, St. Luke i. 26.

IMPORTANCE OF SPACE IN WORKSHOPS.—"Among 104 men (letter-press printers) having less than 500 cubic feet of air to breathe, there were 13 who had spit blood, 13 who were subject to habitual catarrh, and 18 to other diseases, making a total of 44 invalids; of 105 men who had from 500 to 600 cubic feet of air to breathe, 5 had spit blood, 4 were subject to colds, and 23 to other diseases, making in all 32 invalids; while out of 100 men having more than 600 cubic feet of air to breathe, 4 only had suffered from spitting of blood, 2 from catarrh, and 18 from other diseases, making a total of 24 invalids."—*From Dr. Guy's Evidence before the Health of Towns' Commission.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. VIII. New Series. April 1, 1847.

BAPTISMAL PRIVILEGES*.

I. Calling and Election.

There are several passages in Scripture in which both the Gentile and the Jewish converts are called *the elect*, and where this term can be used in no other sense than with reference to baptism; St. Paul says, "Who shall lay any thing to the charge of God's elect[1]? shall God who justifies them, or Christ who died for them? shall He who maketh intercession for them, condemn them? The same apostle instructs the Colossians "to put on (as the elect of God holy and beloved) bowels of mercies, kindness, humbleness of mind, meekness, long-suffering[2];" &c. These are the graces which we are bound to acquire as members of Christ's kingdom; but we become members of Christ by no other means than by baptism. In saluting Titus, St. Paul speaks of the Christian faith as being held by "the elect of God[3]," of which they had made profession in their baptism. St. Peter alludes to baptism in more distinct terms, when he salutes all Christians as the "elect according to the fore-knowledge of God the Father, through sanctification of the Spirit unto obedience, and *sprinkling* of the blood of Jesus Christ[4]." Here then there can be no mistake. He addressed Christian men, who according to his own words must have been baptized in Christ's name for the remission of their sins, else they could neither have been Christians, nor the elect of God[5]. They had received that gift of the Holy Spirit, which he said would be conferred in baptism, or by the

* Continued from page 199.

[1] Rom. viii. 33—34. [2] Col. iii. 12. [3] Ch. i. 1. [4] 1 Pet. i. 2. [5] Acts ii. 38.

sprinkling of the blood of Christ, namely, "sanctification." Had there not been a specific time for election, but every one left to *fancy* that he had been elected, the apostle would have worded his salutation more cautiously than he had done in his Catholic epistle. Upon the Calvanistic scheme of election, it would have been impossible for even an apostle to have addressed all Christians as the elect; but upon the Christian system, he knew that all those scattered Christians whom he addressed, had been baptismally elected, to whom he addressed most anxious exhortations, to make both their calling and their election sure, by clothing themselves with humility, soberness, and vigilance; giving all diligence to add to their virtue, knowledge of divine things, temperance, patience, godliness, brotherly kindness, and charity.

St. John addressed his second epistle "unto the *elect lady* and her children whom I love in the truth; and not I only but also *all they* that have known the truth." It is just possible to strain the expression of the *elect lady*, to mean some particular female and her family; but undoubtedly it must rather indicate a particular Church. The Church universal is the spouse of Christ, and is always called a mother; the mother of all the sons of God; she is always spoken of in the feminine gender; and the individual members of the Church are generally denominated her children. St. John always designates all Christians as "little children[6];" "children of God[7];" "the children of God by faith[8]." The elect children then in this text were the baptized members of some particular Church, which God had elected in Christ, and whose members He had predestinated unto the adoption of children. This fact is confirmed by St. John's salutation in the conclusion of this same epistle, where he says, "The children of thine elect sister greet thee;" that is, the Christian Church of Ephesus, as Dr. Lightfoot thinks, sends greeting to her sister Church of Philadelphia. This manifested the holy fellowship and communion which then existed and ought always to exist between sister Churches throughout the world, which having one common faith, one baptism, and one Lord and Head, are elected into the obedience of

[6] 1 John v. 13. [7] Rom. viii. 16. [8] Gal. iii. 26.

the same faith. "I will only add," says Mr. Pyle, "that St. John, in styling this Christian Church *a lady*, follows the language of the old Scriptures. Thus Babylon called herself 'the *lady* of kingdoms[9].' And the anti-Christian Babylon is represented as saying in her heart, 'I sit a queen[10].' What these arrogantly and falsely applied to themselves, the Apostle here truly applies to the Christian believers[1]." This collective election, therefore, of particular Churches means the individual election of their respective children or members in their baptism, in which sacrament they were all sanctified and made children of God. Throughout the whole of the apostolic writings, the members of Christian Churches are represented as Saints, chosen of God, elect, and, as such, beloved. St. Peter accordingly concludes his first epistle with a confirmation of this doctrine, "the Church that is at Babylon [in Chaldea], elected together with you, saluteth you."

In speaking of His future brethren in Jerusalem, our blessed Lord styles them "the elect." When predicting the calamities that were to come upon the guilty city of Jerusalem, He said they should be so great that except the days of the siege should be shortened no flesh could be saved alive; "but for the elect's sake, those days shall be shortened.....if it were possible they shall deceive the very elect.....and they shall gather together His elect from the four winds[2]." The elect here spoken of were the Jewish Christians residing in Jerusalem at the commencement of its memorable siege. For although the Jews as a nation were rejected; yet as in the time of Elijah when there were seven thousand faithful Israelites, "*even so*, then at this present time, also there is a remnant according to the election of grace[3]." Christ warned the elect, that is, the Jewish Christians, to flee to the mountains when they saw the Roman army encompassing Jerusalem, and that too, in such haste, that they were not to lose any time in packing up and carrying away any of their effects. The gates might be shut whilst they lingered, and escape made impossible; or if they did escape they might

[9] Isa. xlvii. 5–7. [10] Rev. xviii. 7.
[1] Preface to second General Epistle of St. John.
[2] St. Matt. xxiv. 22, 24, 31. [3] Rom. xi. 5.

fall into the hands of the besiegers. The goodness and mercy of God interfered to save this "remnant"—the elect—who no longer trusted in the works of the law but were obedient to the faith; for it is related by Josephus that after the Roman army had even broken ground against Jerusalem, Titus suddenly and unaccountably, as if struck by some panic, withdrew his army for a short time to some distance, and thus left a passage free for the elect to escape. "The election," therefore, mindful of their Lord's merciful warning and promised deliverance, made their escape in this short interval, whilst those who had apostatized and those who still continued to place confidence in the abrogated works of the ceremonial law, having been judicially blinded remained and experienced the horrors of that terrible siege, which were greater than ever had been known before, "or ever shall be."

THE ADOPTION, and the glory, and the covenants, and the first offer of the gospel, belonged of right to the natural seed of Abraham; but in consequence of their hardness of heart and of their rejection of the gospel and of everlasting life, the Apostles turned to the Gentiles. These, according to the design of God from the beginning of the world, joyfully accepted the offered light; and in consequence they became the elect people of God—the spiritual seed of Abraham—the children of the Promise and of God, "that the purpose of God according to election might stand [good] not of [the] works [of the ceremonial law] but of [the works of the righteousness of] Him that calleth[4]" the Gentiles into his kingdom. For their unbelief, He rejected his ancient inheritance to whom he had committed His lively oracles; because they persisted in attaining to righteousness through an obstinate observance of the works of the law, instead of by a sincere obedience to the faith delivered by the Apostles. The Gentiles were called and elected to be the Church or peculiar people of God; because He had predestinated and chosen them in Christ before the foundation of the world. As individuals, we are called and elected in baptism, when we were made partakers of the divine nature, and were

[4] Rom. ix. 11.

chosen to salvation through sanctification of the Spirit and the belief of the truth. All the blessings of the Christian religion have been given to us by divine power and goodness; and therefore an apostle earnestly entreats us, to "give all diligence to make our calling and election sure, by "giving all diligence[5]" to obey the whole will of God, which is in fact the whole duty of man—"*if ye will enter into life* KEEP THE COMMANDMENTS." The same apostle says, that whosoever lacketh the fruits of the Spirit are ignorant of their religious duties; and above all that they wilfully shut out the light, and close their eyes against the privileges and the obligations of their baptism; "have forgotten that they were [then] purged from their old sins;" that they have forgotten that great fundamental truth, that in baptism their original and actual sins were forgiven; and that they were, through the merits and mediation of Christ, *reconciled* to God. He adds, therefore, that the only way in which we can make our calling and election *sure*, is by the diligent performance of our Christian duties. That we should do as the Church teaches and helps us to do, praying always "that it may please God to give us an heart to love and dread Him, and *diligently* to live after His commandments; to give us *true* repentance; to forgive us all our sins, negligences, and ignorances; and to endue us with the grace of His Holy Spirit to *amend* our lives *according* to His holy will."

BESIDES THE FACTS already stated, that we are called and elected into the kingdom of God in baptism, our names are also at the same time written into the Book of Life, in that sacrament. The Apostle says we then *put on* Christ; that Christ is *in us;* that we are Christ's; new creatures in Christ; Christ liveth in us; Christ is formed in us; we are created in Christ Jesus; He dwells in our hearts by faith; we die and rise again with Christ; in short,—Christ is all and *in all.*

CHRIST IS THE BOOK OF LIFE. This was the faith of Moses and the prophets, as well as it is that of the Christian Church. When the Jewish Church lapsed into idolatry at the foot of Mount Sinai, Moses interceded for them and offered his own soul as their ransom. "Yet now if thou

[5] 2 Pet. 5–10.

wilt forgive their sin; and if not, *blot me*, I pray Thee, *out of Thy Book* which Thou hast written. And the Lord said unto Moses, Whosoever hath sinned against me, *him will I blot out of my Book*[6]." Holy David, in the spirit of prophecy, denouncing vengeance on the enemies of Christ and his body the Church, says, "Let them fall from one wickedness to another; and not come into thy righteousness. Let them be *blotted out of the Book of the living*, and not be written among the righteous[7]." At the end of the predicted time when God will be pleased to deliver his ancient people and restore them to their own land, and that Church to be again as at first, the mother of all Churches, the "greatly beloved" prophet says, that those only shall be saved whose names shall be written in the Book of Life. "And at that time shall Michael stand up the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one *that shall be found written in the Book*. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt[8]."

When our Lord sent out and gave the seventy disciples their commission, with full powers to work miracles and to cast out devils, He admonished them to be humble and not to rejoice in the great powers with which He had invested them; but rather, "because their *names were written in heaven*[9]." This expression is equivalent to the Book of Life as it is used in other parts of Scripture. In writing to the Church of Philippi St. Paul apostrophises their apostle Epaphroditus, and entreats him to "help those women which laboured with him in the gospel, with Clement also, and with other my fellow labourers, [all of] *whose names are in the Book of Life*[10]." He also shews the Hebrews the superiority of the Christian religion over the Mosaical, and that all sincere Christians are entitled to a more excellent inheritance than even the first-born were among the Jews, although these had peculiar honours and privileges above their brethren.

[6] Exodus xxxii. 32, 33. [7] Psalm lxix. 28, 29.
[8] Daniel xii. 1, 2. [9] St. Luke x. 20. [10] Philip iv. 2, 3.

For he shews them that Christians are now members of a society of which Christ is the universal Head, and that He has redeemed us with His own blood which procured mercy and forgiveness. He says, "To the General Assembly and Church of the first-born, *which are written in heaven*, and to God the judge of all, and to the spirits of just men made perfect[1];" or who have perfected their course by an obedient faith; I take it, that the words the "Church of the first-born" are meant by the Apostle to include all the just men in all the different states of the Church, whether Patriarchal, Mosaical, or Christian, who have lived in obedience to the true faith according as it had been revealed unto them respectively. The faith of the first rested on the promised Redeemer as well as ours; and the obedient faith of Abel in sacrificing the first-lings of his flock, had special reference to the real sacrifice of the Lamb of God. His obedient faith made his sacrifice acceptable to God, who pronounced him righteous or justified; and by this true faith he "yet speaketh," or furnishes to us an example of faith and works.

THE DEAD IN CHRIST; those that die in the Lord; "He that overcometh" the world by his active and obedient faith "shall be clothed in white raiment" which represents the righteousness of the Saints; God will not blot out his name out of the Book of Life; but He will confess his name before His Father, and before His angels[2]. Being therefore in Christ, and in the Book of Life, seem to be equivalent expressions. And as we put on Christ in baptism, so we likewise put on the white robe of His righteousness, which if we keep unstained, or if having fallen into sin, have risen again by genuine repentance and washed our robes, making them *white* in the blood of the Lamb; we may be admitted to serve God day and night in his Temple[3]. In the visions of the Apocalypse St. John was permitted to see the future destiny of the Church, and the awful scene of the general judgment. He then "saw the dead, small and great, stand before God; and the books were opened; and another book was opened, *which is* THE BOOK OF LIFE; and the dead were judged out of those things which were written in the books,

[1] Heb. xii. 23, 24.
[2] Rev. iii. 5. [3] Rev. vii. 14-17.

according to their WORKS[4]." On that awful occasion none but those who had washed their baptismal robes and made them clean from the sins and pollutions of this life through the all-powerful mediation of Christ, were admitted into the "holy Jerusalem." For Christ declared to him that "there shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's Book of Life." St. John twice repeats it in two successive verses, that we shall be judged according to our works, whether of obedience or of disobedience; "and whosoever shall not be found written in the Book of Life shall be cast into the lake of fire." Those, on the contrary, who shall be found in the Book of Life, "the dead in Christ;" "the dead which die in the Lord;" "the new creature in Christ;" shall be added to that "great voice of much people in heaven," who say day and night, "Alleluia: salvation and glory, and honour and power unto the Lord our God: for true and righteous are His judgments."

I HOPE SUFFICIENT evidence has now been produced to show that all Christians are called and elected in their baptism; and the Church speaks decidedly that "*it is certain*, by God's word, that children which are baptized, dying before they commit actual sin *are undoubtedly saved*[5]." We have also the undoubted assurance of God's word that being unwilling that any should perish, but that all should be saved, He will accept a willing and sincere obedience to His commandments, instead of that perfect righteousness, which our natural proneness to evil, renders us incapable of performing. Therefore, to make our calling and election sure and effectual to our future salvation, we must endeavour, with the assistance of divine grace, to do all that the Lord requires of us, which is "to fear the Lord our God, to walk in all His ways, and to love Him, and to serve the Lord our God with all our hearts and with all our souls, to keep the commandments of the Lord, and His statutes[6]." Christ himself said to a "certain lawyer," who cited the above words, "This do, and thou shalt live," eternally. He also

[4] Rev. xx. 12.

[5] Rubric at the end of the Baptismal Office.

[6] Deut. x. 12, 13.

said, "If ye will enter into life, keep the commandments;" "if ye love me, keep my commandments;" "if ye keep my commandments, ye shall abide in my love." It appears, therefore, that to keep and walk in all the commandments and ordinances of the Lord blamelessly, is the sum of the gospel, THE WHOLE DUTY OF MAN.

A VOYAGE BY STEAM TO CEYLON.

[*Continued from page* 208.]

Hindostan. Red Sea. 20th November.

IT IS A MONTH to-day since we left Southampton; and we are not much more than half way, instead of being nearly at Galle. This is an enormous ship; there are 370 people on board, of whom 101 dine in the saloon. I am fortunate in my sleeping-cabin; it is large, intended for three, and as one of them has not come on board, I have only one companion. There are two washing-places, glasses, and a sofa. Venetians at each end, a windsail comes down at the door, and at the other end there is a port which is generally open, so that we are always cool, and one or two nights have been so cold that I have been glad of a blanket. Few of the cabins are so well ventilated; they are, consequently, very hot, and most of their inmates sleep on deck. Though my cabin is so cool, yet the thermometer in it has never been lower than 82°, sometimes several degrees higher; in the sun it is about 85°, yet it is not uncomfortable, as there is generally a breeze.

WE REACHED ALEXANDRIA about dusk, and as it was too late to land, we remained on board all night. Every one was up by daybreak next morning, and struggling who should get on shore first. This proved a foolish proceeding; as we lost our breakfast on board, and all had to pay four shillings at an hotel in Alexandria for it—except myself and another, who wandered into a coffee-house, and had breakfast, *à la Turc*, for *twopence-halfpenny*. We were also thoroughly drenched while landing in the small boat; the steamer was a mile from the shore, the sea rough, and the boatmen unskilful. Had we had patience, we should have saved this too, as the sea soon went down. Next, we had to wait several hours without shelter in the broiling sun, our

usual impatience having hurried us away from the hotel to the canal, a distance of about three miles, performed on donkeys; and at the canal we had to wait till the luggage came up, was unloaded from the camels, and shipped on board the boats. We started about mid-day, in two boats, one tugged by horses, the other, and larger, in which I was, towed by two small steamers. There being no awning, we felt the sun a good deal, but it became cool as the day advanced, and towards evening was cold. Little of the country was to be seen, as the earth dug out of the canal is thrown up into a raised embankment at the side. We passed several large encampments of natives, who appeared to be working on the canal under a guard of soldiers. Two passengers dropped articles overboard, and on both occasions one of the boatmen jumped into the canal after them. The boat was not stopped; so the fellows, after catching the things, had to swim ashore, and run along the bank until they got some distance ahead of the boat, when they again jumped into the water, and were picked up. Before jumping in they were careful to undress; an operation by no means difficult, as the only article of dress possessed by any of them was a blue smock frock.

We reached the Nile some hours after dark; but instead of running alongside the Nile steamer, as we should have done, we were drifted down the river for about a mile, before the tow-boat could be stopped. When it was at length put alongside the steamer, there was a great scramble for places; but as I was one of the first on board, I got a very good one. I was in very light order, having only my great coat, and a brush in the pocket, whereas most of the others were encumbered with carpet-bags, &c. I found my light equipment of great use at Cairo, too, for I sprang ashore when the steamer was half a yard from the quay, and thereby got the best *donkey*. The limited accommodation was the cause of the scramble. We were a large party, there are no beds, and those who could not get a sofa were obliged to sleep on the floor. We had three meals on board these boats, in what was meant for style, for the forks were plated, and the servants French; the viands themselves being all of the *made-dish* order, and dry, dry—probably to promote drinking, which is charged extra,—and

small, small, in quantity; and if this was meant to counteract the full feeding of the Oriental, it was only partially successful, for there was such a scramble for the *grub*, that some had plenty, while others had next to none. It was quite ludicrous to see how the people fought for it; when a man appeared with a dish, thirty hands were thrust out for it. "For the ladies; gentlemen," said the man, and several dishes were allowed to escape under this plea; but it was used so often, that it reminded us of "Wolf!" and so they were seized. You must understand that the ladies dined by themselves, in a separate cabin. There was nothing to eat at tea, until, after loud outcries, a man brought in five biscuits in a dirty pocket-handkerchief. Five biscuits among more than fifty men caused the dirty handkerchief to be forgotten, and there was a rush at the man, which very soon made him run. I got *one*, which I shared with two neighbours. I saw another fellow get two, share one, and pocket the other! The country seemed well cultivated in some places, but the sun was so hot that I thought more of keeping in the shade than of looking out. Cairo looked well from the river, and there are some large buildings at intervals, a few miles below it, with a good deal of wood about them, giving them quite an English air. One was said to be a palace of the Pacha, the others *factories*. We reached the Port of Cairo about five o'clock, and rode on donkies to an hotel, the ladies had vans. Dined at Cairo; had a bath, with shampooing; and started for the desert at eight, precisely. I thus saw nothing of Cairo; and from our mismanagement nothing of Alexandria either. The passengers were started in batches of twenty-four at a time, every four hours, until all were disposed of. There were four vans in each batch, with four horses and six passengers to each van. The vans had lighted lamps for the two first stages, and were, besides, attended out of Cairo by men carrying small grates on the end of long poles, full of blazing wood.

We had been occupied for some days before leaving the "Oriental" in arranging who should go with each other in the same van. When this was done, a deputy was appointed from each van to meet and arrange the order in which the vans were to start; the number of vans required was calculated, a number given to each, which was put into a hat, and drawn by

lot. Any one who was dissatisfied with his lot had only to find out another in the same happy predicament, and exchange with him. My van was No. 2, I was, consequently, in the first batch, and left Cairo at eight at night, and reached Suez at four the next afternoon. We went on with comparative smoothness as long as the lights burned; when they went out, our troubles began, for there was no moon. First the spring of one of the carriages broke, and caused the four ladies inside to squall beautifully. In about an hour it was sufficiently repaired to enable the caravan to proceed. Our turn then came; I found myself suddenly sprawling on the sand, and from the distance I was from the van, must have been pitched through the roof. I was on my feet almost immediately, and picked up a young lady who was a little behind me, helped her brother to rise, and with his assistance, led her away from the *ruins*. She behaved very well until the other ladies got round her, when from their inquiries and oh dears, she began to fancy herself very bad, although she was not at all hurt; I rather think she must have fallen on me. We then returned to see what was the matter, when we found the carriage overturned, the three passengers on the lower seat buried in the *debris*, the horses all on their sides, the syce under them, and the coachman nowhere. He was pitched so far by the shock that we could not see him in the dark; however, he was not hurt. The syce had the flesh stripped off his legs, one of the *undermeaths* had a front tooth knocked out, another his ancle sprained, and the third was much bruised. The only injuries I received were bruises on the legs, and the skin grazed off my arms in flying through the roof. Great delay was caused by this accident, as the Arabs and we could not understand each other. The other vans stopped, and all hands set to work to repair damages. We lugged and pushed till our arms ached, but made no progress in raising the van; till at last some sagacious person discovered that the Arabs (who were on one side,) and we on the other, were pushing against each other. The van was upset by being driven against the side of a hill, and we English wished to pull it on level ground before attempting to raise it, while the Arabs were trying with al their might to raise it *up* the hill. There was a palaver, each endeavouring, I suppose, to impress on the other the folly of

their proceedings. Neither had any success; so the English retired, and left the field in possession of the Arabs; who after a time managed to raise the vehicle; the springs, wheels, and body were in tolerable order, but the top was smashed, so we had the pleasure of proceeding, exposed to the heavy dew, to the sand, and to the scorching sun when it rose. Before daybreak, however, we had another misfortune. Coachee went against the hill again—coach began to topple—when the passengers instinctively jumped to the opposite side, and saved themselves. As this was within five minutes of starting after the former affair, we became alarmed, jumped out, and vowed we would proceed no farther. The lady was put into another van, instead of a gentleman, who made way for her, and all except the lame man ran alongside the van. What could four fat, heavily-clothed Europeans, sinking over the shoes at every step, do against four Arab horses? We were very soon done up, and all except myself went inside again. I was afraid to trust myself inside, and stood on the iron step which hung down behind, like an omnibus conductor. I went on for some miles in this way, when a sudden jolt threw me off. I foolishly caught hold of the iron step as I fell, and was dragged for some yards along the ground before I could get up, and was much strained in the right arm and side. I was glad to get in, and risk another upset, as soon as I could stop the van. It was mended at the station where we stopped for breakfast, and we got on very well for the rest of the journey, always excepting the joltings, which were numerous and severe. We stopped three times for meals, and about every seven or eight miles to change horses. The horses are full of fire, but very deficient in grooming, and generally much chafed by the harness. On being unharnessed, they invariably rolled for some time in the sand, which seemed to have the effect of clearing off the sweat and smoothing the coat, and I do not think they get any other grooming. The same set of harness is used throughout the journey, and as of course it does not fit all the horses, there is great trouble and delay each time of starting. The horses sometimes turned right round, sometimes laid down, and sometimes went off at right angles, and sometimes each horse in the team took a different freak. They have always to be led some hundred yards by the grooms before they start fair; but when

they do start, they go at a rattling pace, though from the soft nature of the ground, they do not make so much progress as might be expected.

The distances in the desert are very deceptive; with daylight we saw a line of low hills on either side of the track, which seemed about half a mile off. I was curious to know what was on the other side; and when we stopped for breakfast walked off to see. The time allowed at this station was two hours, breakfast occupied probably an hour, and I thought there was plenty of time to walk to the hills and back again before the time was up. So I set out, but the further I walked the further off the hills seemed to be. Tired at length by my walk in the hot sun I happened to look back, and saw the vans driving off. By dint of running, and waving my handkerchief, I attracted the attention of the driver of my own van, who came to meet me; so that I suffered nothing by the walk but a little fatigue. The desert, at this part, was full of little round burrows, said to be inhabited by the musk rat; several suspicious-looking dogs were prowling about, which ran away on a stone being thrown at them. The only vegetation (except a solitary and stunted tree,) were scrubby furze-bushes of several kinds; some smelt strongly, and one kind exuded a thick milky substance on being broken. As we approached Suez the ground began to *descend*, and was very stony; the joltings of course increased. It would require a very stupid person to lose his way in the desert in daylight, as there are telegraphic stations every five to six miles from Cairo to Suez, and any benighted person has only to keep them in sight to reach Suez in safety. Suez is a wretched place, surrounded by a mud wall. There are three or four cannon on the open beach, planted so as to face the anchorage, which is three miles off; stones are placed on the touch holes to keep the rain out; there was no guard. The hotel is a large handsome building, in the shape of a square, and capable of accommodating 200 people. It belongs to the Pacha: except it and the office of the Steam Company, there is nothing but mud huts. I dined and slept there, and embarked next day; the charges, considering all things, were reasonable, and the beds good. I bathed twice before going on board, braving the information that I should have

the companionship of sharks; I saw none; though there were innumerable small fishes, and, at the bottom, sponges. The water was so clear they were distinctly visible at a considerable depth. The Red Sea is beautifully *blue*; nothing red about it! How it got the name I can't imagine; unless from the beautiful sunsets. At Suez the setting sun threw such a glare of transparant red on the opposite mountains that it would have delighted Keith to have seen it. Throughout the desert, the atmosphere was so clear that the outlines of the hills and valleys were shown with the utmost sharpness. About noon there was a magnificent mirage. Had I not known from previous observation that there was nothing in that direction but sand, I should not have been persuaded out of the belief that I saw the sea, with ships sailing, and hills in the distance.

December 4th.—Our progress down the Red Sea has been pretty fair; winds light, though generally a-head, and the sea tolerably smooth. The surface of the sea was at times covered with fish; in pursuit of which were enormous flocks of birds; sometimes there are large flocks of flying fish; and twice we have been visited by whales, to the great delight of the young lady journalizers. But we have had another incident of a different nature; a seaman fell from the foreyard arm into the sea. It is supposed he was struck by the paddle wheel, for he was seen floating for some distance without a struggle, a life buoy was thrown, a boat lowered, and the engines stopped with the utmost promptitude; but without avail, as the boat was unable to find the man. I kept him in view for a long distance, and saw the buoy till it reached the horizon. The cause of the accident made it more lamentable; he ran up the rigging after a passenger to make him pay his footing, and was coming down again, when the sudden sounding of the boatswain's whistle must have startled him, for he then lost his hold and fell overboard. A subscription has been got up for his widow, the first name giving ten pounds. This is the second accident of the kind since the ship left Calcutta.

We stayed a day at Aden. I went ashore to bathe, and was as usual greeted with the alarm of sharks; I saw none, but received some damage from the coral, my legs and arms

being scarified in a most scientific manner by a bed over which I unknowingly swam. Had the sharks been at all sharp they might have made an excellent dinner off me; for every one says, and *of course* it is true, that I am very fat. I suppose they were asleep, for they did not look near me, and so lost their opportunity. I set out after dinner to see the cantonments, said to be seven miles off; but from the difficulty of procuring a donkey, did not reach them till long after dark; and as gas is an unknown commodity in this quarter, I did not see them. The road is the best I have seen out of England, quite hard and level, till it strikes off from the sea-shore to ascend the hill; along the side, and through the top of which it is cut. We have shipped a dozen invalid Sepoys, sick of scurvy, which they got from drinking the brackish water of the place. Since leaving Aden the persons of some of the passengers have been infested by troublesome insects. The ship swarms with cockroaches, ants, scorpions, and centipedes. I have had my fingers, under the nails, eaten by the cockroaches; it is rather painful, and I now sleep in gloves and stockings. Our style of living is rather different on this side of Egypt. Rice, currie, Irish stew, salt meat, and fish for breakfast. Tea is seldom brought till there has been a considerable consumption of the viands; the bread is so bad (*sour*), that most eat rice instead. At dinner there are hot soups, curries, mutton cooked in a variety of ways, no beef; twice a-week pork instead of the mutton, and, when they killed a week-old calf, for two days there was nothing but miserable veal; there are always geese, turkeys, and fowls. The meat and fowls would not at all suit an alderman; for the want of *fat* is made up by a plentiful supply of muscle, and every thing is tough to a degree. My appetite is considerably abated, fat reduced, and health excellent. On St. Andrew's day we had sheep's-head broth, singed sheep's head, and a haggis; the two former were good; the haggis the most execrable thing I ever tasted; expecting a treat I sent for some, and was compelled to reject the first mouthful. The John Bulls had a great triumph! After dinner, there was whiskey toddy, songs, and speeches. The more enthusiastic met again at ten (at which time I went to bed), and

kept it up nearly all night. We expect the Free Kirk parson to launch out fearfully on the subject; he says he is ashamed of his countrymen! The Kirk of Scotland parson is a quiet, agreeable person; then the Church of England one, who is somewhat of an evangelical, is quite left behind in the sermon line by his two brethren. The *freeman* is vehement and personal; the Established one argumentative, and somewhat timid, as he is a new hand. We shipped three Italian Jesuit missionaries at Suez, in lieu of the three English we left at Alexandria.

We made Ceylon, like all other places at which we have touched, in the dark, and we landed after breakfast on Monday, the 7th instant. I shall perhaps give some description of the island in my next.

C. B. S.

HERESIES AND HERETICS.

No. II.

The Ebionites were a branch of the Gnostics, who seem to have sprung up in Pella, whither the Christians fled on the destruction of Jerusalem, A.D. 72. Some say that they were named from their leader, Ebion, others, with less probability, think that they were called from a Hebrew word, signifying poor. While the Ebionites professed a belief in Jesus Christ, they adopted the Gnostic notion that the divine emanation, Christ, descended upon the man Jesus at his baptism, so that then his divine and human natures were united. They disallowed part of the Pentateuch, and therefore could not have been wholly Jews: still in practice they adhered, as strictly as any of that faith, to the ceremonial of the Mosaic law. They admitted the celestial origin of Jesus Christ, but believed him born, in the ordinary course of nature, of Joseph and Mary.

At the same time, and having its origin in the same place, sprung up another sect, that of the Nazarenes. These believed in, and looked for salvation, wholly through Jesus Christ, still they continued their adherence to the law of Moses.

During the reign of Trajan, the sect of the Elcesaites, headed by Elexai, a Jew, sprung up. This man, attached firmly to the worship of the one True God, and to the law of

Moses, blended nevertheless with both, many fictions of the oriental philosophy; and pretending to explain the law of Moses, he reduced it to a mere allegory. From this school arose Saturninus, who came with Basilides to Alexandria, A.D. 119.

Saturninus believed that the world was created by seven angels, who presided over the seven planets. There were two Principles, whence all things proceeded: one, a wise and benevolent Deity; the other, matter, the origin of evil. The creation of the world, he said, was in opposition to the will of the material principle, but the Deity honoured it with his approbation. When the angel, who created men, could impart to them the mere animal life, he endowed them with a reasonable soul. The Evil Principle, when he saw the fruits of the benevolence of the Deity, formed other creatures of wicked and malignant dispositions. When the creating angels fell from their obedience to the Deity, there was sent from God, one, who should restore all things,—Christ. Though He had the appearance of a bodily form, his body was not real. His object in coming to this world, was to point out to men the way to be restored to the favour of the Deity, and to destroy the material principle. Every one who would obtain this favour, must abstain from all sensual gratification and voluptuous enjoyment. This purity which Saturninus practised himself, and enjoined his followers, seems the only good trait in a scheme full of the wildest fanaticism, and may be favourably contrasted with the licentiousness of many other Gnostics.

Basilides may be styled the leader of the Egyptian Gnostics, as Saturninus of the Asiatic. He has been charged, though apparently without sufficient reason, with asserting that Simon the Cyrenian was crucified, instead of Jesus; which doctrine must destroy Christianity itself, as man would, unless Christ had been crucified, be in the same state of unredeemed sin, as he was before the coming of Christ. He believed in one God, perfect in goodness and wisdom, who produced seven beings or æons. Two of these were called Dynamio and Sophia, (Greek words signifying 'power' and 'wisdom'). These engendered the angels, who created heaven for themselves, and brought forth other angels of an inferior description. Many new generations followed in like manner, till the number of angelic orders and their heavens amounted to 365, who were under

the power of a Lord called Abrasax. The inhabitants of the lower heaven formed a world, and, as was asserted by Saturninus, God approved of the design, and endowed the created beings with reasonable souls. These beings, however, soon fell from their original state of purity, and wishing to be worshipped themselves, endeavoured to supplant the worship of the one God. God beholding the miserable state of the inhabitants of the world, sent his son Nus or Christ to redeem them. The angel who presided over the Jews, who was the most turbulent of all these rebel spirits, caused the man Jesus to be seized and crucified, but they could not put to death the divine being, Christ. This sect were particularly addicted to magic. The word Abrasax, above spoken of, as denoting the Lord who presided over the angels, has been found inscribed on stones, brought from Egypt and Asia, to Europe. Some say that Abrasax is formed from the initial letters of the Hebrew words, Ab-Ben-Ruack Akodesh, (Father, Son, Holy-Ghost,) and from the initials of three Greek words, which signify 'salvation from the cross.' But the word is really Persian, and signifies the Persian deity Mithras. Very contrary opinions have been advanced with regard to the morality of this sect. Suspicion probably attached to the principles of Basilides, from his belief that the calamities of life were but punishments, and therefore those who suffered martyrdom for the Christian religion, were not only not honoured before God, but were to be accounted more heinous sinners than other men.

Such was now the progress of heresy that Clemens, Tertullian, and Justin Martyr, had already written against them. A learned man, named Agrippa Castor, was the opponent of Basilides.

Cerdo and Marcion belong to the Asiatic sects. Cerdo had been spreading his doctrines at Rome for eighteen or twenty years before Marcion, having, for a gross act of impurity, been expelled from the Church of Pontus by his father, its bishop, came there, and became Cerdo's most illustrious disciple, destined even to outshine his master in success. Cerdo and Marcion held that there were two principles, one good, and the other evil, and also an intermediate Deity, neither perfectly good nor perfectly evil, powerful enough to distribute rewards and punishments. This middle person was the God and

egislator of the Jews, and both he and the Evil Principle aspired to the place of the Supreme Being. God to terminate these strifes, sent His son Jesus Christ to destroy the Evil Principle, and reclaim the wicked souls whom he had led astray. The rule of manners ascribed to Marcion is very severe. He is said to have prohibited wedlock, wine, flesh, and all the comforts of life. Marcion seems to have been fatally successful in drawing away some of the Roman Christians; but it is not improbable that he used persecution as an instrument for making proselytes. Amongst these were Lucan, or Lucian, Severus, Blastes, and Apelles, who afterwards branched out into new sects of their own.

It was at this time that Justin Martyr lived, of whom Christianity may boast as one of her most illustrious defenders. He was scourged and beheaded about the year 165, he left behind him a pupil and follower, of whom it is melancholy to relate, that "when he had once known the way of righteousness, he turned from the holy commandment delivered unto him." This was Tatian, who after his master's death, adopted the errors of the Gnostics, after which he headed a sect springing out of them. He was by birth an Assyrian, and remarkable for his vast learning. He looked upon matter as the fountain of all evil; he distinguished the Supreme Being from the Creator of the world, and denied the reality of Christ's body. He and his followers rejected all the comforts of life, and exercised severe mortifications of the body, and went so far in their austerities, as to use water only at the celebration of the holy supper; they were variously called Encratites, or "temperate," Hydroparastates, or "drinkers of water," and Apotactites, or "renouncers." Tatian compiled a book in many respects valuable, a *Harmony of the Four Gospels*, which though mutilated in those parts which opposed the Gnostic errors, must have been of great service had it come down to us.

B.

The Two Physicians.—A Fact for Teetotallers.—Whitaker, in his History of Leeds, tells us of two contemporary Physicians, Dr. W. Gibson and Dr. Hulme. He says of the first, "He abandoned himself" to brandy, "with as clear and calm a foresight of its consequences, as if he had been studying the case of a patient." He died in the prime of life, æt 39. His friend, Dr. Hulme, an abstemious water-drinker, lived to 92. Vol. I. pp. 389.

ON THE PSALMS.

From the time that the Psalms were uttered by the inspiration of the Holy Spirit, they have formed to God's saints, in every age, the holy text-book of devotion and praise. Their varied and beautiful expressions have been a source of spiritual comfort and devout meditation; they have furnished the emphatic accents of penitence, supplication, and praise; at home and abroad, in the church and in the closet, in the house and in the field, by day and by night, in the sunshine of prosperity, and in the dark hour of adversity, "in all time of wealth, in all time of tribulation, and in the hour of death," the pious soul has found, in the Psalms, a kindred sentiment, a language expressive of all its thoughts and holy desires.

But the Psalms are not applicable to the case of private individuals only; they express the wants of all sorts and conditions of men. There is not "any grief or disease incident to the soul of man, any wound or sickness named, for which there is not in this treasure-house a present comfortable remedy to be found."—(Hooker.) "Indited under the influence of Him to whom all hearts are known, and all events foreknown, they suit mankind in all situations, grateful as the manna which descended from above, and conformed itself to every palate. The fairest productions of human wit, after a few perusals, like gathered flowers, wither in our hands, and lose their fragrancy; but these unfading plants of paradise become, as we are accustomed to them, still more and more beautiful; their bloom appears to be daily heightened, fresh odours are emitted, and new sweets extracted from them. He who hath once tasted their excellencies, will desire to taste them yet again; and he who tastes them oftenest will relish them best."—(Horne.) Hence, the Psalms have been highly prized, not merely by Jews and Christians, but even by Mahommedans, as particularly suited to public worship. The Jews, for instance, used the Psalms in their temple service in the days of the Son of God, and they form part of their Liturgy to the present hour. And every one who knows anything of his Bible and of ecclesiastical history, is aware that the Psalms, ever since the Ascension of our blessed Lord, have formed a prominent part of the worship of His followers. It is observable, too, that Christians have been in the habit of using them in

the manner in which Moses and Miriam and the women repeated the hymn on the drowning of Pharaoh and his host in the Red Sea; by reciting them in a responsive form.

The Holy Church throughout the world has all along held the Psalms in the highest veneration; and some of her holiest bishops and martyrs have spoken of them with the greatest praise. Indeed the primitive fathers are unanimous in their encomiums upon these holy compositions. St. Basil denominates them "a compendium of theology;" St. Ambrose, "the instrument of virtue;" and St. Athanasius, "an epitome of the whole sacred writings." But St. Chrysostom is still more full on the subject. That eloquent bishop, and learned father, describes their excellency and frequent use by the primitive Christians in a striking manner. "David," he tells us, "is read day and night; all carry him about at all times, as a precious and sweet-smelling ointment; if we abide in the church all night, David is the first, the middle, and the last. If we sing hymns to God in the morning, David is the first, the middle, and the last; even they who cannot read, have him engraven on the heart. Neither is this only in churches and towns, but in all places and at all times. The sweet singer of Israel convenes, as it were, the servants of God into their sacred stations, excites, inflames, and so adorns them, that he almost changes men into angels, and earth into heaven. He accommodates himself to all sorts and to all estates of men, to the young, to the old, to those who are in joy, to those who are in sorrow, to the righteous and to the sinner. He is as a divine harp, joining the souls of men together to sing the songs of God, in a most sweet and melodious harmony; such," remarks this ancient father, "is the excellency of this part of Scripture, which we call the Psalms."

But, notwithstanding the general use of the Psalms in Christian worship by the Holy Catholic Church from the days of our Lord, notwithstanding the many encomiums they have successively received from saints and martyrs, we find that some persons object to their use. It is said, that these many imprecations of David against his enemies, "the Edomites and the Ishmaelites, the Moabites and the Hagarens," those many expressions of exultation for victory over "Gebal, and Ammon, and Amalek," are incompatible with the feelings which ought

to reign in the Christian's breast, whose holy profession so strongly inculcates charity, forgiveness, and humility. Most true, indeed, is it, that the Gospel requires its professors to banish from their minds, "envy, hatred, and malice, and all uncharitableness," and to pray for, and "forgive our enemies, persecutors, and slanderers." But when we recite those imprecatory expressions of the Psalmist, we are not to understand them as directed against enemies of flesh and blood. They are to be understood as earnest supplications against those more powerful enemies of mankind, those enemies which "war against the soul," "sin, the world, and the devil," those enemies which "the faithful soldier and servant of Christ" has sworn in holy Baptism "manfully to fight against unto his life's end." In like manner, we are to understand by David's exultations at victory over his enemies, the Christian's transports of joy for that victory over spiritual enemies, which through the help of the Holy Ghost he has been enabled to achieve. "The primitive Christians constantly followed this method in their devotions, and particularly when delivered out of the hands of persecuting tyrants by the victories of Constantine, they praised God for his goodness, and the glorious success and establishment of Christ's religion, no words were found so exquisitely adapted to the purpose, as those of David." —(Horne.)

Again; those imprecatory expressions which occur in the Psalms may, according to the Hebrew idiom, be translated in the *declaratory* form—"they shall." For instance, all such expressions as the following: "Let them be confounded, and vexed ever more and more: let them be put to shame and perish," may warrantably be translated, "*They shall* be confounded," &c., "*they shall* be put to shame, &c.; and the words which are immediately subjoined by the Psalmist, seem to be a continuation of the same mode of expression, and are given by our translators in the *declaratory* form, namely, "And *they shall* know that thou whose name is Jehovah, art only the Most Highest over all the earth."—Ps. lxxxiii. 17, 18.

Here, then, we are furnished with another mode of reply to those objectors to the use of the Psalms on account of their imprecatory phrases. The Christian, when reading those phrases, may understand them not as *imprecations*, but as

simple *declarations* of the just vengeance of the Almighty, which most assuredly awaits all impenitent sinners. He may understand them as declarations "of the sudden destruction," as it is expressed in the Commination Service, "that shall come upon them, as sorrow cometh upon a woman travailing with child, and they shall not escape;" as declarations of the vengeance which, obstinate sinners, through the stubborness of their heart, have heaped unto themselves; which despised the goodness, patience, and long-sufferance of God, when he calleth them continually to repentance." Such declarations are not confined to the Psalms. The denunciations of God against impenitent sinners occur everywhere throughout the sacred volume. But, "he that forgives his enemies," says Comber, "and wisheth well to all particular persons, may repeat those curses delivered in this Book, as predictions of the miseries like to befall the inveterate enemies of religion, or as deprecations against sin and Satan, and all the spiritual enemies of his soul, which are the Amalek with whom he must have an endless war, and whose extirpation we must endeavour and pray for."

THE WORSHIP OF GOD BY OUR SUBSTANCE.

GOD'S JUDGMENTS are evidently in the world, and we must learn righteousness from them. It has not been duly acknowledged that the earth is God's earth. His tribute has not been paid; and a fruitful land has been made barren by his express appointment. Let us take warning ourselves; who knows but that WE may be the sufferers next year. Our Saviour seems to say to us, as well as to the Jews (St. Luke xiii.), "Suppose ye that those Galileans (whose blood had been shed by Pilate,) were sinners above all the Galileans, because they suffered such things? I tell you nay, but except ye repent, ye shall all likewise perish. Or those eighteen on whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt at Jerusalem? I tell you nay, but except ye repent, ye shall all likewise perish." What then has happened to others, we should regard as a warning sent to ourselves. It is written, Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God.

God can support us in any way which He thinks proper. If He so appoints, stones can minister to our nourishment as well as bread. The laws of nature are God's laws, and He can change them whenever He pleases. All this is meant, when we are told that we live by every word that proceedeth out of the mouth of God. It is also equally true, that by the above blessing of God, bread does support us, and every thing in every way connected with our food proceeds out of the mouth of God. All our food is God's gift, the earth which produces it is God's earth, the rain, the sun, the winds, which ripen the productions of the earth, and bring them to perfection, all proceed from God. He brings the wind, as the Psalmist says, out of His treasures. But God has not sent us into this world to be idle, and therefore the earth will not bring forth its fruits unless it be tilled by the labour of man. God only gives the increase, but man must sow and reap. It is the general law of God that "if any will not work, neither shall he eat[1]." Man cannot enjoy God's gifts without labour. Experience tells us this. God's natural law, as we may call it, requires that if we would eat, we must labour for our food.

But God's spiritual law requires, first, that we should pray for our food, and, secondly, that we should give thanks for it. God will have us remember Him in all things. He will be honoured, loved, feared, and obeyed. Our blessed Saviour quotes from the Book of Deuteronomy, (viii. 32,) "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God;" and in other books of the Bible may be seen how repeated and earnest Almighty God is in His admonitions to His people that they do not forget Him. Our Saviour has taught us to pray for our daily bread, it being God's appointment that we should pray for this blessing, in order that we may never forget from whom it proceeds. On the same principle, the Church in the Litany, directs that we should pray to God to give and preserve to us the fruits of the earth, so as in due time we may enjoy them. However, then, we may labour and toil, we have no promise from God of our daily bread, unless we daily pray for it. What I wish to insist upon chiefly, is the duty of giving thanks. And really, when we consider how miserably defi-

[1] 2 Thess. iii. 10.

cient we all are in this duty, the wonder is that God allows His earth to minister in any way to our use. Certainly, by our ingratitude, we are and have been tempting Him to withdraw His blessing from our lands and our labours. God has hitherto been most merciful to us, but sooner or later, our punishment must come, if we do not repent and amend. Men will not be persuaded to *give* any thanks to God for their daily bread, they will now only *say* their thanks. I know how difficult it is for us to practise a duty which we have never been trained to observe, but which we have neglected from our childhood; and the difficulty is greater, because in this instance we see others neglecting the duty as well as ourselves. But yet it will not do for us to take our religion from custom, but with our blessed Saviour we must refer to what is *written*: and I am sure that there is enough *written* in the Bible about the duty of giving thanks, as well as of saying thanks.

SEARCH THE SCRIPTURES, and the Psalms, and see whether the thing be not as I have said. Bring presents, and come into His courts (Ps. xcvi. 8). Let us come before His presence with thanksgiving (Ps. xcv. 2). Offer unto God thanksgiving (Ps. l. 14). Whatever be the practice of the present day, even heathens acknowledge the duty of thanksgiving. The Christians now do not make any offerings of thanks to the true God, heathens made offerings to their false gods, and unless we repent and amend, they must at the last day rise up in judgment against us and condemn us. The ceremonial law of the Jews we know is abolished, but the law of thankfulness and thank-offerings is not abolished; the first and best of everything is required from the Christian quite as much as from the Jew[2]. The earth and the cattle are still the Lord's, and He

[2] "The observation of R. Bechai," says Bishop Patrick, "upon these words (Deut. xiv. 23) 'thy corn, thy wine, and thine oil,' is something curious, but it hath a great deal of truth in it. 'If thou pay thy tithe,' saith he, 'then it is *thy* corn, if thou do not, it is *my* corn, and not thine,' (in like manner if they paid the tithe of wine and oil,) for it is said in Hosea ii. 9, 'Therefore I will return, and take away my corn in the time thereof, and my wine in the season thereof.' For they forfeited the whole, who did not pay the *tenth*, which was the rent God reserved to himself. And the same R. Bechai represents this as a very merciful law, 'for it is the fashion of the world,' saith he, 'if a man have ground of his own, to let it out to tenants, at what rate he pleases, for a half or third part, to be paid to him: but it is not so with the Almighty, whose the earth is, and who raises clouds, and waters it with rain, and sends down drops of dew, and makes fat the fruits of the earth;

still requires that His sacred quit-rents should be paid; and if men rob Him of what He has reserved for Himself, we provoke Him to visit us with the sore evils of famine. If we attend to what the Bible requires, then we are safe, if we honour God with the portion of the earth's increase which he requires, if we make His altar fat with this offering, then we may claim His blessing. But if you defraud God of that which is His due, then you disinherit yourself.

Now it is our duty to keep quite clear of all uncharitable judgment of others; but then we must be careful not to attribute this failure of crops to merely natural causes. It is our duty to see the hand of God in this visitation, and discover, if we are able, the reason for it. "Shall there be evil in the city," saith the prophet, "and the Lord hath not done it." (Amos iii. 6.) All the evil that is in the world comes from God's hand, quite as much as all the plagues of Egypt; but the devil would have us forget this. Whenever the devil would lead us into sin, he whispers to us, "Tush, God careth not for it. Is there knowledge in the Most High?" The devil tempts us as he did our blessed Saviour, he tempts us to forget God, and he would have us to suppose that God forgets us. Accordingly, when judgments come upon us, the devil tempts us to forget that God's hand is in them. He would have us ascribe them to some more natural cause. The locusts were the natural cause of destruction to the crops of Egypt, but who sent the locusts? The palmer-worm and canker-worm are natural causes of destruction, but who sends them? Under whose authority does this great army fight? Whose commands does it execute? What, therefore, has happened in another country is the judgment of God upon its inhabitants, and it is a warning to us to remember that the earth is God's earth, and that He

and yet requires but one part of ten for His own uses. This made it highly reasonable that Moses should admonish the Israelites so often diligently to pay their tithe."

Many other parts of Patrick's Commentary are equally strong. It is quite as reasonable that the prophets and teachers of the new dispensation should be as diligent as Moses in the word of admonition. Christians should recollect that those statutes which relate to tithes and offerings "are written for our admonition," that we may learn them, and keep and do them (1 Cor. x. 8.; Deut. v. 1). Patrick's Commentary would have been of tenfold value had it *repeatedly* pointed out the parts of the Jewish law which must be learned, kept, and done by all Christians who would do their duty, and make good their title to salvation.

will be honoured with the first-fruits of all its increase. Think ye that they on whom these judgments have fallen are sinners above all men? I tell you nay, but except we repent, we shall all likewise suffer. And this duty of honouring God with the first-fruits of the earth's increase is the duty of all, of the poor as well as of the rich. God expects to be honoured with the first-fruits of the poor man's garden, as well as with the first-fruits of the rich man's farm. Poverty in this matter furnishes no ground for exemption from duty; God's altar must be made fat with offerings of thankfulness from all. The bread which we eat is God's bread, and all the fruits of the earth are His; and therefore He will be honoured with the best of this fruit.

This is the way to insure His blessing, to bring the tithes into His storehouse, to offer them to Him as a matter of worship. Seek we *first* the kingdom of God and His righteousness, and we have His own word that He will not forsake us. But then if we would seek the kingdom or blessing of God, we must seek it with *a sacrifice*—a sacrifice which costs something—not merely with a sacrifice of *words*, but with the sacrifice of *a portion of our increase*. We must come into the Lord's house, not merely with the *voice* of praise, but with the *offerings of thankfulness*. "Believest thou the prophets?—I know that thou believest." What say the prophets to us in this matter? *What is written?* "*Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground*[3]." Here God challenges His people to put their trust in Him, and He promises His blessing if they will obey Him. All this is written for our instruction; and God, when he spake by his prophets, spake to us as well as to the Jews. What, then, are we to do, but to vow with holy Jacob (Gen. xxvii. 20—22,) that if God should be with us, if He should bless our lands, if He should rebuke the devourer for our sakes, then that we will restore to Him the tenth of all, and that His altar shall be fat with sacrifices and thank-offerings from our hands. Happy are the people that do this;

[3] Malachi iii.

there is no complaining or want in their streets. Happy are the people that believe that the earth is God's earth, that render to Him the sacred tribute as Lord of all, and that come into His courts with the sacrifice of thanksgiving as well as with the voice of praise. Do not take your religion from the practice and custom of those around you. Attend to what is written. Look to the law and to the testimony, and follow them. They call upon us to render to God the tenth of all we have. The earth is God's earth, all the corners of the earth belong to Him, He will be honoured by the first-fruits of all its increase, and if we defraud Him, we provoke Him to send upon us the sore evils of famine. May God give us His grace to read, mark, learn, and inwardly digest what is written in His law and in the prophets.

H—— V——GE, C. M.

March 1, 1847.

THE POOR AND THE PRIESTS.

WE WOULD EARNESTLY press upon the friends of the suffering poor of Ireland the necessity of keeping any money intended for their relief out of the hands of the Romish priests. The most effectual means of doing this is to make the Protestant clergy the dispensers of their bounty. The poor of every parish look to the Protestant minister as their only friend; and it is cruel to suffer them, in addition to the many burthens which they have to sustain, to be overwhelmed with solicitations from the famishing poor, which they have no means to meet. We are confident that alms entrusted to the Protestant clergy will be dispensed to the necessitous without reference to creed or party, and we are equally sure that any influence given to the priests will be wielded under the impulse of an intolerant and cruel bigotry. The following statement of facts, published by a respectable clergyman, may be referred to as a fair illustration of our statement:—

"IN ACCORDANCE with the provisions of the Labour Act for the relief of the Irish poor, a new line of road was struck out by the Board of Works from Berehaven to Kenmare, and a number of labourers and stewards are employed on it. Amongst the latter was a man named John Sullivan, a convert from the Church of Rome to the Church of Ireland,

of eighteen years standing. He had been but a few days employed as steward when the Romish priests of Berehaven having heard of his appointment, three of them called on the assistant engineer, Mr. Byrne, and imperatively demanded (as I was informed by a friend of mine who witnessed the entire scene,) that he should at once dismiss John Sullivan from employment. They stated as a reason that he had changed his religion, and thereby rendered himself so odious to the people that they would refuse to work under him; that the tools would be broken, and murder and bloodshed be the fearful results of his being retained in office. These apprehensions, sir, were all phantoms conjured up for the occasion, for I can bear witness to the peaceable disposition of the people of Berehaven, who are not of the same intolerant spirit as their priests. In reality, the priests were afraid that the people were too well disposed towards this man; and the chief danger he had to fear was, lest the priests might bring about the fulfilment of their own predictions. My friend asserted the well-known integrity of Sullivan. This they did not venture to deny, but still pressed for his dismissal. An admirable comment upon this scene was furnished at the judicial investigation which afterwards took place, and at which I myself was present, when one of the priests having detailed the grounds alleged for Sullivan's dismissal, 'that he had changed his religion,' another of them drily remarked, 'and a very good reason it is.' The engineer not having complied with their wish, they next, from the altars of two of their chapels, denounced any labourer who should work under Sullivan. This fulmination not having been found sufficient to coerce the labourers, the priest —no meek and venerable ascetic, such as poetical fancies love to paint, but a stalwart strapping Irishman, famed for his dexterity in the use of the shillelah, went in company with his curate to the road, and, as he passed along, he addressed the gang of labourers in the Irish language—'Boys, I expect that none of you will work under Shane Bawn.' This is the sworn testimony of three witnesses. One or two men withdrew from Sullivan's gang in consequence of this threat, but the desired effect was not yet produced. The priest, however, finding that the poor starving people still continued to work upon the roads, adopted another plan. He wrote a letter to the Board of Works, and in a few days a letter came down to Berehaven, from the county surveyor, commanding the instant dismissal of Sullivan; he was accordingly discharged; but he received from the engineer in charge a most satisfactory character—'that he was the most useful man he had in his employment. I wrote to the county surveyor to know why

he was dismissed; and he replied that he had acted according to his instructions. I then wrote to the Board of Works, but received no answer to my letter. My rector and myself did everything in our power to have the man reinstated; but all was in vain. We endeavoured to procure employment for other converts, some of whom were miserably destitute; but the engineer, who had not been found sufficiently compliant by the Romish priests, had been removed through their influence, and his successor dreaded the same fate. In fine, sir, the matter was brought before the magistrates of the petty sessions; the facts were clearly proved on oath; the intimidation was evident; and the sentence was announced to be 'three months' imprisonment,' in case of a conviction being obtained. But the magistrates were afraid to convict the priest, and dismissed the complaint, on the plea of varying evidence—the culprit being allowed to go triumphantly out of court, boasting 'that the law was not made for such as he.'

Whatever may be said in England on the small progress of the reformation in Ireland, we, who are on the spot, know that the Romish priests rule their people with an iron sceptre; and that the real cause of our churches not being crowded with converts is to be found in the well-grounded apprehension of relentless never-dying persecution.

Those Englishmen, however, who blame the Protestant clergy for the comparative smallness of their success in that direction, would do well to consider whether it is reasonable to expect the Church to make very rapid progress so long as the unhappy peasantry know that their priests can reckon on the conciliating policy of Government, and the fears of the county magistrates, to assist them in ruining any one who will presume to avail himself of that civil and religious liberty which the constitution professes to protect, but which, as far as the subjects of the Irish priesthood are concerned, is nothing better than a mockery and a fiction.

I am, Sir, yours faithfully,
ALEX. HALLOWELL, Curate of Bantry*.

* As illustrative of the above, we refer to a matter which came to light at an investigation before the Carrigaholt Relief Committee.

It appeared on the sworn testimony of several witnesses, that a Romish Priest, named Duggan, employed the check clerks and stewards on the public works to collect his dues from the labourers. A young lad, named Cox, stated that he had paid sixpence to his steward, Mr. Muleehey; that it was against his will he gave the money for Father Duggan, as he was in want himself, but one of the under-stewards, named Connell, told him that if he did not pay it, he would not allow him on the work. He further stated, that he was afterwards obliged to give fourpence more to make up the sum usually given by the labourers to the Priest.

THE INQUISITION.

THE following letter from the Right Rev. Dr. Wilcox, lord bishop of Rochester, then chaplain to the English factory at Lisbon, to Dr. Gilbert Burnet, bishop of Salisbury, dated January 15, 1706, N.S., exhibits the horrors of an *Auto da Fé* in the eighteenth century:—

"MY LORD,—In obedience to your lordship's commands of the 10th ult., I have here seen all that was printed concerning the last *Auto da Fé*. I saw the whole process, which is agreeable to what is published by Limborch, and others, upon that subject. Of the five persons condemned, there were but four burnt: Antonio Javannes, by an unusual reprieve, being saved after the procession. Heytor Dias and Maria Pineyra were burnt alive, and the other two first strangled. The execution was very cruel. The woman was alive in the flames half an hour, and the man above an hour. The present king and his brothers were seated at a window so near, as to be addressed for a considerable time in very moving terms by the man as he was burning. But though the favour he begged was only a few more faggots, yet he was not able to obtain it. The wind being a little fresh the man's hinder parts were perfectly wasted; and as he turned himself, his ribs opened before he left speaking, the fire being recruited as it wasted to keep him in just the same degree of heat. But all his entreaties could not procure him a larger allowance of wood to shorten his misery, and to despatch him."

CONVERTS FROM THE ERRORS OF POPERY.

TWELVE PERSONS renounced the errors of Popery in St. Audron's Church, Dublin. Of these, two were priests, nine were men, and three were women, of a respectable class. The Rev. Nicolas Beaty, D.D., was Superior of the Convents in Drogheda, Athlone, Waterford, and Multifarnham; and the Rev. Patrick Brennan was formerly the Popish priest of the parish of Crure, in the diocese of Elphin. Dr. Beatty was ordained by the late Bishop of Rome, Gregory XVI. He was highly respected by his former brethren; of whom he now says, "that no doubt many of them will follow his example of shaking off the unscriptural yoke of Rome;" but both the priests and the laity are deterred by the horrible persecution to which converts are subjected by the fierce disciples of Maynooth.

NOTICE TO CORRESPONDENTS.—The brief notice of the Fasts and Festivals in April; and Reviews of Mr. Christie's pamphlet, and Mr. Miller, Vicar of Harlow's Sermon and pamphlet are unavoidably postponed, on account of the Editor's absence from home.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. IX. New Series. May 1, 1847.

BAPTISMAL PRIVILEGES*.

II. Regeneration.

Regeneration is that spiritual change wrought by the Holy Spirit upon every person in the use of baptism; whereby he is translated out of his natural state of wrath or depravation as a descendant of Adam, to a spiritual state in Christ; that is to say, to a state of salvation. The Church teaches us that the inward and spiritual grace given in baptism is "a death unto sin, and a *new birth* unto righteousness: for being by nature born in sin, and the children of wrath, we are hereby, *i. e.*, by baptism, made the children of grace." We were born in original sin, which is a depravation of all the faculties of the mind; ignorance in our understanding; an inclination in our wills rather to evil than to good; and a proneness in our affections to sinful and unlawful pleasures.

The disobedience of our first parents to the commandment of God was the original sin. Adam had the use of reason in perfection; but he would depend upon his own strength and reason without belief and dependence on God; and so having free-will he acted against his reason, and sinned most grievously, and tainted all his posterity. This taint is rather a misfortune than actually and strictly a sin in his descendants; because they neither had nor could have any accession to his transgression. Adam's sin is not imputable to us as an actual sin, for God declares that "the soul that sinneth, it shall die" eternally, and the son shall not bear the iniquity of the father in the life to come[1]. The

* Continued from page 233.

[1] Ezek. xviii. 20.

term original sin, as applied to us, does not imply actual, wilful, and deliberate transgression on our part; but according to "the radical and primary meaning of the terms used in the Greek and Hebrew Scriptures (.....) it is to 'err,' 'to be out of the way,' 'to miss the mark;' or, as St. Paul most accurately defines it, 'all have sinned, and *come short* of the glory of God.' It is also observable, that where the inspired writers in both Testaments, intend to speak of what we understand by *transgression* or *actual sin*, they use *other words* of more determinate signification, as will be acknowledged by all who are in the least acquainted with the original style of Holy Writ. What, therefore, Scripture declares, and experience hourly proves, it is certainly most reasonable for us to believe; viz., that there is in human nature as derived from the corrupted nature of Adam, *even now*, 'a *mistake*,' 'a *coming short*,' 'a *missing of the mark*;' nay, even an *hereditary vitiosity*, which, whether denominated 'SIN' or not, is undoubtedly 'ORIGINAL,' since 'death' is the 'wages' of it; and *that* must be '*original*,' or '*from the source*' which affects the whole *race* or *offspring*. Nor is our temporal dissolution the only effect (though the only visible effect,) of this *contagion;* it prevents our being entitled to, or fit for, the glorious immortality which we are taught to believe is prepared for us: since 'without *holiness* no man can see the Lord.'"

ADAM WAS CREATED in the likeness of God; that is, in perfect holiness, being replete with divine grace and favour; and he enjoyed the perfect fellowship of the Holy Spirit; nevertheless being a free agent he fell from that state of grace. He fell into the snare set for him by the devil, who took him captive at his will; the whole human race, which was then included in his loins, were consequently comprehended in his captivity. In consequence of this alienation from God and entrance into the service of the devil, sin entered into the world, and death by sin; and this disobedient son of God lost that divine nature or likeness of God with which he had been endued. Adam therefore sank down into mere animal life which the apostle denominates the flesh; and all his offspring are begotten in his new likeness of sin, and are therefore the children of wrath. But to recover

Adam and all his posterity from the captivity of the devil, God devoted the Lamb to be slain in the fulness of time, and made both him and his descendants accepted in His beloved Son, who should bruise the head of that serpent that had "beguiled" Eve.

THE QUICKENING SPIRIT is bestowed in baptism, when we not only put on Christ, but die with Him unto sin and to the carnal pleasures of the world, and our life and conversation are hid with Him in God. That is, our conversation and affections ought to be in heaven; because, having died to sin, we ought therefore to be no more subject to its polluting influence. "The captivity of the soul," says Bishop Taylor, "is taken away by the blood of redemption, and the fiery darts of the devil are quenched by these salutary waters; and what the flames of hell are expiating or punishing to eternal ages, that is washed off quickly in the holy font, and an eternal debt paid in an instant. For so sure as the Egyptians were drowned in the Red Sea, so sure are our sins washed in this holy flood. For this is a Red Sea too; 'these are they that have washed their robes and made them white in the blood of the Lamb[2].'"

ADAM WAS A TYPE or figure of Christ, and gave us life, death, and also sin; and Christ, the second Adam, gave us redemption, salvation, and the spirit of obedience to the divine laws. All mankind were made subject to death by the sin of the first Adam; and all true believers have been restored to spiritual life by the second Adam, whose resurrection from the dead is an assurance and pledge that the dead in Christ shall arise at the last day. Redemption by Christ is as universal and as extensive, as sin and death by Adam from whom we inherit our animal bodies. As Adam's animal body was formed before his Creator breathed into him the breath of life; so we must be born into the worl in our natural state, before we be regenerated and newly created in Christ. For "that was not first that was spiritual, but that which is natural, and afterwards that which is spiritual[3]." Christ having satisfied divine justice and raised Himself from the dead renewed the divine image in us, and has restored

[2] Great Exemplar.

[3] 1 Cor. xv. 46.

us to life and immortality by the instrumentality of the Sacrament of Baptism. None but Christ the divine Word could change that which is corruptible into incorruption; "none else but He who is Himself the image of the Father could create again in men that which is after the image of God: nor could any other raise up that which was mortal to immortality, but He only who hath life in Himself, even our Lord Jesus Christ[4]."

CHRIST SAID to Nicodemus "unless a man be born again he cannot see the kingdom of God;" and He said afterwards to his apostles, "he that believeth and is baptized shall be *saved*[5]." When the ruler of the Jews was incredulous, Christ vouchsafed to explain to his understanding that this regeneration was to be effected by the visible sign of water, and by the invisible agency of the Holy Spirit; and with a delicate satire Christ reminded Nicodemus of the custom of his own nation, of initiating proselytes by washing with water as a sign of their spiritual infancy, and of their entering into a new life, and being that which they had not been before. He introduced both the first asseveration and the subsequent explanation in His usual solemn manner of enunciating any great truth, "VERILY, VERILY, I say unto thee, except a man be born of *water* and of the *Spirit* he cannot enter into the kingdom of heaven." Here the earthly or visible sign is the washing of water, or, as St. Paul says, "the washing of regeneration;" and the celestial or invisible thing which by nature we cannot have, is the gift of the Holy Spirit, or as the apostle also says, "the *renewing* of the Holy Ghost[6];" which, as we are taught in our catechism, is "a death unto sin and a new birth unto righteousness." This death unto sin is a release from the power, and from under the guilt and the consequent punishment due to sin. The living unto sin or one in whom sin reigns, is to be the slave of sin, or under its dominion. A death unto sin is therefore an escape from its dominion, to be rescued by Christ from its power, and a delivery from those punishments which are the rewards of unrepented sin. On the contrary, the new birth unto righteousness is the strength given by

[4] St. Athanasius *De Incarn. Verbi*, cited by Bishop Rattray.
[5] John iii. 3; Mark xvi. 16. [6] Titus iii. 5.

Christ to walk righteously and obediently so as to obtain God's favour, the begetting in us the righteousness of sanctification to satisfy hunger and thirst after righteousness, and of justification to set us right in the favour of God. "The apostle," says Mr. Mede, "parallels the washing of regeneration and the renewing of the Holy Ghost, as type and counter-type: God (saith he,) 'hath saved us,' (that is, brought us into a state of salvation,) 'by the washing of regeneration, and the renewing of the Holy Ghost;' where none, I trow, will deny that he speaks of baptism. The same was represented by that vision at our Saviour's baptism, of the Holy Ghost's descending upon Him as he came out of the water, in the similitude of a dove: for I suppose that in that baptism of His, *the mystery* of all our baptisms *was visibly acted;* and that God says to every one truly baptized, as He said to Him (in a proportionable sense), 'Thou art my son, in whom I am well pleased[7].'"

Our Saviour was to baptize with the Holy Ghost[8]; and therefore that sacrament which He instituted, is called the laver of regeneration, and we are by our spirit baptized into one body, the Church[9]. Not only faith but baptism also are required in order to salvation; and an apostle seems to argue, that it is as impossible for those who reject baptism to be saved, as for those who were not in Noah's ark to have escaped the Deluge[10]. After our regeneration in baptism, "we begin to be reckoned in a new *census* or account; God is become our Father, Christ our elder brother, the Spirit the earnest of our inheritance, the Church our mother; our food is the body and blood of our Lord, faith is our learning, religion our employment, and our whole life is spiritual, and heaven the object of our hopes, and the mighty price of our high calling. And from this time forward we have a new principle put into us, the Spirit of Grace, which besides our soul and body, is a principle of action of our nature, and shall with them enter into the portion of our inheritance[1]." It is as certain, under the gospel as it was under the law, that to obey is better than to sacrifice; for by obedience only can we obtain salvation, by

[7] Works fo. 1664, B. I., Disc. xvii., p. 81.
[8] John i. 23; Matt. iii. 11. [9] 1 Cor. xii. 13.
[10] 1 Pet. iii. 20, 21. [1] Great Exemplar, Disc. ii. s. 16.

the mercy of God through the merits of Jesus Christ; who appointed baptism as the means. Nothing that defileth can enter into the kingdom of glory; but all men are defiled by their natural birth, both in body and soul, yet God has mercifully provided a remedy co-extensive with the disease. "Wash you, make you clean," says the prophet; "Arise and be baptized, and wash away thy sins," said the commissioned servant of God to the penitent persecutor. He in his turn said, "But ye are washed and sanctified, having your hearts sprinkled with the blood of Christ from an evil conscience, and your bodies washed with pure water" of baptism, the cause of regeneration. The beloved disciple says, "Christ loved us, and washed us from our sins in His own blood;" and he was also permitted to see those in bliss who had washed their robes, and made them white in the blood of the Lamb in holy baptism.

WASHING WITH WATER is a sign of spiritual infancy; and it is so alluded to by the prophet, in his description of the poor and forlorn condition of Jerusalem, when God first took her to Himself and made her the type of the Church. "Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan: thy father was an Amorite and thy mother an Hittite [born in wrath]. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou *washed in water* to supple thee; thou wast not salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, but thou wast cast out in the open field, to the lothing of thy person, in the day that thou wast born. And when I passed by thee, and saw thee polluted in thine own blood, I said unto thee, when thou wast in thy blood, LIVE . . . . I sware unto thee, and entered into covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil[2]," which is the symbol of the inward unction of the Holy Spirit, and the renewal of spiritual life. In this sacrament, therefore, there is an analogy between the outward washing away of sin in baptism, and the washing of newly-born infants from the pollutions of the womb; and as the pollutions of the body are

[2] Ezekiel xvi. 3—14.

washed off with water, so the soul is purified by the Holy Spirit from the guilt and pollution of sin in the second birth by the washing or sprinkling of water in baptism, when we became the children of God, and "*He said unto us*,—LIVE."

As HE HAS APPOINTED such a simple and natural remedy as *to wash and be clean*, in the due performance of which He has promised to cure us of the leprosy of sin by the operation of the Holy Spirit, and by the efficacy and merit of the blood of Christ, why should we be wroth and go away in a rage, like the Syrian captain, saying, Are not preaching and strong convictions better than the mystical washing of the Church? Had the noble Syrian bathed seventy times seven times in the rivers of Damascus, or had he washed only six times in Jordan, his leprosy would have been as far from being cured as when he first drove up to the prophet's door. It was not until he had yielded faithful obedience, and had washed the appointed number of seven times in Jordan, that he was cleansed, and his flesh came again like unto the flesh of a little child. It is not all the most fervid preaching, nor the most agonizing convictions of the mind, which are merely human devices, delusions of the devil,—rivers of Damascus, that will ever regenerate any one. To believe and to repose confidence in such delusions, is to trust in man and in the arm of flesh, to depart in heart from the Lord, and so must partake of the nature of sin. On the other hand, any diminution of our Lord's institution, either in the matter, in the words, or in the commission of the administrator, would nullify the Sacrament as much as the dipping only six times in Jordan would have prevented the cure of the Syrian's leprosy. In this Holy Sacrament there must be the washing with water, the begetting by the words of institution in the name of the blessed Trinity, and the lawful office and ministry of the priest, who is an advocate or intercessor for the people. In the faithful use of these outward means of grace, and by the overshadowing of the Holy Spirit upon the water, we are created anew in Christ unto good works, formed in Him, made new creatures, and our flesh and spirit come again, like unto Adam's before his fall from grace, and we are clean every whit, yet like him also, we are liable to fall from grace.

EXTRACTS OF LETTERS FROM CEYLON.

Point de Galle, Ceylon. January 1st., 1847.

SIR,—YOUR LETTERS and papers, which I received last night, may be considered a new year's gift; and a weighty one it was, as my head aches with the labour of getting through them. . . . I can hardly realize the fact that this is New year's day; everything is so different at this time. Instead of shivering and trying to keep ourselves warm, as you no doubt are doing, we are perspiring and broiling in the heat. The thermometer is 84° in the shade; and daylight from about 5½ to 6½, yet, except in the sun, it seldom feels hot, as there is generally a sea breeze. At night, when the thermometer falls to about 75°, it is sometimes quite chilly; and I have several times been awakened by the cold towards morning, and have had to rise and put on my flannel dressing gown. There are no blankets, only a thin sheet on the beds, and mosquito curtains; and, as the houses are built open, a change in the temperature is soon felt.

THIS IS A GREAT day among the Burghers, (which is the name given the descendants of the Dutch and Portuguese); and I see the Mussulmen also exhibit symptoms of holiday making. Christmas was not so much noticed, at least by the Dutch, who are presbyterians. The principal notice the natives take of the season, at least as far as I can observe, is by making presents to their superiors, from whom they expect a valuable present in return. Brown bread, eggs, poultry, fruit, and things of that kind, have been brought to us. One fellow brought a large crab, as big as my head, which we thought a prize, having been unable to buy any; and my landlord was anxious that I should try a famous receipt he has for dressing crabs. So cook was set to work immediately; the crab was brought to table and proved, like so many showy people, to have nothing in him. The claws indeed were full; but the meat was so black, that we were afraid to touch them, having had bad bowels a few days before, from eating oysters of the same suspicious colour. . . . .

MR. C.'s HOUSE is very pleasantly situate on the side of a hill, about two miles from Galle. There is an extensive view from the top of the hill; and there are fifteen acres round the

house. About six months ago, when Mr. C. went there, it was all jungle, but he has done a great deal in that short time to improve it, by clearing, draining, and laying out the low grounds in beds, for cultivation. So that it has become a sort of crack place, there being nothing in Ceylon *like* a garden, though so many places bear the name. The house is very damp, there are so many fruit trees round it which the landlord will not suffer to be cut down. When I say fruit trees, don't let your imagination run away with the idea of apples, pears, &c., it is bread-fruit, plantains, jack-fruit which grows to be three or four times the size of a man's head, cocoa-nut, areka, and trees of that kind. Jackals and snakes harbour in the uncleared parts. The jackals are quite harmless; but they are a very great nuisance;. for they howl all night in a most horrible manner, and three dogs which are on the premises, bark in concert; so that we have generally very disturbed sleep.

We take a good deal of exercise; rising at 5 o'clock, and walking half a dozen miles before breakfast; and in the evening we saunter about the garden. We ride to and from business in a palanquin carriage, which is a machine not unlike a double street cab, only much narrower. There is plenty of room for one on each seat, but when two attempt it the squeeze is great. There is no driving-seat, but the horse-*boy*, (who is sometimes a *man* with a long grey beard,) runs at the horse's head. The natives use the same kind of carriage, more generally drawn by a bullock or a mule, than by a horse. Some of the more ambitious in Colombo, have a driving seat on the top of the palanquin, on which the boy sits, but he makes a poor driver. You will not think our exercise much, but it is a great deal for such a warm climate; and is much more than any one else takes. Every body keeps a horse, and a *walk* on its back for a couple of miles in the cool of the evening, is thought much of. Our walks, however, keep us in health, and I only suffer from prickly heat and leeches. Leeches harbour wherever there is grass or fallen leaves, and that is everywhere, the whole country is covered with them. Their bite leaves an itching, which, if scratched, and which one is very apt to do, inflames. Prickly heat is a redness on the skin, very itchy, and apt to

run to boils if scratched. It is said here to be a sure sign of health, and all the residents are glad when they have it. I should prefer health without it.

THE CINGALESE men are most effeminate-looking persons; their breasts are large like a woman's; their hair long and tied in a knot at the back of their heads, with a large comb stuck in it; and as they wear a loose cloth, which reaches from the waist to the heels, and has the appearance of a petticoat, all strangers take them for women. At first I could not make it out at all, to see women, as I thought, with great bushy whiskers. The women wear the same loose robe, and a jacket through which they push their head; but as it does not open in front or behind there is always an interval of brown skin between the jacket and the petticoat.

C. B. S.

REVIEWS.

APOSTOLICAL SUCCESSION. *Two Sermons, by Rev. E. C. Harington.* Rivingtons; 8vo., pp. 221; 1847. 2nd Edition.

WE ARE HAPPY to see a second edition of these invaluable Sermons and Notes; and we trust many more editions will be called for. The sermons are excellent expositions of the subjects of the apostolical succession, and of the necessity of episcopal ordination, as held by the primitive Church, and maintained by the reformers of the Church of England. They were delivered at two consecutive ordinations of the Bishop of Exeter, and they are well illustrated by many copious notes taken from the works of our best Anglican divines. We cannot too strongly recommend these sermons to all sorts and conditions of men in the Church of England, who will there find a spiritual armoury, from which they may arm themselves with the most approved arguments in defence of their justly constituted and apostolical Church. Upon the subjects of the apostolical succession, and of episcopal ordination, there is not a point left undefended; nor a loophole left open for a papist or a dissenter to crawl in at. The whole marrow of our Anglican divines has been extracted in the notes, and of which

about eighty pages have been added to those produced in the first edition. We hope that we have said enough to induce our readers to purchase this most valuable and cheap pamphlet; in which they will be furnished at small price, and in little bulk, with reasons for the faith that is in them.

A VINDICATION OF THE CHURCH IN SCOTLAND. *By the Rev. J. Christie, M.A.* Ollivier; 8vo., pp. 136.

IN OUR NUMBER for March we had time only to advertise Mr. David Thomas Kerr Drummond, the head of one of the numberless new sects in Scotland, that Mr. Christie had given him some nuts to crack. Some unfortunate delay took place in the publication of this able pamphlet, which has enabled Mr. Drummond to perpetrate another assault upon that venerable Church of which he was once a most unworthy minister. He acknowledges that he had signed and promised obedience to canons which he had never read; and we happen to know that he disobeyed them both in their spirit and in their letter; he repeatedly preached and officiated in Presbyterian kirks after their fashion, and in their Geneva cloak, contrary to the earnest exhortation of his late diocesan; he fraternised with dissenters of every denomination; and he attempted to establish a new denomination of his own *within* the Church. Being driven from that with ignominy and by self-excommunication, like other weak and vain men he became the direct assailant of that Church which he had impotently attempted to undermine. He resorted to lies, calumnies, and misrepresentations; and, as he says himself of others, he "has presumed most unaccountably on the ignorance of people in general, regarding the history of the Scottish Church."

BUT MR. DRUMMOND and his followers have altogether changed their ground since their secession. He himself tells us, in an appeal from the Bishop of Edinburgh, "to the members of the congregation of Trinity Chapel," the alone cause of it was because he was prevented from holding schismatical prayer-meetings "*whensoever and wheresoever I please*," and he continues, "Once more, then, let me entreat you to observe, that I am compelled to resign my charge in Trinity Chapel, because

I will not part with that *which I think I have proved to be perfectly consistent with the law of the Scottish Episcopal Church*—which I have an *unquestionable* right to exercise as *a minister of the Church of England*—in which I have been engaged without interruption until now, during *the whole of my connexion with the Scottish Episcopal Church*—and which many, many among you have repeatedly felt to be a blessed privilege in the house of your pilgrimage." In this last quotation the italics are Mr. Drummond's own. Now then, upon *his own* showing, this was the *real cause* of his secession, *because he would not part* with the privilege which he had usurped, of doing whatsoever he thought proper, and independent of the authority of his bishop, and of the laws of that Church. In short, he took advantage of all the privileges and the respectability of the Episcopal Church; but refused canonical obedience to her, and attempted to create a sect of Independents within her pale that should be exempt from her jurisdiction. If this be not "the way of Cain," "the error of Balaam," and "the gainsaying of Korah," then the apostles Peter and Jude have made a miserable mistake, and Mr. Drummond's self-will, murmuring, complaining, and walking after his own lusts of vain glory, and the itching craving after popularity, are the right paths, and the good old ways after all.

THE INDIGNANT voice of the Church, however, soon dislodged him from this false position; and he was obliged to look about for another and more plausible reason. Although he and his family had worshipped God by the Scottish Communion Office, yet he had not brains enough to discover that which some friend now helped him to, that he had been guilty, as he now thinks, of misprision of popery, by communicating, eating the bread of, and swearing obedience to, the canons of a Church which recognized this primitive office as of "primary authority." He had now got hold of a thunderbolt which, he thought, if wielded with sufficient *cunning*, might create a "sensation." He therefore gave tongue; and opened this masked battery upon that long persecuted and still suffering Church from which he had been expelled by his own act. Having been dislodged from that malicious position also, by Mr. Christie's former tract, *A Vindication of the Scottish Com-*

munion Office, and by his *quasi* friend Mr. Bagot of Newry, he has lastly intrenched himself behind what he thinks an insurmountable objection—the failure of the apostolical succession in the Scottish Church. He must exercise his cunning again, to discover another reason for seceding from the Church, and joining the meretricious sects whom St. Jude calls "raging waves of the sea, [for their instability] foaming out their own shame, wandering stars [without true light, sensual, having not the Spirit,] to whom is reserved the blackness of darkness for ever."

In this able pamphlet Mr. Christie has refuted Mr. Drummond's plea of having a *legal* position for his schism; he has successfully repelled his charge against the Church of schism, heresy, and mental reservation with which Mr. Drummond himself had evidently acted in signing the canons; and he has made some just and stinging observations on Mr. Drummond's remarks on the Archbishop of Canterbury's and the Bishop of Cashel's letters, and on the legal authority of the Church in Scotland to excommunicate. It is scarcely possible to lay salt upon the tail of this cunning Proteus; for before his adversaries have refuted one of his falsehoods, he has entrenched himself behind another. His last attack, it seems, is upon the apostolical succession of the Scottish Church. Her succession and orders have been put beyond dispute by some recent writers; but lest Mr. Drummond may not be acquainted with this fact, we will now in this number, at the suggestion of a much respected friend, present him with the last and most authentic list of the Scottish Succession, from the appendix to Stephen's *History of the Church of Scotland.*

We strongly recommend Mr. Christie's pamphlet to all those who are desirous of knowing the truth with respect to those points of history and matters of fact which Mr. Drummond has so malignantly falsified and misrepresented. If Mr. Drummond survives Mr. Christie's overwhelming exposure of his mendacity, low cunning, and malignity, we shall pronounce him immortal. In the meantime, here followeth the list of the Succession.

Table of Succession.

Name of Bishop.	*Name of See.*	*Place and Date of Consecration.*	*Names of Consecrators.*
James Sharp[1] ..... murdered May 3, 1679	St. Andrews	Westminster Abbey, Sunday December 15, 1661	Gilbert London (Sheldon). George Worcester (Morley). Richard Carlisle (Sterne). Hugh Llandaff (Lloyd).
Andrew Fairfoul .... died Nov. 1663	Glasgow		
Robert Leighton[2]....	Dunblane		
James Hamilton .... died 1674	Galloway		
George Haliburton .. died 1664	Dunkeld	Chapel Royal, Edinburgh, May 7, 1662	James St. Andrews (Sharp). Andrew Glasgow (Fairfoul). James Galloway (Hamilton).
Murdoch Mackenzie[3]	Moray		
John Patterson .... died 1679	Ross		
Robert Wallace .... died 1675	The Isles		
George Wishart .... died 1671	Edinburgh	St. Andrews, June 1, 1662	James St. Andrews. Andrew Glasgow. James Galloway.
David Mitchell.....	Aberdeen		
David Strachan	Brechin		
Patrick Forbes.....	Caithness		
Alexander Burnet[4] ..	Aberdeen	September, 1663	James St. Andrews, and other bishops.
Patrick Scougal ..	Aberdeen	Easter-day, 10th April, 1664	James St. Andrews, and other bishops.
Andrew Honyman..	Orkney		
Henry Guthry	Dunkeld	1664	As above.
William Scrogie, D.D.	Argyle	1666	Alexander Glasgow, and other bishops.
Alexander Young, D.D.	Edinburgh	1671	James St. Andrews, and other bishops.
Robert Laurie	Brechin		
James Ramsay.....	Dunblane	1674[5]	As above.

[1] Barbarously and most sacrilegiously murdered by Presbyterian fanatics; and whose murder, is still approved of and applauded by that sect to this day.

[2] Commendator of Glasgow, 28th October, 1671; resigned August, 1674; died 1684.

[3] Translated to Orkney 14th February, 1678; died February, 1688.

[4] Translated to Glasgow 1664; deprived December, 1669; restored September, 1674; translated to St. Andrews 1679; died 24th August, 1684.

[5] Leighton resigned in August, 1674.

Name of Bishop.	*Name of See.*	*Place and Date of Consecration.*	*Names of Consecrators.*
John Paterson[6]	Galloway	Edinburgh, May, 1675	Alexander Glasgow Alexander Edinb. and another bishop
Arthur Ross.....	Argyle		
Andrew Wood	The Isles	1675	Alexander Glasgow and other bishops.
William Lindsay	Dunkeld	May 7, 1675	James St. Andrews, and other bishops.
James Aitken[7].....	Moray		
George Haliburton[8]..	Brechin	1678	James St. Andrews, and other bishops.
Andrew Bruce	Dunkeld	28th Oct. 1679	Alexander St. Andrews, and other prelates.
Colin Falconar.....	Argyle		
Hector Maclean	Argyle	1680	As above.
Archibald Graham ..	The Isles	1680	As above.
Robert Douglass	Brechin	1682	As above.
Alexander Cairncross[9]	Ditto	19th June, 1684	As above.
James Drummond, D.D.	Ditto	In Holyrood-house, 25th Dec. 1684	Arthur St Andrews and other bishops.

[6] Law's Memorials, p. 77, cited by Mr. Lawson, vol. ii. 30. It was only since the above was printed that I have been able to refer to these Memorials. Law says that the Archbishop of Glasgow was the consecrator, assisted by the Bishop of Edinburgh, and another bishop in Edinburgh. He also says, "For a long time did this bishop [Leighton] still offer this [his resignation], though he did not mean it, as it seemed by his after dealings; therefore, what he did in jest was taken in earnest by the king and Lauderdale, his secretary; and he got a bill of ease, and is set off. . . . . Mr. Alexander Burnet, who before was archbishop of Glasgow . . . . . is reponed again (. . . . .) comes to Glasgow, takes possession of his place, and keeps a synod the second Tuesday of October, 1674." Therefore as Dr. Leighton resigned in August, 1674, he could not have been the consecrator; for in 1675 Archbishop Burnet was in the full possession of his episcopal authority. The latter of these prelates was translated to Galloway 5th September, 1679; to Glasgow 15th October, 1679; and to St. Andrews 31st October, 1684; he died 13th June, 1704. The former prelate was translated to Edinburgh 29th March, 1679; to Glasgow 21st January, 1687; and died 8th December, 1708. p. 70.—T.S.

[7] Translated to Galloway 6th February, 1680; died 28th October, 1687.

[8] Translated to Aberdeen 1682; died 29th September, 1715.

[9] Translated to Glasgow the same year.

Name of Bishop.	*Name of See.*	*Place and Date of Consecration.*	*Names of Consecrators.*
Alexander Rose[10] ..	Moray	8th March, 1687	Arthur St. Andrews as above.
John Hamilton[1]	Dunkeld	At St. Andrews, on St. Andrew's-day	Arthur St. Andrews as above.
William Hay, D.D ..	Moray	March, 1688	Arthur St. Andrews and other bishops.
John Gordon	Galloway	At Glasgow, 4th Feb. 1688	John Glasgow, and other bishops.
John Sage.....	College[2]	Edinburgh, 25th Jan. 1705	John Glasgow. Alexander Edin. Robert Dunblane.
John Fullarton[3]	Edinburgh		
John Falconar	Fife, Brechin, &c.	Dundee, 28th April	Alexander Edin. Robert Dunblane. John Sage, College.
Henry Christie	College		
Hon. Archibald Campbell	College, Aug. 24, 1711	Dundee, St. Bartholomew's-day, 24th August, 1711	Alexander Edin. Robert Dunblane. John Fife, &c.
James Gadderar, D.D.	Aberdeen	London, St. Mathias's-day, 24th Feb. 1712	George Thetford (Hickes). John Fife, &c. Archibald Campbell (College).
Arthur Millar	Edinburgh	Edinburgh, 23rd Oct. 1718	Alexander Edin. John Fullarton (College)[4]. John Fife, &c.
William Irvine.....	College		
Andrew Cant	Ditto	17th Oct. 1722	John Edinburgh. Arthur Millar William Irvine.
David Freebairn[5]....	Ditto		

[10] Translated to Edinburgh, September, same year; vicar-general, 1704; died 20th March, 1720.

[1] This prelate was lineally descended from an illegitimate son of Archbishop Hamilton, the last Romish primate. He survived the Revolution, and died one of the ministers of Edinburgh, and sub-dean of his majesty's chapel royal.

[2] This denotes that they were consecrated "bishops at large," without sees.

[3] Vicar-general and metropolitan.

[4] Although afterwards Bishop of Edinburgh, yet at the time of this consecration he had no diocese.

[5] Elected to Edinburgh, and primus.

Name of Bishop.	*Name of See.*	*Place and Date of Consecration.*	*Names of Consecrators.*
Alexander Duncan ..	Glasgow	In the beginning of winter, 1774	John Edinburgh.
Robert Norrie	Brechin		Arthur Millar.
			William Irvine.
John Ochterlonie....	Brechin	November, 1726	David Freebairn (College).
James Rose	Fife, &c.		Alexander Glasgow
			Andrew Cant (College).
Thomas Raitray, D.D.	Dunkeld	At Edinburgh, 4th June	Arthur Edinburgh[6]
			James Aberdeen.
			Andrew Cant (College).
John Gillan	College	At Edinburgh, 22d June, 1727	David Freebairn (College).
David Rankine.....	Ditto		Alexander Glasgow
			James Fife.
			John Brechin.
William Dunbar[7]....	Moray	Edinburgh, 18th June, 1727	Arthur Millar.
Robert Keith	Fife		James Aberdeen.
			Thomas Dunkeld.
Andrew Lumsden ..	Edinburgh	2nd Nov. 1727	Thomas Dunkeld.
			Andrew Cant (College).
			Robert Fife.
Robert White	Dunblane	Carsebank, 24th June, 1735	Thomas Dunkeld.
			William Moray..
			Robert Fife.
William Falconar[8]..	Orkneys and Caithness	Alloa, 10th Sept. 1741	Thomas Dunkeld.
			Robert Fife.
			Robert Dunblane.
James Raitt.....	Brechin	Edinburgh, 4th Oct. 1742	Thomas Dunkeld and Primus.
			Robert Fife.
			Robert Dunblane.
John Alexander	Dunkeld	Edinburgh, 19th August, 1743	Robert Edinburgh. Primus[9].
			Robert Dunblane.
			Wm. Orkney, &c.
			James Brechin.

[6] Elected Primus, 1727. [7] Translated to Aberdeen, 1733.
[8] Translated to Moray, 1742; to Edinburgh, 1776; elected Primus, 1761.
[9] Reckoned Bishop of Edinburgh on his election to the primacy, 1743.

Name of Bishop.	*Name of See.*	*Place and Date of Consecration.*	*Names of Consecrators.*
Andrew Gerard	Aberdeen	Cupar in Fife, 17th July, 1747	Robert Dunblane. William Orkney. James Brechin. John Dunkeld.
Henry Edgar	Coadjutor to the Primus	Cupar in Fife, St. Luke's Day, 18th Oct. 1759	Robert Dunblane. William Orkney. James Brechin. John Dunkeld.
Robert Forbes	Ross, Caithness, and Orkney	Forfar, 24th June, 1762	William Edinburgh and Primus. John Dunkeld. Andrew Aberdeen.
Robert Kilgour[10]....	Aberdeen	Cupar in Fife, 21st Sept. 1763	William Edinburgh James Brechin. John Dunkeld.
Charles Rose	Dunblane	Forfar, St. Bartholomew's Day, 24th Aug. 1774	William Edinburgh James Brechin. Robert Ross, &c.
Arthur Petrie	Moray, co-adjutor	Dundee, 27th June, 1776	William Edinburgh James Brechin. Robert Aberdeen. Charles Dunblane.
George Innes	Brechin	Alloa, 13th August, 1778	William Edinburgh Charles Dunblane. Arthur Moray.
John Skinner[1].....	Co-adjutor, Aberdeen	Luthermuir, 25th Sept. 1782	Robert Aberdeen. Charles Dunblane. Arthur Moray.
Andrew Macfarlane..	Ross, &c.	Peterhead, 7th March, 1787	Robert Aberdeen. Arthur Ross and Argyle. John co. Aberdeen.
Wm. Abernethy Drummond[2] .... John Strachan.....	Brechin Co. Brechin	Peterhead, 26th September, 1787	Robert Aberdeen. John co. Aberdeen. Andrew Ross and Argyle.

[10] Primus.
[1] Elected Primus in 1789.
[2] Translated to Edinburgh, 1787; resigned, 1805.

Name of Bishop.	*Name of See.*	*Place and Date of Consecration.*	*Names of Consecrators.*
Jonathan Watson ..	Dunkeld	Stonehaven, 20th Sept. 1792	John Aberdeen. Andrew Ross, &c. William Brechin. John co. Brechin.
Alexander Jolly, D.D.	Moray	Dundee, St. John Baptist, 24th June, 1796	William Edin.[3] Andrew Ross, &c. John Brechin.
Daniel Sandford, D.D.	Edinburgh	Dundee, 9th February, 1806	John Aberdeen. Jonathan Dunkeld. Alexander Moray.
Patrick Torrey, D.D.[4]	Dunkeld and Dunblane	Aberdeen, 12th October, 1808	John Aberdeen. Andrew Ross, &c. Alexander Moray.
George Gleig, LL.D ..	Brechin	Aberdeen, 30th October, 1808	John Aberdeen. Alexander Moray. Patrick Dunkeld &c.
William Skinner, D.D.	Aberdeen	Stirling, 27th October, 1816	George Brechin. Alexander Moray. Daniel Edinburgh. Patrick Dunkeld.
David Low, LL.D ..	Ross and Argyle	Stirling, 14th November, 1819	George Brechin. Alexander Moray. Patrick Dunkeld.
Matthew H. Luscombe, D.D	To go abroad	Stirling, 20th Mar. 1830	George Brechin Daniel Edinburgh. David Ross, &c.
James Walker	Edinburgh	Stirling, 7th March, 1830	George Brechin. Alexander Moray. William Aberdeen. David Ross, &c.
Michael Russell, LL.D. & D.C.L...	Glasgow	Edinburgh, 8th October, 1837	James Edinburgh. William Aberdeen. David Ross, &c.
David Moir, LL.D ..	Brechin		
Charles Hughes Terrott, D.D.	Edinburgh	Aberdeen, 2d June, 1841	Patrick Dunkeld. William Aberdeen. David Ross, &c. Michael Glasgow. David Brechin.

[3] Elected Primus *pro hac vice.*

[4] The diocese of St. Andrews has since been put under his superintendence, and he is now styled Bishop of St. Andrews.

ANALYSIS OF EVIDENCE LAID BEFORE THE HEALTH OF TOWNS COMMISSION, &c. London: 1847.; 8vo.

THE OBJECT of this pamphlet is to convince the public that the present mode of cleansing and draining large towns is both inefficient, and most wasteful and extravagant. In the metropolis alone the value of the liquid refuse or manure, which is ruthlessly rolled into the bosom of old Father Thames, has been estimated at about four millions. He indignantly rejects this most disgraceful extravagance, and unceremoniously thrusts back the villanous stuff in poisonous exhalations from his banks, that breed disease and death. And as Dr. Guy, on the Health of Towns, has most justly said,

"One might almost imagine that under the guise of a fable, the wisdom of antiquity had designed to shadow forth the excellent uses and surpassing efficacy of water as a scavenger. The strength of a Hercules could not contend successfully with the filth of the neglected stable, till he had called in to his assistance the irresistible might of water. So in our heroic days, that which an army of scavengers cannot effect, rivers of water conducted by the strong arm of machinery shall accomplish with ease. The worse than Augean filth of our large towns shall be swept away, and with it the pestilence which lurks in scenes of filth; and, as if to make amends for the fearful evils which it has inflicted, the cruel parent of disease shall become the source of overflowing plenty; thus affording to future generations, a tardy compensation for the evils inflicted on the past."

THE DOCTRINE OF THE COMMUNION OF SAINTS. *By the Rev. C. Miller, M.A.* Ollivier: London, 1847; 8vo., pp. 23.

THE NEGLECT OF THE POOR, THE REAL DANGER OF THE NATION. Ollivier: London, 1847; 8vo, pp. 36.

THIS SUPERIOR sermon is on a subject which we hope is now beginning to awaken the attention of the laity, namely, "the Doctrine of the Communion of Saints, considered with reference to the poor." We have the divine assurance that the poor shall never cease out of the land; and every one has sufficient proof of this fact in his own immediate neighbourhood, and under his own eye. "The modern poor-rate," says Mr. Miller, "is not paid upon any principle of conscience, it is nothing but a charge upon visible property; and such is the

inequality of this tax, that it is said not to extend over one-sixth of the income of the country..... The translation of the poor from the parish to monasteries, was the *first* departure from the right course; the *next* fatal step was the Elizabethan *poor law* statute; but modern legislation has completed the climax of evil.... The Scriptures lay down the principles of assessment to which all are expected to conform, and charity to the poor occupies the highest place in the scheme of Christian duty. But in our modern poor laws, we, as a nation, are virtually renouncing all this part of Christianity, and both in letter and in spirit, we are substituting the doctrines of men for the commandments of God! We cannot then wonder at any evil that may befall us, whether it be the judgments of Heaven as our punishment for the neglect of heavenly truth, or civil commotions as the natural result of our carnal and anti-social policy."

This judicious sermon has been very appropriately followed up by a letter from the same author to Sir George Grey, Her Majesty's Secretary of State for the Home Department, on the Scripture principle of Church endowment, and its relation to the poor. This subject he has also embodied in a petition to the House of Commons, praying that it would take the necessary steps for staying the proceedings of the Tithe Act, either by the immediate dissolution of the Tithe Commission, or by its reconstruction on the principles of the Canon law. It would be a great happiness if Christian men would tithe themselves as the early Christians did, and part their tithings as they did "to all men, as every man had need." The clergy and the poor are God's receivers-general; and what between our poor fathers and our poor brethren in Christ, we can never want lawful recipients of the debt we owe to God. We know of some men who do this secretly; and we earnestly hope that others will follow the good example. It is perfectly hopeless to offer advice to the lay tithe impropriators, who are surfeited with the plunder of the Church; but we do hope our lay brethren "will lay by them in store, as God hath prospered them," their tithe as God's part of their property, to be paid to His priests and His poor; for by doing it unto them we do it unto Him. This subject cannot be better stated than in the words of "A young Tradesman," whose letter to the

English Churchman is also in the appendix to Mr. Miller's letter:

"We are not so prosperous in worldly matters as we might be, because we forget that 'every good cometh from God,' and that He claims a portion of it for His especial service; when this is withheld, He often withdraws His blessings; when it is cheerfully apportioned to Him, in due time He returns it double. In the patriarchal dispensation, we have Abraham and Jacob to instruct us; under the law the first fruits were devoted to God, a tenth of all was set apart for His service; and *where* in the Gospel *is the duty abolished?*"

We wish this excellent sermon and letter much success; and may the divine blessing on the hearts of the readers produce, first a sense of the duty of tithing themselves, and next the will to purpose and the heart to perform this duty.

ON THE PSALMS*.

But it is said, that there are in the Psalms many passages which cannot be applied to our own circumstances. This we allow; but still, those passages have many prayers and praises interspersed, which the true Christian cannot read without having his devotion increased, and his soul enlivened. These prayers and praises he may certainly make his own, and may read those inapplicable passages which accompany them, as he would any other portion of Holy Writ; for, though inapplicable to his own particular case, they may yet tend to edification. "By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own. Nay, they are, with more fulness and propriety, applied now to the substance, than they were of old to the 'shadow of good things then to come.'" —(Horne.) For the Jews had but the shadow; we the substance. They were the carnal; we the true Israel of God, and "sons of the Spirit." Yes, Christians are told, "that there is another spiritual Israel of God; other children of Abraham, and heirs of the Promise; another circumcision; another Egypt, from the bondage of which they are redeemed; another wilderness, through which they journey; other dangers and difficulties which there await them; other bread from heaven for their support; and another Rock to

* Continued from page 240.

supply them with living water; other enemies to overcome; another land of Canaan, and another Jerusalem, which they are to obtain, and to possess for ever."—(HORNE.)

WHEN, THEN, at any time, we hear it said that the Psalms have no application to us, and are unfit for Christian worship, we ought to call to mind, that all objections, when duly considered, vanish away, that they are the result of mere ignorance or thoughtlessness. And, above all, ought we to banish all objections with the reflection, that the Psalms are not the mere sayings of a man, but "verily and indeed" the dictation of the Holy Spirit. "All Scripture is given by inspiration of God," and the words, which the Apostle immediately adds, forcibly teach and remind us, that the Book of Psalms,—"all Scripture" indeed, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, throughly furnished unto all good works[1]." As the word of God then, and as thus "profitable" for spiritual edification and improvement, the Psalms have been used "at all times, and in all places, and by all the faithful." They have been recited and prized by a Jeremiah and a Daniel, an Isaiah and a Malachi; by an Anna and a Simeon, a St. James and a St. John; by an Ignatius and a Polycarp, an Athanasius and a Chrysostom. They have, in short, been ever recited and prized by the Holy Church throughout the world. "In this particular there ever has existed, and there still exists, a wonderful communion of Saints. The language in which Moses, and David, and Solomon, Heman, Asaph, and Jeduthun, worshipped God, is applicable to Christian believers. They worship the same God, through the same adorable Redeemer; they give thanks for similar mercies, and mourn under similar trials; they are looking for the same blessed hope of their calling, even everlasting life and salvation, through the prevailing intercession of the Messiah. The ancient believers, indeed, worshipped him as about to appear; we adore him as having actually appeared, and put away sin by the sacrifice of Himself. They saw through a glass, darkly; but we, face to face[2]."

[1] 2 Tim. iii. 16, 17. [2] Editor of the 4to Bible of 1810.

LET ALL THIS influence our thoughts and dispositions; and particularly, let our attachment be heightened, and every objection cease, when we also call to mind, that the Son of God impressed upon his followers the peculiar value of these sacred writings. The blessed Jesus appealed to the Psalms, more than to any other part of Scripture, as especially "testifying of Him," and as containing "things concerning Himself." "The advent of Messiah, with its effects and consequences; his incarnation, birth, life, passion, death, resurrection, ascension, kingdom, and priesthood; the effusion of the Spirit; the conversion of the nations; the rejection of the Jews; the establishment, increase, and perpetuity of the Christian Church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. These are the subjects here presented to our meditations."—(HORNE.) Yes, and of those things which refer "to the life of David, there are none in which the son of David is not the principal and immediate subject. David's complaints against his enemies are Messiah's complaints, first of the unbelieving Jews, then of the heathen persecutors, and of the apostate faction in later ages. David's afflictions are Messiah's sufferings. David's penitential supplications are Messiah's, under the burden of the imputed guilt of man. David's songs of triumph and thanksgiving are Messiah's songs of triumph and thanksgiving for his victory over sin, and death, and hell. In a word, there is not a page of this book of Psalms, in which the pious reader will not find his Saviour, if he reads with a view of finding him."—(HORSLEY.)

HENCE, THEN, did our Lord frequently refer to the Psalms as of peculiar value and import. But more, the Son of the Most Highest, in the days of his humiliation, made the Psalms his Prayer Book, if we may so speak, or Manual of Devotion, by conforming to the service of the Jewish Church. And not only did our Lord thus use the Psalms, but, in that awful hour, when his sufferings were consummating for us men and for our salvation, when He was about to yield up the ghost, and to pronounce the emphatic "It is finished," He gave not vent to his agonizing feelings in language of His own, all-powerful and divine as He was, but

exclaimed with the Psalmist, "My God, my God, why hast Thou forsaken me.—Into thy hands I commend my spirit."

If, then, the Son of God attached such importance to the Psalms; if, during His earthly sojourn, He so constantly used them, and even breathed out his sufferings for man with the words of the Psalmist lingering on his lips, let not any of his followers undervalue them, nor presume to say, that they are unfit for their use. Let them rather feel, with the primitive Saints, their unworthiness to possess such inestimable compositions, and their unholiness to use the words which were uttered in devotion by the Saviour of the world. Let them, with the same primitive Saints, try to find out their meaning, and devoutly pray for the direction of God's Spirit, that their endeavours may be crowned with success. And, above all, let the impression be abiding, that a life of holiness and prayer is the surest way of leading to a right knowledge of them. "The fear of the Lord is the beginning of knowledge;" "If any man will do his will he shall know of the doctrine;" "Ask and ye shall receive, seek and ye shall find." How great need, then, of casting ourselves upon God our Saviour, as "our wisdom, our righteousness, our sanctification, our redemption!" How great need of earnestly and frequently supplicating our "Blessed Lord to grant, that we may in such wise hear all Holy Scriptures, read, mark, learn, and inwardly digest them, that by patience, and comfort of His holy word, we may embrace and ever hold fast the blessed hope of everlasting life, which he has given us in our Saviour, Jesus Christ. Amen!"

A JACOBITE RELIC.

We were ourselves Jacobites, "mair by token," our grandfather was *out* in the '45, and thereby ran some risk of *sus per coll.* It is therefore with a melancholy pleasure that we insert the following account of the Royal Family of Stuart, which is taken from the "Aberdeen Farmer's Pocket Companion or Almanack" of 1790, in the possession of Mr. Dickson, of the Stamps and Taxes Office, Kerriemuir, in the diocese of St. Andrews, who is a steady member of the suffering Episcopal Church, and "aiblins" also a Jacobite:—

THE YEAR '88 has, for several centuries, been in some manner fatal to the Royal House of Stuart. James III. in 1488, June 11, lost a battle; and was pursued by his own subjects, and assassinated. On February 8, 1588, Mary Queen of Scots was beheaded. James II. of England abdicated the English throne, December 12, 1688. And in the year 1788 accounts were received from Rome of the death of his Royal Highness Charles Stuart. His brother Henry is alive [1790] in the 65th year of his age.

AT ROME, at half-past nine o'clock, Prince Charles Edward Lewis Casimir Stuart died. He was just 67 years and one month old on the day of his death, having been born on the 31st of December, 1720. He was the son of James Francis, Prince of Wales, son to James II. The son of James II. was recognised by many Courts of Europe as King of England, immediately after the death of his father. As such, he received kingly honours, had his palace and his guards, and enjoyed the privilege allowed by the Pope to [Roman] Catholic kings, that of bestowing cardinals' hats. But his son, Prince Charles, did not enjoy those honours. He was, indeed, called Prince of Wales during the life of his father; but after that event, he would no longer bear that title, and the Catholic Courts would not style him King; so that his situation was more agreeable before his father's death than it has ever been since. His mother's was the largest fortune in Europe; she was the Princess Maria Clementina Sobieski, grand-daughter of the famous John Sobieski, King of Poland, who beat the Turks near Vienna, and made them raise the siege of that capital, and thus saved Christendom from destruction. She had a million sterling to her fortune. She had two sons by her husband; Charles, who lately died, and Henry Benedict, who by his father was created Duke of York, and who having been promoted to the purple, has been generally known by the name of Cardinal York. The elder son married, some years ago, a Princess of Stolberg, in Germany; but by her, who is still alive, he has no issue. He has left, however, a natural daughter, whom he lately created Duchess of Albany. She is about twenty-five years of age, and much respected for her good nature, piety, and politeness. To his brother, the Cardinal, he has left his claim to the Crown of England.

It is thought that his Eminence will change his title, and assume that of King Cardinal. His Eminence is in his sixty-third year; at his decease the King of Sardinia will be the head of the family of the Stuarts, as he is descended from Henrietta Maria, the youngest daughter of King Charles I.; the issue of her elder sister having become extinct in the person of King William III. The remains of Prince Charles were carried to Frescati to be interred. When the corpse arrived there, the coffin wherein the body had been privately deposited at Rome, was opened, and found to contain royal robes, with the sceptre, crown, and sword, together with all the insignia distinguishing the Royal House of the Stuarts. The body was placed in a coffin of cyprus wood, enclosed in one of lead, bearing inscriptions and devices analogous to the rank of the deceased. In the morning of February 3, the funeral obsequies were celebrated in the Cathedral Church at Frescati, of which See the Cardinal Duke of York, his brother, is bishop. The church was hung with black cloth (the seams covered with gold lace), drawn up between the pillars in the form of festoons, intermixed with gold and silver tissue, which had a very magnificient and solemn effect; especially as a profusion of wax tapers were continually burning during the whole time of the ceremony, in every part of the church.

Over the great door, and the four principal side altars, there were written in the festoons (in large characters) the following texts of scripture, which were chosen by the Cardinal, as allusive to the situation and fortunes of the deceased:—Ecclesiastes xlvii. 17; Job xxix. 5; Tobit ii. 18; Proverbs v. 27; 2 Macab. vi. 31.

A large catafalque was erected on the platform, raised three steps from the floor, in the nave of the church, on which the coffin containing the body was placed, covered with a superb pall, on which was embroidered in several places the Royal Arms of England. On each side stood three gentlemen, servants of the deceased, in mourning cloaks, each holding a royal banner; and about it were placed a very considerable number of very large wax tapers, in the form of a square, guarded by the militia of Frescati. About ten in the forenoon, the Cardinal was brought into the church in a sedan

chair, covered with black cloth, attended by a large suite of his officers and servants in deep mourning.

He seated himself on his throne on the right hand side of the great altar, and began to sing the office appointed by the Church for the dead, assisted by his choir, which is numerous, and some of the best voices from Rome. The first verse was scarcely finished, when it was observed that his voice faltered, the tears trickled down his cheeks, so that it was feared he would not have been able to proceed.

However he soon recollected himself, and went through the function in a very affecting manner, in which manly firmness, fraternal affection, and religious solemnity were very happily blended. The magistrates of Frescati, and a numerous concourse of the neighbouring people attended on this occasion, who were attracted, not so much by their curiosity, or the purpose of assisting the masses, which were celebrating at every altar in the church, as a desire of testifying their great respect to their Bishop, who constantly resides amongst them, and daily bestows upon them, temporal as well as spiritual blessings, with a very liberal hand. By his will, Prince Charles has made the Countess of Albany, his daughter, sole heiress; to the Cardinal York, his brother, he has given 2000 ounces of silver; to the Chevalier Stuart, his confidential secretary, 1000 ducats, with directions to his heiress to continue the respective apartments to his servants in recompence for their faithful services, and to give them annuities for their lives of the value of their wages. To this will is annexed the formal protest of the Cardinal, by which he lays claim to the undivided possession of the throne of England. On the 8th March, 1784, when the report was prevalent that the above illustrious personage had died January 23 preceding, the following character of him appeared in the "Caledonian Mercury," which, it is said, the Prince himself afterwards read and approved of;—

"The Count of Albany, as he has been called for some time past, was born on the 31st of December, 1720, N.S.,—a person who will be memorable in the annals of Britain, on account of the bold attempt he made in the year 1745. Care had been taken very early to instil just and honourable sentiments into his mind, and in his youth he had been inured to bear fatigue, and such other inconveniences as are met with in a military

life. His person and manners were so graceful and engaging that he was warmly beloved by his friends, and esteemed even by his enemies; and when he made his appearance in Scotland, he drew on himself the attention of all Europe. He is said to have always acted with remarkable humanity and greatness of soul; and his success was greater than could have been expected from his circumstances. After his defeat at Culloden, he bore his misfortunes, and passed through dangers, with such equanimity as still to appear respectable and great. Since the peace of Aix-la-Chapelle, when he was obliged to depart out of France, he has had little opportunity of showing to the world what he really was. He married the Princess Louisa Maximiliana de Stolberg Guederan, on the 17th April 1772, but they have had no issue: so that the male line of the Royal Family of Stuart is now reduced to the Cardinal alone, after it had given Kings to Scotland for three or four hundred years, and by the Princesses of it, Sovereigns to almost all Europe."

Mr. Dickson is of opinion, that in place of Ecclesiastes, xlvii. chap. and 17th verse, it should have been Ecclesiasticus xlvii. and 17th, "Thy name went abroad to the islands far off, and thou wast beloved in thy peace;" Job xxix. and 5th, "When the Almighty was with me, and my servants round about me?" Tobias ii. and 18th, "For we are the children of saints, and look for that life which God will give to those that never change their faith from him." Mr. Dickson differs again from the old Almanack. He thinks that it should have been Proverbs xxv. and 27th, "As it is not good for a man to eat much honey, so he that is searcher of majesty shall be overwhelmed by glory;" 2 Maccab. vi. and 31st. "Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and of fortitude."

Guano Streams.—"The annual value of the chief constituents of the Sewage Water, which at present passes into the Thames from the King's Scholars' Pond sewer, is 23,360*l.*; and of that which flows from all the Sewers of London, on the supposition that the fluid they discharge is of equal strength, 433,879*l.*"—*Evidence of Professor Miller. Report of the Select Committee on Metropolitan Sewage Manure*, p. 41.

' I proved that there were more Italian bishops there, [at the Synod of Trent], than of all christendom besides. More! yea more than double.—*Laud* v. *Fisher*.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

IN OUR NOTICE of this interesting Society, we were obliged to postpone the following extracts from the speeches; but which will be read with interest.

The Rev. Mr. Langhorne, in seconding one of the Resolutions, said:—

I ADMIT that your clergy have 80*l.* a year as a minimum. But for the information of our friends both at home and abroad, will you permit me to dissect this 80*l.* a year, to take its measurement in detail, in order to see how far it will go towards the support of a clergyman, or any man occupying the status of a clergman .... I shall give you the result at which I have arrived, after the most strict regard to a searching and rigid economy. I need not inform the meeting, that generally speaking, the Scottish episcopal clergy have no parsonage-house, no roof to cover them, except what they provide for themselves out of this said 80*l.* Now I find, after a calculation upon the most moderate scale, that between house-rent, a servant's wages and maintenance, fuel, candles, clothing, medical attendance, charity, and a few books, with sundry little *et ceteras*, almost too minute to particularize, but still amounting to something in the aggregate, your clergyman has remaining for his *support*, strictly so to speak,—let it not create a smile,—just 23*l.* a year; and if you divide this by 365, you will find that it is at the rate of 1*s.* 7*d.* per day! which is scarcely one-half of what our labouring population are at this moment earning with their picks and shovels! .... I have considered a clergyman as an individual. You have no doubt also heard of such a word as incumbrances. It is a term pretty well understood on both sides of the Tweed. But for the information of those who may never have seriously taken up this view of the matter, I may mention . . . that incumbrances mean a wife and half a dozen children, more or less; and it so happens that most of your clergy, though incumbents, are not without these so-called incumbrances. How then are we to exist on 19*d.* a day, under these circumstances? . . . And it must be remembered that this daily allowance will fall almost to zero, when you reflect that both our clothing establishment and our medical board, must be doubled or tripled with this drawback of incumbrances. Upon the strength of this aspect of our affairs, and under the most sincere conviction of its accuracy, I confidently appeal to this meeting, and through this meeting to the Church at large, and through the Church at large to our friends at large,—I invite them to co-operate with us in our future efforts to render the Society productive of still greater advantages,—I invite them as they value their own privileges to cast, though it be but their mite, into our treasury. They do not require to be told from this place, who it is that said with such awful emphasis,—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

We cannot omit a paragraph from the Rev. Mr. Alexander's speech, which in effect applies with equal force to England.

To speak of our educational efforts in past days in the most favourable terms consistent with truth, we cannot deny that we have done very little in this way, as compared with what we ought to have done —a circumstance, the truth of which is painfully attested by *the fact*, that we have been left, as a Church, very much without the poor, who have gone elsewhere to find for their children, as well as for themselves, that sympathy and care which ought ever to be awarded to so peculiarly interesting a part of the heritage of Christ. Now, we may depend upon it, that if we fail to educate the children of the poor, others will be too ready and anxious to relieve us of the charge; for we cannot shut our eyes to the circumstance, that the Romanists on the one hand, and many of the presbyterians on the other, are *alike bent on the overthrow* of our national and Catholic episcopate, as well as of our pure and primitive faith; no opportunity being lost by either of these two parties to destroy any hold which the Church may possess on the affections of any part of the people. . . . At this very moment there is much cause to dread that *various congregations* in the rural districts of Scotland *may become entirely extinct at no distant day*, from lack of necessary instruction to the children of the poor, and we know that in towns, our houses of prayer are too often almost exclusively occupied by the noble and the wealthy.

FASTS AND FESTIVALS IN APRIL.

GOOD FRIDAY has succeeded to the Day of Expiation in the Jewish Church. At the paschal supper, our Lord offered Himself, under the form or figure of bread and wine, a voluntary sacrifice in atonement for the sins of the whole world; and on the following day, which we now call GOOD FRIDAY, He suffered death on the Cross. He was both the priest and the victim—the very paschal lamb, devoted to death from the beginning of the world; and by this sacrifice of Himself He fulfilled all the bloody sacrifices which were types of His expiation. At the very moment that our Lord was atoning for the sins of the whole world on the Cross, the high-priest was celebrating its representation in the Temple. And as he was going to enter the holy place with the blood of the typical sacrifice, the veil which hid it from the people was rent from the top to the bottom, in token that its appointed service was "finished," and Christ our Passover was about to carry His own redeeming blood into heaven, the real holy of holies, after having purged all men from works deserving death. Let us, therefore, crucify the old Adam within us, that we may not crucify Christ afresh by our daily sins; for every unrepented sin is a thorn, a nail, and a spear; and all of us who have thus pierced Him shall look upon Him, and every eye shall see Him.

First Lessons, Gen. xxii. to ver. 20; Isaiah liii.
Second Lessons, John xviii.; 1 Pet. ii.
Psalms, *Morn.* xxii., xl., liv.; *Even.* lxix., lxxxviii.

EASTER EVEN. As, by the eye of faith we behold Christ hanging on the Cross, let us take Him down and bury Him in the tomb of a new heart, and then embalm Him in the sweet odours of faith, prayer, and good works. The soul of Christ went from His body to Hades, the mansion where the souls of the righteous are in safe keeping till the day of judgment. It is called in Scripture, Paradise—Abraham's bosom—the Prison—under the altar. There He preached to the imprisoned souls that their faith had been consummated, and that those who had "seen His day" by faith, might now rejoice in the faithful hope of a joyful resurrection[1].

Lessons, Zech. ix.; Exod. xiii.; Luke xxiii. from v. 50; Heb. iv.

EASTER DAY is the annual commemoration of our Lord's resurrection; and its observation is as ancient as the Resurrection itself. The Jews' Passover was typical; but our Easter is congratulatory of Christ's resurrection, the belief of which is a fundamental article of the Christian faith. There was never any dispute in the Church about keeping this festival; but there was a very violent controversy about the *proper time* for keeping it. The Council of Nice determined that Easter Day shall be the Sunday next after the full-moon that happens on or shortly after the 21st of March; and a cycle of nineteen years was established for computing the day. By His rising from the dead, Christ opened to us the gate of everlasting life, and purchased our justification.

Lessons, Exod. xii. and xiv.; Rom. vi.; Acts ii. from v. 22.

Psalms, *Morn.* ii., lvii., cxi.; *Even.* cxiii., cxiv., cxviii.

ST. MARK'S DAY is celebrated on the 25th of April, for the service which he did, and the legacy that he left to the Church in his gospel. He was the nephew of Barnabas, and was the son of Mary, in whose house it is said our Lord ate his last Paschal Supper. He wa Bishop of Alexandria, where it is supposed he died a natural death, and was buried.

Lessons, Ecclus. iv. and v.; Acts xxii.; 1 John i.

[*From* STEPHEN'S *Short Account of the Fasts and Festivals.*]

But I never said nor thought that the Protestants made this rent [in the Church Catholic]. The *cause* of this schism is yours, [the Roman Church]; for you thrust us from you, because we called for truth and a redress of abuses. For a schism must needs be *theirs*, whose the cause of it is. The woe runs full out of the mouth of Christ, ever against him that gives the offence, not against him that takes it ever.—*Laud* v. *Fisher.*

If corruption in manners were a just cause of actual separation of one Church from another in that Catholic body of Christ, the Church of Rome hath given as great cause as any; since (as Stapleton [a Jesuit,] grants), there is scarce any sin that can be thought by man, with which that see [of Rome] hath not been foully stained. —*Laud* v. *Fisher.*

[1] 1 Peter iii. 18—22; iv. 6.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. X. New Series. June 1, 1847.

BAPTISMAL PRIVILEGES*.

II. Regeneration.

From that fatal moment in which Adam forfeited the fellowship of the Holy Spirit, His grace was not *ordinarily* given, even to the best of the Old Testament Saints, until it was purchased back by our blessed Lord, and given to His Church at His ascension, as one of His "gifts unto men." The gift of the Holy Ghost is bestowed in the Christian sacraments, and was not a privilege of the Jewish Church; for, says the apostle, "received ye the Spirit by the works of the law" under the former dispensation; or was it not "by the hearing of faith?" that is, the belief of the Gospel. Here the apostle puts the hearing of faith, which means an honest and sincere obedience, instead of the whole of the Christian duties and privileges. The gift of the Holy Ghost at our regeneration in baptism is the inward spiritual grace; and He works in us that spiritual change, by which we are translated out of our natural state as descendants of Adam and partakers of his sin, into a spiritual state in Christ, to be partakers of the divine nature. By this change we are saved, or placed in a state of Salvation; for "he that believeth and is baptized shall be saved." "It is evident," says Bishop Bethel, "that to be *born again*, or *born of water and of the Spirit*, signifies the same thing as to be *saved by the washing of regeneration*, so there can be no reasonable doubt that to be *saved by the washing of regeneration* is equivalent to being *saved by baptism*, and, consequently, that to be *saved by baptism and to be born again*,

* Continued from page 263.

or *born of water and of the Spirit*, are one and the same thing[1]."

Our Saviour promised at His ascension, that whosoever believed His gospel, and were baptized, should be *saved*: and St. Luke informs us, that the Lord added *the saved*[2] daily to the Church. This salvation is baptismal regeneration, as St. Peter expressly declares: "Baptism," he says, "doth now also *save* us, (not merely by the putting away the filth of the flesh, but by the answer of a good conscience towards God), by the resurrection of Jesus Christ[3]." That the salvation here spoken of means regeneration seems more evident from what he had said in another place, "having been *born again*, not of corruptible seed but of incorruptible, by *the word* of God, which word liveth and abideth for ever[4]." The stipulation of a good conscience is equivalent to *faith*, without which we can derive no benefit from the Sacrament. "The saved" is a common appellation of Christians, as in the Corinthians St. Paul says unto us who are *saved* Christ crucified is the power of God.

Renovation consists of two parts, as St. Paul testified. 1. "*repentance* towards God," and, 2. *faith* towards our Lord Jesus Christ[5]," that is, our return unto God the Father, against whom we have erred and strayed by sin; and the other, the way or means of returning unto Him by the mediation of Christ, without whom we can neither be reconciled to God, nor perform any service acceptable to Him. Repentance is a turning of the whole heart from sin and Satan, to serve God in newness of life; for in our baptism, which is the seal of our regeneration, we profess our repentance by renouncing the devil and all his works; and at the same time, we "witness a good confession," by declaring our adherence to all the articles of the Christian faith. Dying unto sin is a compunction of the heart for sin, conjoined with a firm determination to leave and forsake it, and to lead a new life towards God. "As in the natural generation, the soul is not infused at the first conception, but after the body hath been in some measure fashioned and formed [whence, perhaps, the

[1] "General View of the Doctrine of Regeneration in Baptism," p. 29.
[2] Mark xvii. 16; Acts ii. 47. [3] 1 Pet. iii. 21.
[4] Ib. i. 23. [5] Acts xx. 21.

mother is vulgarly said *to quicken*]. So, in our regeneration, or generation spiritual, *justifying faith*, or that faith whereby the soul flies unto and relies on Christ, hath no place till repentance be come to the last degree of contrition. For then our Saviour inviteth a sinner to come unto Him, and not till then[6]."

THE REMEDY which God has provided for the removal of the guilt and stain of original sin is water to cleanse the outward body, and the gift of the Holy Spirit to purify and enlighten the inward man. The inward spiritual grace bestowed in baptism is "a *death* unto sin, and a *new birth* or resurrection, unto righteousness; for being by nature born in sin, and the children of wrath, we are hereby [by regeneration in baptism,] made the children of grace." To die unto sin is to be changed from its pollution, and to cease from it as a dead man has ceased from the functions of life. To live unto righteousness, is to have a change wrought in the soul by the reception of holy purposes and dispositions from the Spirit of God, with grace and ability to live in the constant exercise of love and obedience. This renovating change restores our depraved nature to its primitive integrity; and we daily require divine assistance in concurrence with our own endeavours, to enlighten the darkness of our understandings, to conquer the rebellion of our wills, to rectify the disorders of our affections, and to reduce our unruly passions and appetites under the government of our reason and religion. Therefore, in the words of the late Bishop Jolly, "baptism and regeneration are *convertible terms*, the one may be used for the other,—the *outward* effectual sign attended by the *inward grace*[7]." And the Church considers these words as synonymous also; for in the original Latin copy of the Thirty-nine Articles, the word *renatis*, which means born again, is used indiscriminately for baptized and for regenerated.

THROUGH the prayers of the Church, God is pleased to wash and purify our sinful bodies from that pollution which they derive from Adam, by "the living water," the Holy Spirit, which alone can cleanse the soul. His grace accompanying His own institutions is that "pure river of water of life, clear

[6] Mede's Works, fo. B. I., Disc. xxv., pp. 141, 142.
[7] "Friendly Address."

as crystal, proceeding out of the throne of God and of the Lamb," which St. John was permitted to behold, when he saw Christ, as if He had been a lamb slain, sending forth the seven-fold Spirit of God into all the earth. The Holy Ghost descending on the water of baptism at the invocation of the Priest, renders the water prolific; and the seeds of sanctifying graces are then sown, which, if they be not choaked by the cares of this world, the deceitfulness of riches, and the lusts of other things, will spring up and grow we know not how, first the blade, then the ear, and after that the full corn in the ear. "Hence," says Dr. Waterland, "it was that the ancient doctors of the Church, in explaining this article were wont to consider the Spirit and the water under the lively emblem of a conjugal union, as the two parents; and the new-born Christian as the offspring of both. The Holy Spirit was understood to impregnate, as it were, the waters of the font, (like as He once overshadowed the Blessed Virgin,) in order to make them conceive and bring forth that holy thing formed after Christ, namely *the new man*[8]." Having been so washed by the Spirit of Grace, we are regenerated and received into the Church Militant, and saved as Noah and his family were in the ark. We are thus placed in a state of salvation, and if we faithfully keep the commandments, we shall be finally received into the Church Triumphant, and shall be saved eternally.

In Scripture the devil is considered as the head or chief of a numerous army not only of malignant spirits, but of *the world*, that is, of the evil-disposed and unbaptized part of mankind. Hence military terms are used in the stipulations in baptism, signifying our desertion of his army, and our enlisting into that of Christ, who has proclaimed the devil as the capital enemy of His kingdom and of our Salvation. By one Spirit we have all been baptized into the one mystical body of Christ, or into the army of the living God; at which time we renounced the service of the devil, and all his works, pomps, and vanities, and we then engaged to fight manfully against him and all his auxiliaries. In our baptism we professed by the stipulation of a good conscience, the faith of Christ crucified, and we promised to hold it fast to our lives' end, at the same time engaging to live in obedience to His holy will and

[8] Regeneration stated and explained in a Sermon.

commandments. On these conditions God was pleased to grant us a full and free remission of original and actual sins, gave us a title to the Holy Spirit, as a principal of new life in the mystical body of Christ; and on true repentance, He engaged to pardon all our future lapses from the faith[9].

ST. PAUL'S ASSURANCE that we are saved by the washing of regeneration, and the renewal of the Holy Ghost, are equivalent to our Lord's asseveration, that a man must be born of water and of the Spirit. There is a remarkable coincidence betwixt the words of the Master and of the apostle; for the former decrees that regeneration or baptism shall be necessary for admission into the kingdom of heaven, and the latter by divine inspiration declares that the washing of regeneration is the means or instrument of it[10]. Christ says that he that believeth and is baptized shall be saved; and two inspired apostles declare that we are saved by baptism[1]. St. Paul calls our Lord's expression, the "washing of regeneration," the Baptismal service calls it, "the laver of regeneration," the Catechism, "this state of salvation," the Office of Confirmation, "regeneration by water and the Holy Ghost," and the Homily on the Nativity, "the *fountain* of the new birth." But although the washing or sprinkling of water be the instrument or the means of regeneration, yet Christ is the meritorious source, and the Holy Ghost the operating cause of it. St. Paul makes this truth evident and intelligible, by reminding the Corinthian Churchmen of the wretched state of alienation in which they had been before their conversion to the obedience of the faith. But by their regeneration in baptism, he said they were washed, sanctified, and justified, in the name of [that is by faith in,] the Lord Jesus, and by the Spirit of God[2]. Again St. John says, with an undoubted allusion to baptism, that "as many as received Him" by faith, "to them gave He the power," right, or privilege, "to become the sons of God, even to them that believe on His name, which were born [again,] not of blood, nor of the will of the flesh, nor of the will of man, but [of the will] of God" in baptism[3]. In addressing a promiscuous body of Christians scattered over all Asia, St. Peter stimulates them to the performance of

[9] Old Catechism. [10] John iii. 5.; Titus iii. 5.
[1] 1 Pet. iii. 21.; Titus iii. 5. [2] 1 Cor. vi. 11. [3] John i. 12, 13.

Christian obedience, by the assurance that they had purified their souls through the Spirit, "having been born again, not of corruptible seed, but of incorruptible, [the Spirit[4],] by the word of God," which word as the prophet had foretold, should endure for ever[5]. The apostles never write hypothetically to the members of Christ's mystical body respecting their spiritual state; but they always unhesitatingly pronounce them, really, and without any doubt, regenerated, sanctified, justified, and the adopted sons of God. The past participle used by St. Peter, "*having been* born again," points to some particular time, when this new birth had taken place, and to what time more satisfactorily could he have pointed, than to the

"font, where new creatures they became."

GOD FORETOLD his hard-hearted and impenitent people, that He would sanctify His great name among the heathen before whom the Jews had profaned it. That He would scatter them among those predestinated heathen; but in His own good time He would bring them into their own land. "Then will I sprinkle clean water upon you, [the Jews,] and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes. . . . I will also *save* [regenerate,] you from all your uncleannesses[6]." The angel informed Joseph that Christ "shall *save* His people from their sins[7];" and we have seen that this salvation is to be in baptism or regeneration, by the sprinkling of water, and the gift of the Holy Spirit. Here the Prophet, as well as the Apostle, make water to symbolize with the Spirit of God, and the sprinkling of clean water, figuratively to represent the effusion of the grace of the Holy Ghost. St. Paul also uses similar language to his countrymen, when exhorting them to hold fast the faith without wavering: "Let us draw near," he says, "with a true heart, in full assurance of faith, having our hearts sprinkled from an *evil* conscience, [having made the answer of a *good* conscience], and our bodies washed with pure water, *i.e.*, the laver of regeneration, in baptism[8]."

[4] 1 Peter i. 22, 23. [5] Isaiah xl. 6, 7, 8.
[6] Ezekiel xxxvi. 23—29. [7] Matt. i. 21. [8] Heb. x. 22.

By this washing, men and women are *saved*, and *added* to the Church by the incorruptible seed and the spiritual birth; in a manner analogous to their addition to the world by the corruptible seed and natural birth.

In all their allusions to the privileges of baptism, the sacred writers employ a phrase which has the same reference to our spiritual regeneration, as it has to our natural conception and birth. St. Paul calls the Corinthians his beloved sons whom he had *begotten* in Christ Jesus, through the gospel, or the words of institution in baptism[9]. He besought Philemon for his spiritual son Onesimus, whom he had *begotten* in his bonds; that is, he had converted him to the Christian faith, and had baptized him[10]. St. James after saying that every good and perfect gift cometh from God, asserts, that "of His own will *begat* He us with the word of truth[1]," that is, of dedication in baptism, which St. Paul also calls "the word of truth, the gospel of our salvation: in Christ also, after that ye believed, ye were sealed with that holy Spirit of promise[2]." Christ himself is, by His resurrection, called, the first begotten, "the first begotten of the dead[3]. . . . who washed us from our sins in His own blood[4]," which is a manifest allusion to baptismal regeneration. St. Paul calls Him "the first-fruits of them that slept[5]," and "the first-born from the dead." St. Peter applies the same figure of Christ's resurrection to our regeneration in baptism; "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath *begotten us again* unto a lively hope, by the resurrection of Jesus Christ from the dead, to an *inheritance* incorruptible and undefiled[6]." In this passage the apostle connects the resurrection of Christ, which was His regeneration, with our regeneration, or having been "begotten again." Although our resurrection be a still future reality; yet by faith in that of our Lord, we are said to have the substance of the thing believed, and to have already "risen with Christ:" "Buried with Him in baptism, wherein also *ye are risen* with Him, through the faith of the operation of God, who hath raised Him from the dead[7]." Again St. Paul calls our Lord the

[9] 1 Cor. iv. 15. [10] Philem. Ver. 10. [1] James i. 18. [2] Eph. i. 13.
[3] Heb. i. 6. [4] Rev. i. 5. [5] 1 Cor. xv. 20, 23.; Col. i. 15, 18.
[6] 1 Peter i. 3, 4. [7] Col. ii. 12.

first-born, "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the *first-born* among many brethren[8]." "And He is the head of the body, the Church; who is the beginning *the first-born from the dead*[9]." The Head was regenerated by His actual death and resurrection, hence He is called the *first-born* amongst those whom He condescends to call His brethren; and these again in their baptism are buried, and risen again with Him, through faith in His resurrection.

WITH REFERENCE to Christ's resurrection, St. Paul quotes the inspired Psalmist, speaking in the name of God the Father, who says, "This day" of His resurrection, "have I begotten thee[10]." This expression therefore applies to our having "risen" with Christ, in our baptism, through faith. St. John applies the phrase to beget still more distinctly to baptism, when he says: "Whosoever believeth that Jesus is the Christ, is born of God, [have the right or privilege to become the sons of God], and every one that loveth Him that *begat*, loveth Him, [his brother Christ,] that is *begotten* of Him. . . . We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not[1]." He that is born of God or regenerated in holy baptism, has the privilege of not committing sin, provided he keep the incorruptible seed which was then implanted in him. The seed of God is a principle of *new life*, springing up to holiness, that will spring up and grow to life eternal, if it be not choked by the pomps and vanities of this world. Few keep it wholly; for if any one says he has no sin, he but deceives himself, and the truth is not in him; for "the infection of nature doth remain even in the regenerate." Although the incorruptible seed may be choked and lie for a long time barren and unfruitful, in an ungrateful soil; yet it *is* there, and by God's grace co-operating with our own endeavours, it may spring up and produce much fruit of good works. It must not be supposed that the good seed has not been sown in our hearts, because its fruit has not yet become ripe; nor even if it should never bear fruit; because we are expressly informed that some of the seed sown by the Divine sower, may fall by the way-side, and be carried away by the arts of Satan; some

[8] Rom. viii. 29. [9] Col. i. 18. [10] Ps. ii. 7.; [1] 1 John v. 1. 18.

on the stony ground of a hard and impenetrable heart, which takes offence at keeping the commandments; some in thorny hearts which are deceived by the cares of this world, the deceitfulness of riches and the lusts of the flesh. On the other hand where the divine seed has fallen into the good ground of an humble and obedient heart, different degrees of good fruit is there produced even to an hundred-fold. The seed is sown in baptism, when we receive the grace of regeneration—are formed anew in Christ—become new creatures—and we may always know whether or not that grace is alive within us by growing unto the fulness of that faith that worketh by love, and by doing the works of righteousness.

THE FIRST AND THE LAST DINNER.

[We are uncertain whether or not the following narrative was ever before in print; but we now publish it as we received it in MS., many years ago from an aged friend, in the hope that it may both entertain and instruct our readers.—Ed.]

Twelve friends, much about the same age, and fixed by their pursuits, their family connexions, and other local interests, as permanent inhabitants of the metropolis, agreed one day when they were drinking their wine at the Star and Garter at Richmond, to institute an annual dinner among themselves under the following regulations:—That they should dine alternately at each other's houses on the first and the last day of the year; that the first bottle of wine uncorked at the first dinner should be re-corked and put away to be drunk by him who should be the last of their number; that they should never admit a new member; that, when one died, eleven should meet, and when another died, ten should meet, and so on; and that when only one remained he should on those two days dine by himself and sit the usual hours at his solitary table; but the first time he so dined alone, lest it should be the only one, he should uncork the first bottle, and in the first glass drink to the memory of all those who were gone.

There was something original and whimsical in the idea, and it was eagerly embraced. They were all in the prime of life, closely attached by reciprocal friendship, fond of social

enjoyments, and looked forward to their future meetings with unalloyed anticipations of pleasure. The only thought, indeed, that could have darkened those anticipations was not very likely to intrude itself at this moment, that of the hapless wight who was destined to uncork the first bottle at his lonely repast. It was high summer when this frolic compact was entered into, and as their pleasure-yacht skimmed along the dark bosom of the Thames on their return to London they talked of nothing but their first and last feasts of ensuing years. Their imaginations ran riot with a thousand gay predictions of festive merriment, they wantoned in conjectures of what changes time would operate; joked each other upon their appearance when they should meet—some hobbling upon crutches after a severe fit of the gout—others poking about with purblind eyes, which even spectacles could hardly enable to distinguish the alderman's walk in a haunch of venison—some with portly round bellies and tidy little brown wigs, and others decently dressed out in a new suit of mourning for the death of a great-grand-daughter, or a great-great-grandson. Palsies, wrinkles, toothless gums, stiff hams, and poker-knees, were bandied about in sallies of exuberant mirth, and appropriated first to one and then to another, as a group of merry children would have distributed golden palaces, flying chariots, diamond tables, and chairs of solid pearl, under the fancied possession of a magician's wand which could transform plain brick and timber into such costly treasures. "As for you George," exclaimed one of the twelve, addressing his brother-in-law, "I expect I shall see you as dry as an old eel-skin, you mere outside of a man," and he accompanied the words with a hard slap on the shoulder.

George Fortescue was leaning carelessly over the side of the yacht laughing the loudest of any at the conversation which had been carried on; the sudden manual salutation of his brother-in-law threw him off his balance and in a moment he was overboard. They heard the heavy splash of his fall before they could be said to have seen him fall. The yacht was proceeding swiftly along; but it was instantly stopped. The utmost consternation now prevailed. It was nearly dark, but Fortescue was known to be an excellent swimmer, and startling as the accident was they felt certain that he would regain the vessel. They could not see him; they listened;

they heard the sound of his hands and feet; they hailed him; an answer was returned, but in a faint gurgling voice, and the exclamation "Oh God!" struck upon their ears; in an instant two or three who were expert swimmers, plunged into the river, and swam towards the spot whence the exclamation had proceeded. One of them was within arm's length of Fortescue; he saw him, he was struggling and buffeting the water; before he could be reached, he went down, and his distracted friend beheld the eddying circles of the wave just over the spot where he had sunk. He dived after him and touched the bottom; but the tide must have drifted the body onwards for it could not be found. They proceeded to one of the nearest stations where drags were kept, and having procured the necessary apparatus, they returned to the fatal spot. After the lapse of above an hour they succeeded in raising the body of their lost friend. All the usual remedies were employed for restoring suspended animation but in vain, and they now pursued the remainder of their course to London, in mournful silence with the corpse of him who had commenced the day of pleasure with them in the fulness of health, of spirits, and of life! Amid their severe grief they could not but reflect how soon one of the joyous twelve had slipped out of the little festive circle.

The months rolled on and cold December came with all its cheering round of kindly greetings and merry hospitalities; and with it came a softened recollection of the fate of poor Fortescue; eleven of the twelve assembled on the last day of the year, and it was impossible not to feel their loss as they sat down to dinner. The very irregularity of the table five on one side and only four on the other, forced the melancholy event on their memory. There are few sorrows so stubborn as to resist the united influence of wine and a circle of select friends on a season of prescriptive gaity: even those pinching troubles of life which come home to a man's own bosom, will light up a smile in such moments at the beaming countenances and jocund looks of all the rest of the world, while your mere sympathetic or sentimental distress gives way like the unconsolable affliction of a widow of twenty, closely besieged by a lover of thirty. A decorous sigh or two, a few becoming ejaculations, and an instructive observation upon the uncertainty

of life, made up the sum of tender posthumous "offerings to the manes of poor George Fortescue," as they proceeded to discharge the more important duties for which they had met. By the time the third glass of champaign had gone round, in addition to sundry potations of fine old hock and capital madeira, they had ceased to discover anything so very pathetic in the inequality of the two sides of the table, or so melancholy in their crippled number of eleven. The rest of the evening passed off to their hearts' content: conversation was briskly kept up amid the usual fire of fun, &c., erudite disquisitions upon the vintage of the wines they were drinking, and an occasional song. Towards twelve o'clock when it might be observed that they emptied their glasses with less symptoms of palating the quality of what they quaffed, and filled them again with less anxiety as to which bottle or decanter they laid hold of, they gradually waned moral and tender; sensibility began to ooze out, poor George Fortescue was once more remembered; those who could count sighed to think there were only eleven of them, and those who could see felt the tears come into their eyes as they dimly noted the inequality of the two sides of the table. They all agreed at parting, however, that they had never passed such a happy night, congratulated each other upon having instituted so delightful a meeting; and promised to be punctual to their appointment the ensuing evening, when they were to celebrate the new year, whose entrance they had welcomed in bumpers of claret, as the watchman bawled "past twelve," beneath the window. They met accordingly and their gaity was without any alloy or drawback: it was only the first time of their assembling after the death of poor George Fortescue, that made the recollection of it painful, for though but a few hours had intervened, they now took their seats at the table as if eleven had been their original number, and as if all were there that were ever expected to be there.

It is thus in everything; the first time a man enters a prison, the first book an author writes, nay, the first time a rogue is hanged, differ inconceivably from their repetition. There is a charm, a spell, a novelty, a freshness, a delight, inseparable from the first experience (hanging always excepted) which no art or circumstance can impart to the second. And it

is the same in all the darker traits of life. There is a degree of poignancy and anguish in the first assaults of sorrow which is never found afterwards. Ask the weeping widow, who like Niobe, all tears, follows her fifth husband to the grave, and she will tell you that the first time she performed that melancholy office, it was at least with five times more lamentation than when she last discharged it. In every case it is simply that the first fine edge of our feelings has been taken off, and that it can never be restored.

Several years had elapsed, and our eleven friends kept up their double anniversaries, as they might aptly enough be called, with scarcely any perceptible change. But, alas, there came one dinner at last, which was darkened by a calamity they never expected to witness, for on that very day their friend, companion, and brother almost, was hanged! Yes, Stephen Rowland, the wit, the oracle, the life of their little circle had on the morning of that day, forfeited his life upon a public scaffold, for having made one single stroke of his pen in a wrong place; in other words, a bill of exchange which passed into his hands for £700, passed out of them for £1700; he having drawn the important little prefix to the hundreds, and the bill being paid at the Banker's without examining the words of it. The forgery was discovered, brought home to Rowland, and though the greatest interest was used to obtain a remission of the fatal penalty (the particular female favourite of the prime minister himself interfering), poor Stephen Rowland was hanged. Everybody pitied him; and nobody could tell why he did it. He was not poor, he was not a gambler, he was not a speculator; but phrenology settled it; the organ of acquisitiveness was discovered in his head, after his execution, as large as a pigeon's egg: he could not help it. It would be injustice to the ten to say, that even wine, friendship, and a merry season could dispel the gloom which pervaded this dinner. It was agreed beforehand, that they should not allude to the distressing and melancholy theme; and having thus interdicted the only thing which really occupied all their thoughts, the natural consequence was, that silent contemplation took the place of dismal discourse; and they separated long before midnight. An embarrassing restraint, indeed, pervaded the little conversation which grew up at intervals. The

champaign was not in good order, but no one liked to complain of its being ropy. A beautiful painting of Vandyke which was in the room became a topic of discussion; they who thought it was hung in a bad place shrunk from saying so, and no one ventured to speak of the execution of that great master. Their host was having the front of his house repaired, and at any other time he would have cautioned them, when they went away, as the night was very dark, to take care of the scaffold; but no, they might have stumbled right and left before he would have pronounced that word, or told them not to break their necks. One in particular, even abstained from using his customary phrase, "this is a drop of good wine;" and another forbore to congratulate the friend who sat next him, and who had been married since he last saw him, because he was accustomed on such occasions to employ figurative language, and talk of the holy noose of wedlock.

Some fifteen years had now glided away since the fate of poor Rowland, and the ten remained; but the stealing hand of time had written sundry changes in most legible characters,—raven locks had become grizzled; one was actually covered with a brown wig; the crow's-feet were visible in the corner of the eye; good old port and warm madeira carried it against claret, hock, red burgundy, and champaign; stews, hashes, and ragouts grew into favour; crusts were rarely called for to relish the cheese after dinner, conversation was less boisterous; and it turned chiefly upon politics, the state of the funds, and the value of landed property; apologies were made for coming in thick shoes, and warm stockings; the doors and windows were more carefully provided with list and sand-bags, the fire more in request, and a quiet game of whist, filled up the hours that were wont to be devoted to drinking, singing, and riotous merriment; two rubbers, a cup of coffee, and at home by eleven o'clock, was the usual cry, when the fifth or sixth glass had gone round after the removal of the cloth. At parting, too, there was now a long ceremony in the hall, buttoning up great-coats, tying on woollen comforters, fixing silk handkerchiefs over the mouth and up to the ears, and grasping sturdy walking-canes to support unsteady feet.

Their fiftieth anniversary came, and death had indeed been busy; one had been killed by the overturning of the

mail, in which he had taken his place to be present at the dinner, having purchased an estate in Monmouthshire, and retired thither with his family. Another had undergone the terrific operation for the stone, and expired beneath the knife; a third had yielded up a broken spirit, two years after the loss of an only surviving and beloved daughter; a fourth was carried off in a few days by cholera morbus; a fifth had breathed his last the very morning he obtained a judgment in his favour, by the Lord Chancellor, which had cost him his last shilling nearly to get, and which after a litigation of eighteen years, declared him the rightful possessor of ten thousand a year—ten minutes after he was no more; a sixth had perished by the hand of a midnight assassin, who broke into his house for plunder, and sacrificed the owner of it as he grasped convulsively a bundle of exchequer bills, which the robber was drawing from beneath his pillow, where he knew they were every night placed for better security.

Four little old men of withered appearance and decrepit walk, with cracked voices and dim rayless eyes sat down, (by the mercy of heaven, as they themselves tremulously declared,) to celebrate, for the fiftieth time, the first day of the year, and to observe the frolic compact which, half a century before, they had entered into at the Star and Garter at Richmond. Eight were in their graves! the four that remained stood upon its confines; yet they chirped cheerily over their glass, though they could scarcely carry it to their lips, if more than half full; and cracked jokes, though they articulated their words with difficulty, and heard each other with still greater difficulty. They mumbled, they chattered, they laughed, (if a sort of strangled wheezing, might be called a laugh,) and when the wines sent their icy blood in warmer pulse through their veins, they talked of the past, as if it were but yesterday that had slipped by them, and of the future as if it were a busy century that lay before them. They were just the number for a quiet rubber of whist; and for three successive years they sat down to one. The fourth came, and then their rubber was played with an open dummy; a fifth, and whist was no longer practicable, two could play only at cribbage, and cribbage was the game; but it was little more than the mockery of play. Their palsied hands could hardly hold, or

their fading sight distinguish, the cards, while their torpid faculties made them doze between each deal.

At length came the last dinner; and the survivor of the twelve, upon whose head fourscore and ten winters had showered their snow, ate his solitary meal. It so chanced that it was in his own house, and at his table they had celebrated the first; in his cellar too had remained, for eight and fifty years, the bottle they had then uncorked, recorked, and which he was that day to uncork again. It stood beside him. With a feeble and reluctant grasp, he took the frail memorial of a youthful vow and for a moment memory was faithful to her office; she threw open the long vista of buried years; and his heart travelled through them all; their lusty and blithsome spring, their bright and fervid summer, their ripe and temperate autumn, he saw, as in a mirror, how one by one the laughing companions, of that merry hour at Richmond, had dropped into eternity; he felt all the loneliness of his condition, for he had eschewed marriage, and in the veins of no living creature ran a drop of blood whose source was in his own, and as he drained the glass, which he had filled, "To the memory of those who were gone," the tears slowly trickled down the deep furrows of his aged face. He had thus fulfilled one part of his vow, and he prepared himself to discharge the other, by sitting the usual number of hours at his desolate table. With a heavy heart he resigned himself to the gloom of his own thoughts, a lethargic sleep stole over him, his head fell upon his bosom, confused images crowded into his mind, he babbled to himself, was silent, and when his servant entered the room alarmed by a noise which he had heard, he found his master stretched upon the carpet, at the foot of the easy chair, out of which he had slipped in an apoplectic fit; he never spoke again, nor once opened his eyes, though the vital spark was not extinct till the following day.

And this was the last Dinner.

St. Peter in his ordinary power was never made pastor of the whole Church: nay in his extraordinary, he had no more powerful principality than the other apostles had. A primacy of order was never denied him by the Protestants; and an universal supremacy of power was *never granted* him by the primitive Christians.—*Laud* v. *Fisher*.

THE PLAGUE SPOT;

Sketches of Papal and Puritan History.

The whole Western Church, after the rise of popery in the seventh century, was, like her Divine Head, crucified between two thieves, the regal and the papal usurpers of supremacy over her. Till the reign of the Conqueror, the Anglo-Saxon and British Churches were free, and made ecclesiastical laws in perfect concord with the State. But in consequence of the Pope having approved of William's war against the Saxon monarch of England, the Conqueror supported the papal usurpation on the Church of England, and by appointing foreigners to the see of Canterbury, the papal supremacy was rivetted on England; but it fluctuated according to the weakness, the necessities, or the superstition of her sovereigns. William introduced popery; Henry I. yielded to the Pope the patronage and donation of bishopricks and all other ecclesiastical benefices; Stephen conceded to the clergy the right of appeal to Rome, which in effect was to clinch the supremacy, and to make the Pope the sovereign of England; Henry II. exempted the clergy from the dominion of the civil power, so that a clergyman, for the most heinous crimes, could not be tried by a lay, but only by an ecclesiastical judge. Innocent III. laid the whole kingdom under an interdict, and King John basely surrendered his crown to him, and consented to hold it as a fief of the Pope. That interdict continued for six years, during which time all the offices of religion were stopped, the church-doors were closed, and the sacraments were withheld from the people. This unjust usurpation and tyrannical exercise of ecclesiastical despotism roused the indignation and the patriotic spirit of both the kings and the parliaments of England, and a vigorous opposition to this foreign tyranny commenced.

Accordingly, severe laws were enacted by Edward I. and II.; and Edward III. passed the statute of "Provisors," which enacted "that the king and other lords shall present unto benefices of their own, or their ancestors' foundation, and not the bishop of Rome." This statute was caused by the profligate rapacity of the Popes, who gave away the English bishopricks to Italians, who never resided in England, but drew all the revenues to be spent at Rome. In order still farther to

curb papal rapacity, Richard II. passed the statute of *Præmunire*, which enacts "That if any did purchase translations to benefices, processes, sentences of excommunication, bulls, &c., from the Court of Rome, against the king or his crown, or whoever brought them into England, or did receive or execute them, were declared to be out of the king's protection, and should forfeit their goods and chattels to the king, and should be attached by their bodies," &c.

NOTWITHSTANDING these efforts to resist the papal tyranny, partly by sufferance, partly by negligence, the whole nation being under the *delusion* of popery, and held under a devotional slavery, there was not any successful opposition made to popery till the reign of Henry VIII., when he transferred the supremacy, which is the real pivot of papal error, to himself. This was all that he did, but other things followed of course. His parliament complained of several of the papal exactions, all of which tended to enrich the Court of Rome but to impoverish the kingdom of England. Several Acts of Parliament levelled the whole fabric of Romish superstition in England; and the Oath of Supremacy laid the axe to the root of the Pope's jurisdiction. This was the only step that Henry took towards the Reformation; the Church merely changed masters; for he threw off nothing of popery but the supremacy, but in everything else he lived and died a bigoted papist.

HENRY DID NO MORE than remove the pressure from without,—the papal supremacy, which allowed the bishops to prosecute the work of reformation under his son and successor, Edward VI., who was succeeded by his elder sister, commonly called "bloody Mary," who again set up the popish superstition, and engrafted it on the Church of England. Cardinal Pole, though only in deacon's orders, was one of his legates at the Council of Trent, was sent as his legate into England, and was consecrated Archbishop of Canterbury. During his primacy, which lasted about four years, about three hundred persons of both sexes, with some children, were *burnt alive*, besides an unknown multitude that perished in prison and from cruelties exercised on their persons.

ELIZABETH succeeded her merciless sister; and as the late taste of the tender mercies of popery had disposed the nation for a thorough reformation, it proceeded with renewed vigour.

The popish priests, however, still continued to retain their livings, and to celebrate their mass. Parliament met in January, 1559, and repealed the penal laws enacted in the last reign against Protestants, ordered the Liturgy to be read in English, suppressed some religious houses founded by Queen Mary, and renewed the Act of Supremacy, adding that also of Uniformity. The papists refused to take the oath of supremacy to the crown, because they were under a more stringent oath to obey the Pope in all things, in opposition to their natural sovereign. This is a tenet contrary to the command of Scripture, which says, "Let *every soul* be subject unto the higher powers," for they "are ordained of God," and men "that resist" the sovereign's lawful authority "shall receive to themselves damnation." But papists in all ages have ever resisted and trampled on the just rights of princes; and they even disobey the peremptory instructions of that apostle whom they consider the head of their Church, who said that it is "the will of God" that we shall "submit ourselves to every ordinance of the king, as supreme, for the Lord's sake." This is an ordinance which they have resisted from the rise of popery in the seventh century, to this day: and they are sworn to this resistance as the dearest tenet of their religion, under the Pope's impotent threat of eternal damnation. But it is worthy of their most serious consideration to reflect, whether or not *the Apostle's* or the Pope's *threat* will be the *most potential in the next world.*

By the civil power alone, Queen Mary forcibly deprived thirteen bishops and archbishops, and violently and unlawfully intruded popish bishops into their sees. At the accession of Elizabeth, there were only eight bishops surviving who had been consecrated in Henry and Edward's reigns; two of whom, Bonner and Thirlby, had been guilty of the cruel murder of Archbishop Cranmer, and were bigoted papists. Those bishops who had been illegally deprived in Queen Mary's reign were restored to their different sees. Upwards of three thousand protestant clergy were expelled from their livings, many of whom were burnt alive, and papists intruded into them. These popish ministers composed the majority of the lower house of Convocation, and in the sixth session drew up Five Articles to be presented to Convocation:—

I. THAT in the Sacrament of the Altar the natural body of

Christ is really present. II. That after consecration there remains not the substance of bread and wine, nor any other substance but God-Man. III. That in the mass the true body of Christ is offered as a propitiatory sacrifice for the living and the dead. IV. That the supreme power of feeding and ruling the Church is in St. Peter and his successors. V. That the authority of determining matters of faith and discipline belongs only to the pastors of the Church, and not to laymen.

These Articles were totally disregarded. Strype says that the papists laboured earnestly to hinder the Church from being filled with pastors and ministers, by affrighting the bishops and the rest of the clergy by denunciations of anathemas, and such like terrors. The popish bishops made no attempt to continue their Church, and all those who professed popery resorted to their parish churches, and communicated according to the reformed office. Matthew Parker was consecrated Archbishop of Canterbury at Lambeth by four of the restored protestant bishops. Some years afterwards, the papists invented and propagated the infamous calumny of the Nag's Head Consecration, which even the puritan, Neale, treats with just contempt:—"This," says he, "with some other accidents, gave rise to the story of his being consecrated at the Nag's Head tavern in Cheapside, *a fable* that has been *sufficiently confuted* by our Church historians." In Ireland the papists resorted to miracle-working to save their idolatry from being suppressed. When the reformed Liturgy was read for the first time in Christ Church, Dublin, a marble statue of Christ crowned with thorns, was discovered during the sermon to *sweat blood.* Some papists who were present pulled out their beads, fell down on their knees, and addressed prayers to the bleeding image; thumping their breasts, and showing tokens of great fear. The Archbishop made the sexton stand upon a bench, and ascertain the cause of this would-be miracle, when it was found that one Leigh, a monk, had soaked a large sponge in a basin of blood, and placed it in the hollow part of the image's head within the crown on Sunday morning, and by the time that the Archbishop had begun his sermon, the blood began to trickle through the interstices on the image's face. The sponge was brought down and shown to the superstitious worshippers, whose prayers were then turned into curses on Leigh for this clumsy cheat.

SMITHFIELD MARKET.—THE NUISANCE OF NUISANCES.—"Far greater than the positive evils of the market itself, its cruelties, its confusion, its brutal violence, and its orgies, are those which grow and group themselves round about the arena of these excesses. In these places, the slaughter-houses of Warwick-lane and Newgate-market, lying necessarily close about the market, the business of slaughtering for the carcass-butcher is carried on with unnecessary and mischievous brutality. The places of destruction, which for sanitary consideration should be peculiarly airy and sweet, are most of them disgusting, unventilated dens, often under ground, into which the beasts are tumbled headlong, and where filth, animal remains, and ordure are allowed to putrefy till they are so many centres of infection. The population, living in daily witness of these barbarous and loathsome executions, suffer from them not only physically but morally. It is a fact well known to the police, that around such places are congregated the most abandoned of both sexes, and of all ages. And, besides the slaughter-houses, there exist in their neighbourhood many other establishments depending on these, all of them nuisances to a greater or less degree. Preparers of guts, glue, and bone-black, tallow-melters, bone-gatherers and grinders, and all the other callings which convert the spoils of animal death to the uses of the living, find themselves most conveniently situated near the cattle-market and the slaughter-house. Almost all these manufactories give out unwholesome and disgusting exhalations. No man knows what London stinks are till he has traversed their chief seat in the Saffron-hill district on a summer's day. And true to the unerring law, vice and misery stick to the skirts of filth and putrescence. This connexion is more than an accidental or economical one. It is certainly and positively one of cause and effect. Misery or filth alone may be barren; but once wed them, and vice and crime, hideous twins, are the certain issue."—*Daily News.*

DEBASING EFFECTS OF FILTHY HABITATIONS.—"My own observation and inquiry convince me that the character and habits of a working family are more depressed and deteriorated by the defects of their habitations than by the greatest pecuniary privations to which they are subject. The most cleanly and orderly female will invariably despond and relax her exertions under the influence of filth, damp, and stench, and at length ceasing to make further effort, probably sink into a dirty, noisy, discontented, and perhaps gin-drinking drab—the wife of a man who has no comfort in his house—the parent of children whose home is the street or the jail."—*Evidence of T. Hawksley, Esq., C.E., before the Health of Towns' Commission.*

True it is, and we must thank Rome for it, our confession must needs contain some negatives; for we cannot but *deny* that images are to be adored; nor can we admit *maimed* sacraments, nor grant prayers in an *unknown* tongue.—*Laud* v. *Fisher.*

HERESIES AND HERETICS.

No. III.

ANCIENT WRITERS HAVE mentioned one or two other obscure sects, to be classed with the Asiatic Gnostics; as that of the Adamites, who professed to imitate the state of primitive innocence; the Cainites, who worshipped Cain, Korah, Dathan, the Sodomites, and even Judas Iscariot; the Sethites who honoured Seth, making him the same person as Christ; the Florinians, so named from their leader Florinus; and several others.

WITH THEM MAY be classed a ridiculous sect called the Ophites or Serpentinians, whose leader was Euphrates, and who had their origin among the Jews before the birth of Christ. These were divided into two branches, those who adopted the Christian religion, and those who remained Jews. The Christian Ophites adopted the opinions of the Gnostics on the subject of matter, the Æons, the creation of the world against the will of God, the power of the Demiurge, and the like fancies, but held one extraordinary doctrine, whence they derived their name. They believed that the serpent who deceived Adam and Eve was either Christ or Sophia (one of the seven Æons according to the Gnostics) concealed under the form of an animal.—They therefore nourished up serpents, and paid them an inferior kind of worship. In this respect they were like the ancient Egyptians.

THESE WERE SOME of the numberless Gnostic sects which caused great trouble and confusion in the Early Church, by mixing the Egyptian or Oriental philosophy with the Christian religion. In the second century Christianity suffered great injury from the Greek philosophers, converts to it, with whose tenets the doctrine of Three Persons in One God, and of the human and divine natures united in our Saviour, could not be reconciled. They therefore tried either to explain them away altogether, or to make them fall in with their philosophical views. First among those who propagated this new form of heresy, was Praxeas. He denied that there was any distinction between the Father, Son, and Holy Ghost, and said that the Father, the Sole Creator of all things, had united himself to Christ's human nature. His disciples were called

Monarchians as denying a plurality of persons in the Deity, and Patropassians, as believing that the Father Himself was so intimately united with the man Christ His Son, that He suffered with Him the anguish of an afflicted life and the torments of an ignominious death.

Theodotus, *a tanner*, and Artemon, propagated nearly the same opinions at Rome. The accounts of these two are few and obscure, but their doctrine seems to have been, that at the birth of the man Christ a certain divine energy or portion of the divine nature united itself to Him. Here they differed from Praxeas who said that the Person of the Father suffered with Christ.

Hermogenes, *by profession a painter*, abandoned the doctrines of Christianity on the subject of the origin of the world, and the nature of the soul; he regarded matter as the fountain of all evil, and could not believe that God, by his Almighty word, created the world out of nothing: but said that the world and the souls of men were formed by God, out of an uncreated mass of matter. This is all that has come down to us, relative to the pecular views of Hermogenes. It would be well if he served as a beacon to illiterate persons, who abandon the duties of their own station to seek higher pursuits for which they are not qualified, and to attempt to penetrate those mysteries, which even "the angels desire to look into." He cannot be wrong who follows the directions of the Church, in doing his duty "in that station of life to which it has pleased God to call him," beyond this to venture is, as it were, a pitfall to a blind man, or a stormy sea to an unskilful pilot.

The errors of Hermogenes were refuted by Tertullian, who however fell into others, which displayed as lamentable ignorance, if not impiety, as those propagated by Montanus. This man lived at Pepuza in Mysia. He gave out that he was the Paraclete:—but by this, it must not be inferred that he assumed the name or functions of the Holy Ghost: for he distinguished between the Paraclete or Comforter whom Christ promised to his Apostles, and the Holy Ghost, which was shed upon them on the day of Pentecost. By the term Paraclete he meant a divine teacher or ambassador, who was to perfect the Gospel, by preaching those doctrines which were omitted by Christ, and by throwing new light on those which were only

obscurely and imperfectly expressed—Manes also, in the third century, and Mahomet in the seventh, styled themselves The Paraclete.

Montanus was an ignorant man, led away by the conceits of a weak and fanciful imagination. He was said to be subject to trances or ecstasies; and gave out that he and his followers were gifted with the power of looking into futurity. Two Christian ladies of great wealth, though, it appears, not very remarkable for their virtues, left their husbands and homes, to follow him about as prophetesses. Montanus does not seem to have attacked the particular doctrines of Christianity, but to have wished to bring them to perfection; for he believed that Christ and his Apostles had allowed too many indulgences to the infirmities of converts; and therefore added many austere fasts to the laws of the Gospel; he prohibited second marriages; he said that the Church should refuse absolution to all persons convicted of heinous sins, and proscribed all attention to dress and personal ornament. Not only, however, did he mortify the body in this excessive way, but he condemned philosophy, arts, and polite literature as unworthy the study of Christians.

The offensive conduct of the Montanists to their opponents in condemning them as unconverted heathens, and people devoid of spirit, and their arrogance in assuming to themselves the exclusive title of Spiritual, drew down upon them heavy censure from the heads of the Church. Their private characters and the nature of their religious meetings were calumniated; but in spite of this and of the attempts of the bishops to suppress them, their errors gained ground rapidly in Asia Minor. Probably, however, there were many of high dignity in the Church, who, though not called Montanists, prescribed for themselves most unnecessarily rigid discipline. It was asserted that Christians should not be present at the circus or amphitheatre, owing to the many acts of paganism which a spectator must witness there. They also declared it unlawful for Christians to serve in the army; not that war was wrong, but because every act of a soldier's life was closely connected with the ancient superstitious observances. These doctrines must have done great injury to the Roman army and to the whole empire, since a great number of Christians were at this time in the legions: these, together with his prophecies of the impending end of the Roman empire, caused Montanus to be

solemnly put out of the Church. He then established a Church of his own in his native village, Pepuza, whence his doctrines spread through Asia, Africa, and part of Europe. His most eminent disciple was Tertullian, a man of great genius and holiness, but of a gloomy disposition. It is truly painful to reflect upon the developement of error in a man who did much service to the Church by refuting heresy. He presents indeed a lamentable specimen of the failings to which humanity is liable: and may well stand out as an example to those fanatics who proscribe all amusement and every rational pleasure; imagining that true religion consists in a sour and gloomy temper, and "in a sad countenance," as that of the ancient Pharisees, "who disfigured their faces, that they might appear unto men to fast[1];" but quite forgetting the observation of a man whom the pen of inspiration pronounced "wiser than all men[2]," "A merry heart doeth good like a medicine, but a broken spirit drieth the bones[3];" to which may be added a very fine passage from Ecclesiasticus, written in the spirit and style of Solomon: "Give not over thy mind to heaviness, and afflict not thyself in thine own council. The gladness of the heart is the life of man and the joyfulness of a man prolongeth his days. Love thine own soul and comfort thine own heart, remove sorrow far from thee; for sorrow hath killed many, and there is no profit therein. Envy and wrath shorten the life, and carefulness bringeth age before the time[4]."—

Tertullian was born at Carthage, in the second century; his father was a centurion under the pro-consul of Africa, and Tertullian was at first a pagan. He flourished in the reigns of Severus and Caracalla. He left the Montanists subsequently; being unable to agree with them in discipline; out of them he formed a sect called Tertullianists. His most famous writing is the apology for the Christian Religion, in which he refutes the calumnies with which they were assailed. He wrote several tracts against heresy, and on baptism, idolatry, &c. In one of these, "Upon Public Spectacles," he dissuades Christians from all shows and festivals, and rejoices in the expectation of seeing all philosophers, poets, persecutors, and tragedians tormented in the next world. He must not be confounded with St. Tertullian, who suffered martyrdom A. D. 360.

B.

[1] Matt. vi. 16, 6. [2] Kings v. 31. [3] Prov. xvii. 22.
[4] Ecclus. xxx. 21, quoted by Bishop Horne—See his Works Vol. iii. Disc. xxxi.

TRADITION.

III. Primogeniture.

The full fatherly or regal authority, with power over life and death was conferred on Adam by his Creator, and since his time all the same authority which has ever been possessed and exercised by sovereign princes in all the world, has been derived from him. The government which was founded in Adam was not to cease with him; but to be continued as a rule and standard for ever; and to proceed from him through the *eldest son*. The eldest son was ordained to succeed his father, either to the crown or to titles or to estates; the queen-consort then became a subject unto her son; and in private inheritances, the wife of the late husband sank down into a dowager, giving place to her son and to his wife.

Nature would dictate such a course; but the positive institution of God *settled* this custom from the beginning; and it was designed by Him to be as permanent as government itself, and that the son should succeed to the father throughout all generations; for as government never ceases, so by a legal fiction the king never dies. It was a Jewish traditionary doctrine that "the primogeniture was a type of their celestial inheritance," and that by bartering his inheritance Esau "contemned his birthright and despised his part in the life to come and denied the Resurrection." Cain was Adam's eldest son, on whom the right of primogeniture would have devolved, had he not revolted against his sovereign. This is not a matter of opinion; but of fact. Abel was more beloved of God; but He established Cain's dominion over Abel after their father's death, as He had given it to Adam over Eve and their posterity, which could be on no other account than on that of the primogeniture. After Cain had conceived malice in his heart, and when he saw the visible token of the acceptance of Abel's sacrifice, and of the rejection of his own, God condescended to expostulate with him and said, "If thou doest well shalt thou not be accepted? [or have the excellency of dignity] and though thou doest not well [at present], sin lieth at the door. And unto thee [when thou succeedest thy father in the sovereignty] shall be his desire, and thou shalt [then] *rule over him*," or he shall be subject unto thee. These are pre-

cisely the same words that He used in giving the sovereignty to Adam. This right of primogeniture is spoken of as a circumstance that was previously well known to Cain, as an established rule and as a fundamental principle.

THE RIGHT of succession as the eldest son was Cain's birthright; but he forfeited his right of primogeniture in consequence of the murder of his brother, when he was at the reflecting age of 130. He was then obliged to fly with his family from his sovereign's vengeance to the land of Nod where he built and fortified a city or castle. He then became an independent and hostile sovereign; and like his father, he begat his own subjects. It would appear that Abel had not left any children; for Seth was afterwards born to inherit that right of primogeniture which Cain had forfeited. The sacred historian then narrates the births and gives the names of all the eldest sons of all the patriarchs, for the space of about fifteen hundred years, down to Noah. He names none but the *first-born* son; the other children are dismissed summarily under the general expression that each patriarch lived so many years, and "begat sons and daughters." These sons and daughters merged into the indistinguishable mass *of the people*, progressively descending through all the various gradations of society from the prince to the peasant. The whole therefore of the fifth chapter of the book of Genesis is merely a record of the genealogy, the ages, and the deaths of the kings or patriarchs before the Flood; and the succession of the Monarchical or Patriarchal Government in the order of the primogeniture.

NOAH LIVED 350 years after the Flood; consequently the earth was divided during his lifetime; and the punishment of the confusion of tongues was inflicted little more than a century after the Flood. The three great divisions of the earth were given to the three sons of Noah; Europe to Japheth the eldest; Africa to Ham who has ever since borne his great ancestor's curse of being "a servant of servants unto his brethren;" and Asia to Shem who was the ancestor of our Lord. The sons of these princes received their portions of territory in the three quarters of the globe, and became the sovereign princes of their own immediate families and descendants. So that each sovereign still begat his own sub-

jects; and was in reality as well as figuratively entitled to the appellation of "the father of his people."

ABRAHAM had lost all hope of having an heir by his wife; but she requested him to go in unto her maid, that is, to marry Hagar, that he might obtain children by her. Ishmael, therefore, would probably have been Abraham's heir, had not the real wife miraculously borne Isaac, which the apostle declares to be an allegory; the two mothers representing typically the Mosaic and the Christian Covenants. Although born thirteen years after Ishmael; yet Isaac had the right of primogeniture as the son of the first wife, and from God's especial promise, being a most eminent type of our Redeemer. Abraham had several sons by another wife after Sarah's death, and by several concubines; but the succession to the regal and to the sacerdotal dignities was the birthright of Isaac alone.

OF ISAAC'S twin-sons, Easu was the eldest, to whom belonged as his birthright his father's property, power and dominion over Jacob and all his brethren, also his regal and sacerdotal dignities. But being faint with hunger on one occasion he sold his right of the primogeniture to his younger brother for some food, for which sin the apostle calls him a "profane person." His fainting ought to be our warning, "not to be weary in well-doing [or of exercising the fruits of the Spirit] for in due season we shall reap [the reward of perseverance] if we faint not." But it is said by Uziel a Jewish writer, perhaps by tradition, that Esau "was made faint by committing idolatry, shedding innocent blood, and by going in to a damsel who had been betrothed that day; and this shows him to have been a fornicator both in the spiritual and the carnal sense, and a profane person."

THE HISTORY of Jacob's subtilty in obtaining his father's prophetic blessing, which conveyed to him the right of primogeniture, so far as the sacerdotal office was concerned, is well known. It is perfectly evident that Isaac was no party to, nor anyways acquainted with, the transaction betwixt the brothers; but without doubt he intended the blessing for Esau. Jacob deceived his father, who was nearly blind, and obtained the blessing fraudulently by personating his elder brother to whom of right it belonged. God was pleased to

choose Jacob to inherit the sacerdotal office before the brothers were born, that in him all the nations of the earth should be blessed and that the elder brother should serve the younger. The land of Canaan, and all the other privileges which God promised to bestow on the posterity of Abraham was the birthright of Esau; but by fainting in the time of trouble, despising and selling the inestimable privileges to which he was born the heir, God permitted the sin of his brother to have a successful issue.

When his "very son Esau," came in to claim the promised consecration to his birthright, Isaac "trembled very exceedingly," having now discovered the imposition that had diverted the coming, in the fullness of time, of "the Desire of women" and "of nations" to another line. Jacob had surreptitiously obtained that blessing which was his brother's birthright, and as God had chosen Jacob before he was born to be the depository of the true religion, and the ancestor of the promised Seed, so he put Esau aside, making his own sins the instrument of his own rejection. Isaac could neither recall nor divide the blessing; it had been solemnly and by a sort of sacramental act devolved upon the man whom God had chosen or "loved." Although Isaac had *but one* prophetic blessing; yet he did bless Esau with the temporal blessing; for he inherited his power, dignity, and worldly goods. When he saw the effects of his own folly and profaneness, he "cried with a great and exceeding bitter cry;" but they were not the tears of repentance for his sin, but the bitterness of disappointed ambition not unmixed with incipient revenge. After Isaac's death Esau became a mighty prince, and seems ever to have been of a more noble and generous disposition than his subtle brother. That the temporalities were to devolve on him is certain, from his threatening to do execution on Jacob after his father's death, when he should be fully invested with the temporal sword. This threat having been reported to his mother, she prudently sent her favourite son out of harm's way, and as a sort of retributive justice, she never beheld him again, and his own whole subsequent life was one of sorrow and affliction, according to his own affecting language to Pharaoh, "few and evil have the days of the years of my life been, and [I] have not attained unto the days

of the years of the life of my fathers in the days of their pilgrimage."

These transactions took place about thirty years before the death of Isaac, who must have manumitted Esau, for during his father's lifetime he settled in mount Seir, and became a great and a powerful prince. He contemplated the execution of Jacob after his father's death as an usurper of his privileges; which if he had done during his father's life it would have been murder, and he would have been liable to his father's justice as his sovereign lord, who would have punished him with death. The profane sale of his birthright was the human means which God permitted for his rejection from the blessing; and thenceforth Jacob became lord over his brethren, and his mother's sons bowed down to him. But as Esau was always a more powerful and a more independent prince than Jacob, and never did literally serve him, we must look for the fulfilment of the prophecy to their posterities and in a spiritual sense. The promise to Abraham was, that in his posterity all the earth should be blessed, or that all nations should have an equal right in the blessing of the Messiah. He chose Isaac and not Ishmael, Jacob and not Esau, as the line in which the Messiah should be born; and in this sense Esau served or was inferior to Jacob. The worship of the true God was confined to the posterity of Jacob, but when the Saviour appeared, He took away all distinctions of nations and opened the gates of the Church to every people; and the Gentiles who were formerly aliens became the people of God. Esau, who may be called a type of the Gentiles, then broke the servile yoke of Jacob from off his neck, and became his equal in all spiritual privileges; for "of a truth ..... God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is accepted with Him."

We will show in another paper many other instances that will prove the universality of the succession of the eldest son, to the dignity and property of the father, with some exceptions where by divine appointment, the younger was preferred to the privileges of the first-born.

FESTIVALS IN MAY.

ST. PHILIP AND ST. JAMES. The Church celebrates their festivals on the 1st of May. Philip was the first of the Apostles to be called; but there is not much said of him in the gospels. He it was that drew from our Lord that explicit declaration of His divinity:—"I am the way, and the truth, and the life, no man cometh unto the Father but by me; if ye had known me, ye should have known my Father also; and from henceforth *ye know Him and have* SEEN HIM. . . . . *He that hath seen* ME *hath seen the* FATHER." James was the son of that Mary who looked on afar off at the Crucifixion, and is supposed to have been the Blessed Virgin's cousin and also the wife of Joseph, Christ's reputed father. He presided and gave his decree at the first Ecclesiastical Council; and he wrote an epistle to correct the errors of those who had wrested St. Paul's words from their real meaning. He shewed that when faith is spoken of it means not a bare belief, but a going on from faith believing to faith obeying; and the works which St. Paul condemned, to mean the works of the Law of Moses, and not the moral duties of obedience. Both these Apostles suffered martyrdom.

Lessons, Ecclus. vii. and ix.; St. John i. 43.
Epistle, James i. 1. Gospel, St. John xiv. 1.

ASCENSION DAY. On this great festival, which always falls on a Thursday, the Church commemorates Christ's most perfect triumph, when He opened the Kingdom of Heaven to all believers, and carried up the first fruits of our salvation to heaven. His ascention was typically represented by His representative the Jewish high priest, when he passed through the whole body of the tabernacle and entered with the blood of the sacrifice, a type of Christ, into the Holy of Holies. Christ, therefore, the true paschal Lamb, and the only true and real sacrifice, of which the others were merely types, passed through all the courts of this world, and with His own blood, the true expiation for the sins of the whole world, entered into the true Holy of Holies, the highest heavens, of which that in the Temple was merely the type, or figure, there to appear in the presence of God for us. At the paschal supper He conferred on the apostles the power of consecrating the Christian Sacrifice; on the night of the Resurrection He gave the power of remitting and retaining sins; and at His Ascension He devolved the same power on them and their successors of governing the Church, and continuing the apostolical succession that had been conferred on Himself by God the Father. After this He lifted up His hands and blessed them, and He was parted from them, taken up, and a cloud received Him out of their sight.
Lessons, Deut. x.; 2 Kings ii.; Luke xxiv. verses 44; Ephes. iv. to verse 17.
For the Epistle, Acts i. 1. Gospel, St. Mark xvi. 14.
Proper Psalms, *Morn.* viii. xv. xxi.; *Even.* xxiv. xlvii. cviii.

WHITSUNDAY. Pentecost, or the Feast of Weeks, was an eminent festival in the Jewish Church in memory of the delivery of the Law on Mount Sinai fifty days after the coming out of Egypt,

and after their passover. In the Christian Church this, which is the day now called *Whitsunday*, is dedicated to the Holy Ghost, the third Person in the Blessed Trinity by whom we are sanctified and made relatively holy. It is memorable for the first fruits of the Church in the conversion of three thousand Jews, Israelites, and Gentiles to the obedience of the Christian faith; of the descent of the Holy Spirit on the apostles in the visible appearance of tongues of fire; and of enabling them to speak to every man in his own tongue. The diversity of languages was inflicted as a *curse* on men; and now the gift of tongues was given as a *blessing*, opening to all lands the word of God in their own tongue wherein they were born. Christ purchased this gift for His Church, and poured out His Spirit upon all flesh; who sent Him as the Comforter to abide for ever with all the faithful children of God, to influence their hearts and conduct so that they may worship Him, serve Him, and obey Him, as they ought to do.

Lessons, Deut. xvi. to verse 18; Isaiah xi.; Acts x. verse 34, xix. to verse 21.

For the Epistle, Acts ii. 1. Gospel, St. John xiv. 15.

Psalms, *Morn.* xlviii. lxviii; *Even.* civ. cxlv.

THE RESTORATION of King Charles II. and of the Church is celebrated on the 29th of May, being the day on which he made his public entry into London, in the year 1660; by which an end was put to the grand rebellion, and the Church was restored; and in memory of this unspeakable mercy, the 29th of May in every year was appointed by the Act 12 and 13, Car. ii. "*to be for ever kept holy*," as a day of thanksgiving.

Lessons, 2 Sam. xix. from v. 9., or Numbers xvi.; Epistle of Jude.

Epistle, 1 Peter ii. 11. Gospel, St. Matt. xxii. 16.

Psalms, *Morn.* cxxiv. cxxvi.; *Even.* cxxix. cxviii.

TRINITY SUNDAY is celebrated the next Sunday after Whitsunday; it was instituted in the ninth century as a defence against the Arian heresy, which, like leprous spots on her feasts of charity being separate, sensual and deprived of the Spirit of grace, disturbed the peace of the Church. The doctrine of the Trinity in Unity is a great mystery; but there are unfathomable mysteries even in our own conformation. There is a trinity of body, soul, and spirit, in the unity of our own persons: there is the *father faculty* of the UNDERSTANDING, which *begets* the MEMORY, from both of which *proceeds* the WILL; so that the natural order of one faculty is before the other, yet not in time, for they are all co-existent: that which we call *faculties* in the soul of man, we call PERSONS in the Godhead, because personal actions are attributed to each of them. To the FATHER is attributed the works of creation and providence; to the SON the office of redemption; to the HOLY SPIRIT the operation of enlightening and sanctifying or making holy the adopted children of God.

Lessons, Genesis i. and xviii.; Matt. iii., 1 John v.

Epistle, Rev. iv. 1. Gospel, St. John iii. 1.

[*From* STEPHENS's *Short Account of the Fasts and Festivals.*]

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XI. New Series. July 1, 1847.

BAPTISMAL PRIVILEGES*.

II. Regeneration.

Regeneration, or Baptism which are convertible terms, translates us from the corruption of the old man—the flesh—the state of alienation or wrath—into a state of salvation or a salvable state, to do the works of the Spirit; from being carnally minded which leads to death, to being spiritually minded which is the way that leads to life and peace. In baptism we were buried with Christ unto the likeness of His death; and we then engaged to die *unto* or to forsake sin, as He died *for* it on our account; we having put off the *old man* with his evil deeds. We have also risen with Him in His resurrection, when we put on the *new man* and in imitation of His righteousness we ought to walk in newness of life[1]. "Christian baptism," says Mr. Pyle, "is intended to represent the death, burial, and resurrection of Jesus Christ, and is a significant ceremony to express our belief of them. For our being covered with water, signifies our being dead and buried, as it were, to all sinful deeds, as Christ died and was buried in the earth. And our ascending again out of the water represents the great obligation we are under of rising from evil courses, to a new and virtuous conversation, answerable to His resurrection and ascension to glory with God the Father. For, a representation of His death by our being plunged in water will be only a vain ceremony, if we do not take care of a resemblance of His resurrection; by rising out of the water to a new and virtuous

* Continued from page 297.

[1] Rom. vi. 3–8. Col. ii. 12.

course of life. It being plainly the thing meant by our baptism, that our former habits of sin should be in a manner killed, and we freed from all slavish obedience to them; thus dying to sin signifies our being set free from it as slaves are freed from their masters[2]."

When St. Paul says that "He that is dead is freed from sin," he means that having been buried in the water of baptism unto death, we ought to mortify our corrupt lusts and passions, and lead a life of holiness and faithful obedience, and not to allow sin to gain dominion over us. We have been freed, emancipated, or delivered from sin, and have been "planted together in the likeness of Christ's death;" and we ought therefore to live in obedience to His will; for it is altogether by the free grace and unmerited bounty of God that we have been transformed by the renewal of the Holy Ghost, *regenerated* and made *new creatures* in the sacrament of baptism, through the ministry of reconciliation. Christ who was innocent was made a sin offering or a sacrifice for sin; and He suffered death its penalty in our stead, *as if* He Himself had been really guilty; that we who inherit the effects of Adam's transgression, having died to sin and having been buried with Christ might be placed in a salvable position by the washing of regeneration, and obtain forgiveness of our sins through faith in the blood of the divine sin offering. And as in the creation of Adam, God first made his animal part, and then breathed into him the breath of life; so, in the second creation, after our death unto sin and burial with Christ, we are raised out of the font pure and clean, regenerated and made new creatures as created anew in Christ Jesus and made holy temples for the indwelling of the Holy Spirit. Being thus regenerated in baptism, the Holy Ghost, who is the principle of this new life, and answers to the breath of life in the first creation, is infused into us as His temples, and sealed in Confirmation unto the day of redemption. The water in baptism after consecration represents or is the blood of Christ, and the union of the Spirit the water and the blood in baptism, is that agreement or testimony which St. John says corresponds on earth with the testimony of the divine Essence in heaven.

It is our Lord's own decree that we must be born *again*

[2] Paraphrase on Rom. vi. 3-6.

of water as the outward visible sign, and of the Holy Spirit as the cause and the purifier of the heart from all carnal lusts. The whole Christian Church has ever taught that our Lord meant regeneration in baptism, when He instructed Nicodemus in the first principles of His religion. In Scripture, water sometimes represents the purifying operations of the Holy Spirit; and it is here used by our Lord to signify that baptism which St. Paul calls the "laver of regeneration[8]," and which all the primitive fathers universally called it.

CHRIST also established it as a rule that water baptism should be the ordinary means, in all ages, of admission into His Church. He commanded His apostles to teach or to disciple all nations and to baptize them; and He promised that all that believe and are baptized shall be saved. Baptism therefore is the womb of the Church whereby we are born unto God; the gate of the Church, the door of grace, through which we enter into it. In token of this there are three remarkable instances recorded in the New Testament; but, although they were supereminent in their vocation, and had received the miraculous gifts of the Holy Spirit, yet they could enter the Church only through the gate of baptism. God himself sent special messengers to baptize and bring them into the Christian fold.

CORNELIUS THE Roman Centurion was a proselyte to Judaism; he devoutly worshipped God always, and gave much alms; but an angel was sent to instruct him to send for St. Peter; and a miracle was wrought to remove Peter's prejudices; besides the Holy Ghost fell on this devout captain and all his household and they received at the same time the gift of tongues; notwithstanding, an inspired Apostle considered it necessary to command water to be brought and he baptized the whole family. The second instance was Queen Candace's treasurer, who was also a proselyte, to baptize whom Philip one of the deacons was sent by God Himself. The Eunuch was convinced by Philip's expounding of the Scripture, and on a profession of his faith,—the stipulation of a good conscience—he was baptized, water having been miraculously provided in the desert. But the most illustrious of the three was St. Paul, who was a Jew of the "straitest sect." He was converted by miracle, and the spirit of preparation was upon him, and he

[8] Titus iii. 5.

was declared to be "a chosen vessel" or a choice instrument to preach the Gospel to the Gentiles; to whom Christ promised to reveal Himself; and to make him an Apostle and a witness of that very religion which he was then persecuting, to turn the Gentiles from the darkness of paganism to the light of the Gospel, and from being the slaves of Satan to be the sons of God by adoption, and to the obedience of the faith. Notwithstanding this visible and miraculous interference of God for his conversion, He gave a special commission to Ananias to go to the penitent convert to regenerate and justify him. After imparting to him the divine purpose in choosing him, Ananias exclaimed, "And now [after so much mercy and favour has been shewn to thee] why tarriest thou [in your bed]? arise and be baptized, and wash away thy sins," or for the remission of thy sins. Saul was not disobedient to the heavenly vision although his compliance was optional; but he "arose and was baptized," became a new creature by baptismal regeneration, and was filled with the Holy Ghost.

EVERY ONE, therefore, must be born again of the incorruptible seed by water and the Holy Spirit, before he can enter into the kingdom of grace on earth, or of glory in heaven. Daily experience however, and our own infirmities show us that the sons of God fall daily from baptismal grace, of which Simon Magus is an eminent example. He certainly was regenerated; but his avarice and inordinate affection had not been purged out; yet the place of repentance was not denied him, and he might have been renewed unto eternal life. One of the things which we promised by our sureties in baptism was, "that we should keep God's holy will and commandments, and walk in the same all the days of our lives;" and we have Christ's own assurance, twice repeated, that if we choose to enter into life eternal in heaven, we must keep the commandments in His kingdom on earth. Repentance is not only contrition or sorrow for sin; but it is a turning of the whole heart from sin to serve God with a new and obedient heart. At our new birth we profess our obligation to repentance by renouncing the devil and all his works; after which we swear fealty and allegiance, as it were, to God, by expressing our belief in all the articles of the Apostle's Creed.

THE NEXT division of the subject is Justification by Faith.

A JACOBITE RELIC.

THE EARL OF NITHSDALE was *out* in the year 1715 when the Earl of Marre made his foolish attempt to unseat George I., which terminated in the most vindictive bloodshed on the scaffold, and in proscription of property. The Jacobites from the southern counties of Scotland and from Northumberland, under the command of Mr. Foster, were defeated on the 12th November, at Preston, in Lancashire, by General Willis. About 1500 prisoners were taken, among whom were Mr. Foster their chief, the Earls of Derwentwater, Nithsdale, Winton and Carnwath, the Viscount Kenmure, the Lords Widdrington and Nairn, with about 72 English and 138 Scottish gentlemen and officers. The noblemen and gentlemen were marched to London; and at Barnet, they were pinioned and marched in that condition on foot through the city of London, the peers to the Tower, and the others to Newgate, the Fleet, and the Marshalsea. To subject noblemen and gentlemen to the degradation of marching on foot, pinioned like the worst of malefactors, reflects no great credit on the magnanimity of the first prince of the House of Brunswick. The Earl of Nithsdale was tried for high treason, with others, and condemned to be beheaded on Tower Hill. The following narrative of Lady Nithsdale's heroism and his Lordship's escape is from her own account in a letter to her sister, Lady Lucy Herbert, who was abbess of the Augustine nuns at Bruges, dated Palais Royal de Rome, April 16, 1718.

DEAR SISTER,—My Lord's escape is such an old story that I have almost forgotten it; but since you desire me to give you a circumstantial account of it, I will endeavour to recall it to my memory, and be as exact in my narrative as I possibly can; for I owe you too many obligations to refuse you anything that lies in my power to do.

I THINK I owe myself the justice to set out with the motives which influenced me to undertake so hazardous an attempt, which I despaired of thoroughly accomplishing; foreseeing a thousand obstacles which never could be surmounted but by the most particular interposition of divine providence I confided in the Almighty God, and trusted that He would not abandon me, even when all human succours failed me.

I FIRST CAME to London upon hearing that my Lord was committed to the Tower. I was at the same time informed

that he had expressed the greatest anxiety to see me, having, as he afterwards told me, nobody to console him, till I arrived. I rode to Newcastle, and from thence took the stage to York. When I arrived there, the snow was so deep that the stage could not set out for London. The season was so severe and the roads so extremely bad that the post itself was stopt; however I took horses and rode to London through the snow which was generally above the horses' girths, and arrived safe and sound without any accident. On my arrival I went immediately to make what interest I could among those that were in place. No one gave me any hopes; but all on the contrary assured me that although some of the prisoners were to be pardoned, yet my Lord would certainly not be of the number. When I inquired into the reason of this distinction, I could obtain no other answer than that they would not flatter me; but I soon perceived the reasons which they declined alleging to me. A Roman Catholic upon the frontiers of Scotland, who headed a very considerable party, a man whose family had always signalized itself by its loyalty to the royal House of Stuart, and who was the only support of the Catholics against the inveteracy of the Whigs, who were very numerous in that part of Scotland, would become an agreeable sacrifice to the opposite party. They still retained a lively remembrance of his grandfather, who defended his own castle of Caerlaverock to the very last extremity, and surrendered it up only by the express command of his royal master. Now, having his grandson in their power, they were determined not to let him escape from their hands. Upon this I formed the resolution to attempt his escape, but opened my intention to nobody but to my dear Evans. In order to concert measures, I strongly solicited to be permitted to see my Lord, which they refused to grant me unless I would remain confined with him in the Tower. This I would not submit to, and alleged for excuse, that my health would not permit me to undergo the confinement. The real reason of my refusal was, not to put it out of my power to accomplish my design: however by bribing the guards, I often contrived to see my Lord till the day upon which the prisoners were condemned; after that we were allowed for the last week to see and take our leave of them. By the help of Evans, I had prepared everything necessary to disguise my Lord, but had the utmost difficulty to prevail upon him to make use of them: however I at length succeeded by the help of Almighty God.

On the 22nd of February, which fell on a Thursday, our petition was to be presented to the House of Lords, the purport of which was, to entreat the Lords to intercede with His Majesty to pardon the prisoners. We were however disap-

pointed the day before the petition was to have been presented; for the Duke of St. Alban's, who had promised my Lady Derwentwater to present it, when it came to the point, failed in his word. However as she was the only English Countess concerned it was incumbent on her to have it presented. We had but one day left before the execution, and the Duke still promised to present the petition; but for fear he should fail, I engaged the Duke of Montrose to secure its being done by the one or the other. I then went in the company of most of the ladies of quality who were then in town, to solicit the interest of the Lords as they were going to the House. They all behaved to me with great civility, but particularly my Lord Pembroke, who, though he desired me not to speak to him, yet promised to employ his interest in our favour, and honourably kept his word; for he spoke in the House very strongly in our behalf. The subject of the debate was, whether the King had the power to pardon those who had been condemned by Parliament? and it was chiefly owing to Lord Pembroke's speech that it passed in the affirmative; however, one of the Lords stood up and said, that the House would only intercede for those of the prisoners who should approve themselves worthy of intercession, but not for all of them indiscriminately. This salvo quite blasted all my hopes; for I was assured it aimed at the exclusion of those who should refuse to subscribe to the petition, which was a thing I knew my Lord would never submit to; nor in fact could I wish to preserve his life on such terms.

As THE MOTION had passed generally, I thought I could draw some advantage in favour of my design. Accordingly, I immediately left the House of Lords and hastened to the Tower, where affecting an air of joy and satisfaction, I told all the guards I passed by, that I came to bring joyful tidings to the prisoners. I desired them to lay aside their fears, for the petition had passed the House in their favour. I then gave them some money to drink to the Lords and his Majesty, though it was but trifling; for I thought if I was too liberal on the occasion, they might suspect my designs, and that giving something would gain their good humour and services for the next day, which was the eve of the execution. The next morning I could not go to the Tower, having so many things on my hands to put in readiness; but in the evening when all was ready, I sent for Mrs. Mills with whom I lodged, and acquainted her with my design of attempting my Lord's escape, as there was no prospect of his being pardoned; and this was the last night before the execution. I told her that I had everything in readiness, and that I trusted she would not refuse to accompany me, that my Lord might pass for her.

I pressed her to come immediately as we had no time to lose. At the same time I sent for Mrs. Morgan, then usually known by the name of Hilton, to whose acquaintance my dear Evans had introduced me, which I looked on as a very singular happiness. I immediately communicated my resolution to her. She was of a very tall and slender make; so I begged of her to put under her own riding-hood one that I had prepared for Mrs. Mills, as she was to lend hers to my Lord that in coming out he might be taken for her. Mrs. Mills was then with child; so that she was not only of the same height, but nearly of the same size as my Lord.

When we were in the coach I never ceased talking that they might have no leisure to reflect. Their surprise and astonishment when I first opened my design to them, had made them consent without their ever thinking of the consequences. On our arrival at the Tower, the first I introduced was Mrs. Morgan; for I was only allowed to take in one at a time. She brought in the clothes that were to serve Mrs. Mills when she left her own behind her. When Mrs. Morgan had taken off what she had brought for that purpose, I conducted her back to the staircase; and in going I begged her to send me in my maid to dress me; that I was afraid of being too late to present my last petition that night, if she did not come immediately. I despatched her safe, and went partly down stairs to meet Mrs. Mills, who had the precaution to hold her handkerchief to her face, as was very natural for a woman to do when she was going to bid her last farewell to a friend on the eve of his execution. I had indeed desired her to do it, that my Lord might go out in the same manner. Her eyebrows were rather inclined to be sandy, and my Lord's were dark and very thick; however I had prepared some paint of the colour of hers to disguise his with. I also bought an artificial head-dress of the same coloured hair as hers; and I painted his face with white and his cheeks with rouge, to hide his long beard which he had not had time to shave. All this provision I had before left in the Tower. The poor guards whom my slight liberality the day before had endeared me to, let me go quietly with my company and, were not so strictly on the watch as they usually had been; and the more so as they were persuaded from what I had told them the day before, that the prisoners would obtain their pardon.

I made Mrs. Mills take off her own hood, and put on that which I had brought for her. I then took her by the hand, and led her out of my Lord's chamber; and in passing through the next room, in which there were several people, with all the concern imaginable, I said, "My dear Mrs. Catherine, go in all haste and send me my waiting maid; she certainly can-

not reflect how late it is; she forgets that I am to present a petition to-night; and if I let slip this opportunity I am undone; for to-morrow will be too late. Hasten her as much as possible; for I shall be on thorns till she comes!" Everybody in the room, who were chiefly the guards' wives and daughters seemed to compassionate me exceedingly; and the sentinel officiously opened the door. When I had seen her out, I returned back to my Lord, and finished dressing him. I had taken care that Mrs. Mills did not go out crying as she came in, that my Lord might the better pass for the lady who came crying and afflicted; and the more so because he had the same dress she wore. When I had almost finished dressing my Lord in all the petticoats excepting one, I perceived that it was growing dark, and was afraid that the light of the candles might betray us; so I resolved to set off. I went out having him by the hand, and he held his handkerchief to his eyes. I spoke to him in the most piteous and afflicted tone of voice, bewailing bitterly the negligence of Evans, who had ruined me by her delay. Then said I, "My dear Mrs. Betty, for the love of God run quickly and bring her with you. You know my lodgings; and if ever you made despatch in your life do it at present: I am almost distracted with this disappointment!" The guards opened the doors, and I went down stairs with him, still conjuring him to make all possible despatch. As soon as he had cleared the door, I made him walk before me, for fear the centinel should take notice of his walk; but I still continued to press him to make all the dispatch he could. At the bottom of the stairs I met my dear Evans, into whose hands I confided him. I had before engaged Mr. Mills to be in readiness before the Tower to conduct him to some place of safety in case we succeeded. He looked upon the affair so very improbable to succeed, that his astonishment when he saw us threw him into such consternation, that he was almost out of himself; which Evans perceiving, with the greatest presence of mind, without telling him anything, lest he should mistrust them, conducted my lord to some of her own friends on whom she could rely, and so secured him and left him with them, without which we should have been undone. When she had conducted him, and left him with them, she returned to find Mr. Mills, who by this time had recovered himself from his astonishment. They went home together; and having found a place of security they conducted him to it.

In the mean time as I had pretended to have sent the young lady on a message, I was obliged to return upstairs and go back to my Lord's room, in the same feigned anxiety of being too late, so that every body seemed sincerely to sympathize with my distress. When I was in the room I talked to him

as if he had been really present, and answered my own questions in my Lord's voice as nearly as I could imitate it. I walked up and down as if we were conversing together, till I thought they had time enough thoroughly to clear themselves of the guards. I then thought proper to make off also. I opened the door and stood half in it, that those in the outer chamber might hear what I said; but held it so close that they could not look in. I bid my Lord a formal farewell for the night; and added that something more than usual must have happened to make Evans so negligent on this important occasion, who had always been so punctual in the smallest trifles; that I saw no other remedy than to go in person: that if the Tower were still open when I finished my business I would return that night; but that he might be assured I would be with him as early in the morning as I could gain admittance into the Tower; and I flattered myself I should bring favourable news. Then before I shut the door I pulled through the string of the latch, so that it could only be opened on the inside. I then shut it with some degree of force that I might be sure of its being well shut. I said to the servant as I passed by, who was ignorant of the whole transaction, that he need not carry in candles to his master till my Lord sent for them, as he desired to finish some prayers first. I went down stairs and called a coach.

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When the news was brought to the King, he flew into an excess of passion, and said he was betrayed; for it could not have been done without some confederacy. He instantly despatched two persons to the Tower, to see that the other prisoners were well secured, lest they should follow the example. Some threw the blame on one and some on another; the Duchess [of Montrose] was the only one at court that knew it. . . . . Evans informed me that Mills had removed my lord from the first place where she had desired him to wait, to the house of a poor woman directly opposite to the guard house. She had but one small room up one pair of stairs and a very small bed in it. We threw ourselves upon the bed that we might not be heard walking up and down. She left us a bottle of wine and some bread, and Mrs. Mills brought us some more in her pocket the next day. We subsisted on this provision from Thursday to Saturday night when Mr. Mills came and conducted my Lord to the Venetian Ambassador's. We did not communicate the affair to his Excellency; but one of his servants concealed him in his own room till Wednesday, on which day the Ambassador's coach and six was to go down to Dover to meet his brother. My Lord put on a livery, and went down in the retinue, without the least suspicion, to Dover

where Mr. Mitchell, (which was the name of the Ambassador's servant,) hired a small vessel and immediately set sail for Calais. . . . . This is as exact and as full an account of this affair and of the persons concerned in it as I could possibly give you, to the best of my memory, and you may rely on the truth of it. I am with the strongest attachment, my dear sister, yours most affectionately

WINIFRID NITHSDALE.

TRADITION*.

III. PRIMOGENITURE.

OF JACOB'S twelve sons Reuben was the first-born, and therefore the right of the primogeniture was his birthright; but on account of his great sin of incest in lying with Bilhah, the patriarch disinherited him, and took the *excellency of dignity* from him. "Thou art my *first-born*, my might, and the beginning of my strength, *the excellency of dignity*, and *the excellency of power:* unstable as water, thou *shalt not excel; because* thou wentest up to thy father's bed; then defilest thou it: he went up to my couch." Next in the order of their birth came Simeon and Levi; but they also were disinherited, *because* they had profaned a sacramental rite, and then had treacherously and cruelly slain their victims the Shechemites when they were sore and unable to defend themselves. Judah the *fourth* son was preferred to the "excellency of dignity," and to the prophetical rights of the primogeniture: Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall *bow down* before thee . . . . . the *sceptre* shall not depart from Judah, nor a lawgiver from between his feet until SHILOH [the peacemaker] comes; and unto him shall *the gathering* of the people be." This was a prophecy of the everlasting kingdom of our Lord, who was descended from Judah through king David, whose son He is called, and on whose throne He sits.

NO REASON is assigned for giving the rights of the primogeniture to Joseph's younger son Ephraim: but "Hath not the potter power over the clay of the same lump, to make one

* Continued from p. 318.

vessel unto honour and another unto dishonour?" Here it was purely the mercy of God who directed Jacob in the bestowal of the prophetic blessing on his descendants. When Joseph placed his two sons before the patriarch so as his right hand should rest on the head of Manasseh the eldest, Jacob crossed his arms and placed his right hand on the head of his youngest grandson, and thus gave him the rule and dominion over the ten tribes, when they afterwards separated from the regal tribe of Judah. Hence the ten tribes are called in Scripture, "the House," and "the children of Ephraim,"—"Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The birthright of Judah was over the kingdom of Judah which included Benjamin; and the birthright of Joseph extended over the ten tribes or kingdom of Israel. But the sacerdotal dignity was conferred on Judah, as it is written "He refused the tabernacle of Joseph and chose not the tribe of Ephraim, but chose the tribe of Judah, the mount Sion which He loved[1]." It is again said, "now the sons of Reuben the first-born of Israel (for he was the first-born; but for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler [or prince, CHRIST]; but *the birthright* was Joseph's[2].)"

THERE IS NO RULE laid down in the law of Moses for the succession of the first-born, because that rule had been made and acted on traditionally from the days of Adam; but there is a rule to guide the father where he may have had sons by two or more wives. "If any man have two wives, one beloved and another hated, and they have borne him children, both the beloved and the hated; and if the *first-born* son be hers that was hated: then it shall be when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved [the] first-born before the son of the hated which is indeed the first-born: but he shall acknowledge the son of the hated for the first-born, by giving him a double portion of all that he hath: for he is the beginning of his strength: *the*

[1] Ps. lxxviii. 67, 68. [2] 1 Chron. v. 1, 2.

right of the first-born is his[3]." Moses was commanded to number the people fit to go out to war by their tribes; but the hereditary prince of each tribe, "*the head* of the house of his fathers," were to be with Moses as councillors; then the names of the princes and their people are given[4]. From these and many other instances that might be adduced, it is certain that the right of primogeniture was not an accidental arrangement made by man for his own convenience; but it was a divine institution delivered to Adam as a fundamental principle. It has ever been the way of the whole earth, which shows it to be the radiation of God's law emanating from one point which has been disseminated by custom or tradition throughout every people in every age.

AARON was the hereditary prince of his father's house; and when God took his tribe of Levi to be His inheritance, He established the high priesthood by hereditary descent in Aaron and his eldest sons, as "a service of gift; and the stranger that cometh nigh [to invade his office] shall be put to death." His two eldest sons did invade his office and offered strange fire, and God slew them by miraculous fire; so the right of primogeniture devolved on Eleazer the third son. Eleazer, after the death of Aaron, ministered as the High Priest in his father's stead, and his eldest son Phinehas did in his place, and so on successively till the end of the Jewish dispensation, when the Romans came and took away both their name and nation.

THE OFFICES OF THE extraordinary judges and captains were not hereditary; they were merely temporary. But when God appointed a king over His ancient people, He confirmed the rule of hereditary descent of the crown from father to son; and His occasionally altering the descent from one son to another being an exception to the rule, only made it the firmer. One of the chief causes of Saul's anger against David was his knowledge that God had determined to give him the crown, so that the succession should not be hereditary in his own family. He said to Jonathan his *eldest* son, "As long as the son of Jesse liveth upon the ground, thou *shalt not be established, nor thy kingdom.*" Therefore he

[3] Deut. xxvi. 15, 18. [4] Numb. i. 1, 4.

attempted to frustrate God's decree by slaying David His anointed. Jonathan was of a better spirit, "an Israelite indeed," and submitted faithfully to his destiny; and so far was he from hating his rival that his affection for him was "passing the love of women." Jonathan was slain in his father's last battle, and David succeeded to the vacant throne. But Abner the Captain of Saul's host proclaimed his next son Ishbosheth, and maintained a fierce war in his defence on the principle of the hereditary descent of the crown; and it was not till both he and his master were murdered, that David acquired the undivided sovereignty of the whole kingdom.

DAVID HIMSELF had several sons, the eldest of whom was Amnon; but it pleased God to establish Solomon, Bathsheba's son, as his successor. Amnon was murdered by the order of Absalom, who was himself slain in the act of rebellion. There is no account of Chileab or Daniel the third son; but Adonijah the fourth made an attempt to usurp the kingdom before David's death, on which he caused Solomon to be crowned and proclaimed. Adonijah said to Bathsheba, "Thou knowest that the kingdom *was* mine [by the right of the primogeniture], and that all Israel set their faces on me that I should reign; howbeit the kingdom is turned about, and is become my brother's." Then when she solicited Solomon to grant a favour to Adonijah, he said "Ask for him the kingdom also, for he is mine *elder brother*." This shows that the principle was duly recognised; but that God could dispense with His own laws when He saw occasion.

THE SUCCESSION continued in the House of David hereditarily from father to son till it ceased to be an independant kingdom. St. Matthew traces our Lord's pedigree from Abraham to David; and from him through Solomon's line to Jacob the father of Joseph who was the husband of the blessed Virgin. St. Luke traces it up from Mary's father Heli or Eliakim through Nathan, who was the ninth son of David; and then from David to Abraham and from Abraham to Adam, "who was the son of God." Jeroboam made the first breach in the rule of hereditary succession, in heading the rebellion of the House of Ephraim, and establishing himself as king of the ten revolted tribes. In the kingdom of Israel there was no hereditary succession of the first-born, but one slaying his

master and usurping his throne; yet the principle of the right of primogeniture was so far preserved, that the new usurper cut off all the children of his predecessor, that his eldest son might not lay claim to the crown. As the kings of Israel mounted the throne by treason and the murder of their predecessors, so their people were continually butchering each other, and entirely corrupted divine worship into gross material idolatry. And having filled up the measure of their iniquity, the kings of Assyria put an end to the kingdom, and carried the people into captivity into the mountain district of Assyria to a place which the Greeks call Adiabene, which is north-east of Nineveh; south east of lake Van, and directly west of the lake Ooroomiah. The Assyrian king had exterminated the people of this region, and he placed the captive Israelites in their place, where they remain partly in a converted and partly in an unconverted state to this day, an eminent instance of God's wrath for the infraction of His laws.

In PROFANE history the succession of the son to the father is universal, of which there are several instances in Scripture. When Sennacherib was slain by two of his sons, it is immediately added, "and they escaped into the land of Armenia [from the vengeance of the succeeding sovereign]; and Esar-haddon his son reigned in his stead." When Uzziah king of Judah was smitten with leprosy so that he could no longer administer the government, "Jotham his son was over the king's house [as a regent] judging the people of the land ..... So Uzziah slept with his fathers; and [after his death] Jotham his son reigned in his stead." When Nebuchadnezzar was deprived of his reason his kingdom was governed by a regency; for "at the end of the days," when his understanding returned to him he himself informs us, "my counsellors and my lords sought unto me; and I was established in my kingdom and excellent majesty was added unto me." After his death Belshazzar his son, or as some think his grandson, reigned in his stead.

THE SUCCESSION to crowns, titles, estates and property has ever followed the order of the primogeniture as the universal custom of all the earth. Whosoever is acquainted with our own national history, or the traditions of his own neighbourhood will see that the order of the primogeniture has ever

been established in Great Britain. The destructive wars of the Roses, and the various attempts of the Stuarts, were all based upon this principle. England had no peace or cessation of bloodshed till the House of York regained their inheritance, and the empire had no security till it pleased God to remove Charles Edward; but who never sank his claim to the Crown of England, and left it as his birthright to his brother the Cardinal of York, on whose tomb is engraved Charles III. king of England.

THE WATER-WITCH.

They that in ships, with courage bold,
O'er swelling waves their trade pursue,
Do God's amazing works behold,
And in the deep His wonders view.

THE TRUTH of these words of the Royal Psalmist was perhaps never more wonderfully exemplified than in the miraculous escape from destruction of the Water-Witch schooner, Captain Stregnall, off the coast of Portugal, on the homeward bound voyage from Valentia. The Water-Witch experienced fine weather and fair winds through the gut of Gibraltar, until she arrived off Cape St. Vincent where it fell a dead calm which continued about twenty four hours attended with a heavy swell from the N.W. About 4 o'clock A.M., a breeze sprung up from the N.N.W. which soon increased to a light gale. At 10 A.M. the wind suddenly shifted to the N.E. and increased to a perfect hurricane with a very high sea setting from the S.W. Whilst the vessel was lying to on the starboard tack, and under a close reefed gaff foresail, at 2 o'clock A.M. on the 3rd of January last, a great noise was heard from the N.E. and immediately a sea more resembling a mountain than a wave was seen rushing towards the schooner. It broke on board, and carrried away the foremast, mainmast, bowsprit, rigging, and boats, and turned the vessel keel upwards! Some of the crew were washed overboard, and were no more seen; the others clung to the vessel's bottom, and remained in this perilous and helpless situation for several hours, when a sea similar to the former broke upon the vessel and turned her

head round to the east. In about ten minutes after, another heavy sea struck her with such violence that it turned her up again into her proper position. With some difficulty the survivors were able to reach the deck; but they were now entirely without provisions or water.

THE WATER-CASKS being lashed to the deck remained; but were all filled with salt water except one, which being full of fresh water, and the bung newly taken out, the fresh water was kept in, and remained unmixed with the sea-water. They remained three days and nights without any sustenance; when a Dutch ship descrying them bore down to their assistance and supplied them with provisions, and some spars, &c., which enabled them to rig a jury mast; and they reached England on the 19th of the same month.

BUT THE most marvellous circumstance attending this extraordinary shipwreck is the escape of Captain Stregnall. He had gone below to his cabin a little before the first capsizing of the vessel; from which there was no possible means of escape. Being entombed, as it were, in his cabin, the floor of which was now become its ceiling, he calmly awaited the approach of death. The air in the cabin prevented the water from entering it; and he remained all the time that the vessel was overturned, in darkness but dry and uninjured, with the exception of some slight bruises. We can vouch for the truth of this narrative, which we had from Captain Stregnall's own lips; but it has never found its way into any of the newspapers. Could we then have assumed a more appropriate motto than that which stands at the head of this article? These men that go down to the sea in ships, and see the works of the Lord and His wonders in the deep. They are carried up to the heaven and down again to the deep; and are at their wits' end, aye, nearly at their lives' end. But when they cry unto the Lord in their trouble, He delivereth them out of their distress. And may we add—"O that men would therefore praise the Lord for His goodness, and declare the wonders that He doeth for the children of men!"

R. S.

THE DOCTRINE OF PROBABILITIES.

THE FOLLOWING subject is taken from one of Dr. Outram's published sermons. He was a prebendary of Westminster, one of Charles the Second's chaplains and the author of a learned work on Sacrifices.

SEEING the danger of false principles in religion is so prodigiously and strangely great, let this be a mighty caution to us to avoid communion with such persons as govern themselves by such principles, and more especially with those of the Church of Rome.

IT IS NOT IMAGINABLE how the Church of Rome hath perverted the doctrines of Christianity, and quite overthrown the practice of it in many considerable parts of it. There is scarce any one command of God which they have not clouded and perverted by some perverse interpretations. And besides all this they have formed and stated general principles which effectually lead to the overthrowing of all the precepts of Christianity. And some of these I shall instance in:—

I. THE FIRST of these is the doctrine received in the Roman Church of acting according to *probable opinions* received not only among the Jesuits, but by many others as well as them.

1. THEY TEACH THAT although an opinion seems to be false to any man, considering the reasons that make against it, yet that it is a *probable* opinion if it be maintained by two or three doctors, nay, by one doctor of note among them.

2. AND THEN that any person may lawfully act and govern himself by such an opinion in point of practice, by an opinion maintained by others, although it may seem to be false to himself; which is just contrary to the apostle's doctrine, "Whatsoever is not of faith, is sin." The very words they use are these, "That a man may lawfully follow an opinion in practice upon the authority of *one* doctor, though he himself, considering the reasons of that opinion, judge it to be false and improbable[1]." My author adds an example to this, and that is, although a confessor shall himself believe it to be unlawful to absolve a man in a certain case, yet that notwithstanding he may absolve him if *others* judge it to be lawful. Now here, I observe, in the first place, that this is directly

[1] Guimen, p. 55.

against the Scripture, which pronounces that to be unlawful which a man acts against his own mind and conscience, although agreeably to other men's. And then, secondly, that this opinion gives all men liberty to do whatsoever a few doctors, nay, any one doctor, of the Roman Church have judged lawful. And what is it that some of them have not judged lawful, especially against all those persons upon whom they fix the name of heretick? And if you inquire whatis the design of those persons that do maintain this opinion, it is most evident that it is this: that the spiritual guides of the Roman Church may have a pretence to lead the people boldly to act what they require, although against the mind and judgment of them they lead. That is, in case a person judge it unlawful to break his faith, to falsify promises to a heretick, or to deprive him of life, or fortune, or reputation; yet, that he may still lawfully do it, if two or three of their guides and teachers, nay, if any *one* of them, judge it lawful.

3. BUT THEN THIRDLY, they further teach, that where there are any two opinions, one of which is less probable than another a man may lawfully guide his practice by that which appears to be less probable. So Martial de Prado concludes, and abundance of others as well as he. Guimen says, "It is often lawful in matter of practice to follow a less probable opinion, forsaking that which is more probable." Which is as much as if they said, that a man is not bound to govern his life according to the best of his judgment, but may very lawfully do what is worse when he knows and believes he might do better. And is this for a man to guide his life according to the rules of charity or that integrity, that sincerity which true Christianity requires of us?

4. AND YET I must add what is still worse; for it is added upon this point in the Church of Rome, "that it is lawful for any person to follow a less probable opinion rather than one that is more probable, and that although the more probable be also safer than the other." And for this an author of that Church cites the testimonies of above forty of their doctors[3]. And is this to teach like true and faithful guides of souls? Is this for men to behave themselves like faithful pastors? and careful of the salvation of men, to give them license to guide

[3] Guimen, pp. 62, 64.

their lives by such opinions as are not only less probable but less safe than the direct contrary are? But these are the methods, these are the arts of the Roman Church to draw men into their Church; to allow them liberty to please themselves, to do the things that are most pleasing though least safe; to gratify sinful inclinations though to the prejudice of their souls. By these liberties they fill their Church with numerous proselytes and disciples, and gain authority to themselves to put them upon the foulest actions by teaching them that it is lawful for them to follow the judgment of their teachers though it seems false to themselves; which is, to rob every private person of his conscience, reason, and understanding, and to oblige them to follow others, who, as appears from these particulars, have nothing at all of conscience in them.

II. ADD HEREUNTO another principle taught and maintained in the Roman Church concerning the rectifying of the *intention;* which is, that a man may lawfully do such things as are materially evil, provided always that he direct the intention of his mind unto a good and honest end. As, for example, that a man may lawfully smite with a sword when he hath received a blow with the hand and is secure from further prejudice, provided he do it "not for revenge, but to repair his reputation[3]." Or as Father Escobar hath expressed it: "One may lawfully *kill* another who hath given him a box on the ear though he run away for it, provided he do it not out of hatred or revenge[4]." In short, that a man may do any evil to him that hath offered him an affront, in case he do it not out of malice or to revenge himself upon him, but only to repair his credit and defend his honour and reputation. But if this be true Christian doctrine what shall we say to the precept of Christ, "I say unto you that ye resist not evil; but whosoever shall smite thee on the right cheek turn to him the other also?" That is to say, if any injury passed upon thee, leave thee secure of life and limb, if it only touch thy reputation as this is measured among men by vulgar judgments and opinions, do thou patiently bear the injury, and be content to expect a reward hereafter for it; whatsoever becomes of thy reputation.

IN THE MEANTIME let it be observed how the teachers in

[3] Guimen, pp. 199, 200. [4] Letters Provincial, p. 143.

the Church of Rome loosen the reins to the lusts of men, indulge their vain unchristian humours, while they teach them to value their reputation, and that in the eyes of vulgar judges, more than the very lives of men. While they allow them to preserve the esteem of vain men by spilling of their neighbour's blood; as though his life was of less value than the opinion of such persons.

Two THINGS further I shall observe: first, that this doctrine of good intention justifying actions of this kind is, in effect, no other than that of "doing of evil that good may come;" or of the using of evil means for the attaining a good end; a doctrine most severely censured in Romans iii. 8. And then, further, that a good intention justifies an indifferent action, a thing that is lawful in itself; but never justifies things unlawful. In these things it hath no place, but in indifferent things it hath.

Now THEN to conclude what I have to say; seeing evil principles do not only leave us exposed to sin, but also encourage us thereunto; seeing they expose us to death eternal by so doing; let us have a care of such persons and of *such a Church* as teach and promote such principles. Let us be stedfast in *that Church* where the saving doctrines of Christianity is faithfully taught and offered to us. We have no other certain helps against the most pernicious evils to secure us from the foulest sins, but firm principles, faith and holiness, assisted by the grace of God. These are the things that must preserve us against our natural inclinations, against our depraved and corrupt affections; these are the things that must secure us against the temptations of the world and recover us if we chance to fall through human frailty and infirmity. He that commits a sin by principles hath nothing to retrieve him from it, and to recover him from his fall, while such a principle remains in him. But he that falls through inadvertency, may be soon recovered by good principles. He will remember he hath done amiss, his conscience will check and smite him for it; these checks will send him to his prayers to beg the pardon of what is past, and a greater vigilance, a greater assistance of God's grace for the time to come, and so recover him from his fall, and restore him to his former station.

THE PLAGUE SPOT;

Sketches of Papal and Puritan History.

As Neale says the objection to wearing the surplice was a fundamental *principle* of the puritan religion, so a great portion of his book is devoted to record their indecent squabbles about "the habits." With that want of patriotism which is so characteristic of their parent popery, the puritans kept up a constant system of appeal to *foreigners*. So that the Church of England has been nearly as much oppressed by the bondage of Geneva, as by the tyranny of Rome: she has in fact, as her martyr Laud asserted with truth, been crushed betwixt the upper and the nether milstone of popery and puritanism. The papists placed an idolatrous and superstitious reliance on their ecclesiastical dresses; and the Jesuits instructed the puritans to run to the opposite extreme. Every one who has read any part of English history since the Reformation must have a nauseating acquaintance with the bitter, the uncharitable, and the unchristian opposition which the puritans made to the surplice and other habits of the Church; which with equal effrontery and falsehood they designated remnants of popery, dregs of the devil, and rags of the whore of Babylon. Even the stained glass windows in the churches were denounced as emblems of superstition and popish corruptions; and one George Withers, in his sermon, excited the people to attack the stained windows in Cambridge; "whereupon" says Strype, "followed a great destruction of them, and the danger of a greater from some zealots there."

But opposition to lawful authority in the matter of the habits was a *fundamental principle* of their religion. In short, they made every thing an occasion of dispute and dissension; and the spirit of *innovation* was in full effulgence. Both the form and the kind of bread used at the Holy Communion were made subjects of the most acrimonious controversy. The canonical rule, however, was that in administering the sacrament the principal minister was to wear a cape, but at all other prayers the surplice; at first the bread was wafer bread; but a rubric was afterwards added to the office which still remains there, directing that the best wheaten bread be used,

The puritans made a friend and partisan of the Earl of Leicester, the queen's favourite; but the queen herself was very unfriendly to them. She was of opinion that there was very little difference in their principles betwixt them and the Jesuits. She issued a proclamation peremptorily requiring uniformity in the habits: and the London clergy were summoned to meet Archbishop Parker, March 26, 1561. They were informed that it was the Council's pleasure that they should keep the unity of apparel; those who were disposed to obey, were required to sign, when sixty-one out of a hundred complied. The residue immediately exclaimed "*We shall be killed in our souls for this pollution of ours.*" The thirty-nine who refused were suspended, and informed that if they did not conform within three months, they were to be deprived. "These travelled up and down the counties from church to church preaching where they could get leave."

Most of these puritan ministers were secretly popish priests, who had conformed in outward appearance only and in hypocrisy after the accession of Elizabeth. Although they objected to the canonical dress as rags of popery; yet they clung to a popish door of entrance to the ministry which had been opened by Pope Alexander VI. He granted a liberty to the University of Cambridge to license twelve priests annually, to preach anywhere throughout England, independent of the bishop of the diocese. The puritan ministers, therefore, albeit they called the pope antichrist, took advantage of this relic of popery, and traversed the kingdom exciting the people to oppose their lawful clergy, and instilling puritan heresies among them. With wonderful effrontery Neal alleges, that "the very *bread of life* was taken from the people, for the sake of a few trifling ceremonies." But the converse of this assertion is the truth. From a senseless opposition to lawful authority and decent apparel the puritans deprived their hearers of that preaching which they presumed blasphemously to call "the bread of life," Christ *is the* Bread *of* Life. But the puritans are condemned out of their own mouths: for in their letter to Parker, "they protest before God what a bitter grief it was to them that there should be such dissensions about a cap and surplice among persons of the same faith." They con-

stantly reminded the authorities that these things about which they excited such bitter animosities were merely *things of indifference.* Nevertheless they would not yield to indifferent things; but required those in authority to yield to them, In short, they *claimed* everything; but would *yield nothing.* However indifferent a matter it may be to wear a surplice or a Geneva cloak, it was no longer a matter of indifference when it was commanded to be worn by Church authority; but it then became a matter of duty.

As THEIR APPEAL to the people, through their advertizing medium the pulpit, had not been sufficiently successful to arouse them into seditious insubordination, the puritans published their "Case" in 1566 wherein they allege what is not truth, "that neither the prophets in the Old Testament nor the apostles in the New were distinguished by their garments." The surplice was not worn for the same factious reasons that the puritans refused it, as *a grand principle of religion;* but it was prescribed for decency and reverence in the worship of God, as He Himself had prescribed holy garments for Aaron for "glory and for beauty." He appointed certain garments to be "upon Aaron and upon his sons when they came into the Tabernacle of the congregation, or when they came near to the altar to minister in the holy place: that they bear not iniquity and die. It shall be a *statute for ever* unto him, and his seed after him," both natural and spiritual. The calling of Aaron was the pattern for the vocation of the Christian priesthood which has succeeded to him and his sons; and as God appointed garments for him for glory and for beauty; and "holiness unto the Lord" being as incumbent on their successors as on them; so is a proper sacerdotal dress necessary, not as the puritan's principle of religion, but for decent reverence, as an emblem of purity and an apt representation of that innocence and righteousness with which we daily pray that Christ's ministers may be clothed.

UP TO THIS PERIOD the puritans had not separated from the Church of England; but had been mining within her, festering and corrupting the Church like a moth fretting a garment. Their pharisaical conduct now brought some severities on them from the Government; and they were at loss whether or not to remain in the Church and do more mischief, or create

a schism by going out in a body and so to distract and divide the people. "At length," says Neale, "after waiting about eight weeks to see if the Queen would have compassion on them, several of the deprived ministers had a solemn consultation with their friends, in which after prayer and a serious debate about the lawfulness and necessity of separating from the Established Church they came to this agreement, that since they could not have the Word of God preached, nor the sacraments administered without idolatous gear, (as they called it,) and since there had been a separate congregation in London, and another at Geneva, in Queen Mary's time, which used a book and order of preaching, administration of sacraments, and discipline that the great Mr. Calvin had approved of, and which was free from the superstitions of the English service, that therefore it was their duty, in their present circumstances, to break off from the public churches and to assemble as they had opportunity in private houses or elsewhere, to worship God in a manner that might not offend against the light of their consciences. Had the use of habits and a few ceremonies been left discretionally, both ministers and people had been easy; but it was the compelling these things by law, as they told the Archbishop, that made them separate."

HERE THEN in the summer of 1566 the papal-puritan schism externally commenced, that grievous sore began to fester in the body politic, and to vex the Church of England. They had not yet fallen on the device of using extempore prayers; but they adopted the Geneva Prayer Book. The evils attending this popish device for dividing and distracting the purest branch of the Christian Church in existence have been incalculable. But the whole of the evils which have followed from their fundamental principle *lies at their own door*. They broke the peace of the Church for the sake of trifles which they were continually asserting were of no moment, yet they would not yield to lawful authority, and we have apostolic denunciation of damnation on those who do resist the just decisions of "the powers that be." They had been given up to a reprobate mind; they fell from one wickedness to another, till they preached the bread of life as they called it into a most bloody rebellion, persecuted the clergy, turned eight thousand of them out of their livings, and so deprived the people of the means of grace, and after the most relentless persecution murdered God's Chief Priest in England the Archbishop of Canterbury, and slew the LORD'S ANOINTED.

REVIEWS.

NATIONAL SIN THE CAUSE OF NATIONAL JUDGMENT. *By the Rev. W. Gillmor.* Ollivier: London; pp. 22.

THIS IS A GOOD sermon andone of the many that were preached on the late day of fasting and humiliation; it was delivered at Illingworth church, near Halifax, on Ezek. xiv. 13. Although as a nation we have *many sins*; yet there can be no doubt that the crowning sin, was if not our own apostacy into gross and material idolatry, yet the misprision of it, in the "emancipation" of popery in 1829, and the encouragement of it by endowing Maynooth in 1846. We admit that the Roman Church is a limb or branch of the Catholic Church, as were the seven Churches of Asia; but like them it is rotten, corrupt, and guilty of fearful apostacy from the truth. The Church of England however has incurred the sin of the Church of Pergamos by suffering and encouraging the papists who "hold the doctrine of Balaam;" and of Thyatira by making no effort to prevent dissenters from seducing God's servants of the working-classes. Heaven grant that the sin of Laodicea may not be superadded.

THE CHURCH and faith of Christ have been the subjects of persecution in every age since their first appearance. The Scribes and Pharisees among the Jews and the Philosophers among the Gentiles exercised their wit and malignity to confute the truths of revelation; the powers of the world exercised all external violence to destroy and kill its professors by every species of cruelty. No sooner did the state come into the Church, but its members divided amongst themselves into errors and heresies, schisms and factions, which troubled the peace of the Church as much as its former persecution had done.

AFTER THESE strifes and divisions, the Church fell into a deep sleep of dark, stupid, and profound ignorance; during which time all the follies and superstitions entered into the Christian Church which to this day disgrace and degrade the Roman branch of it. Then were images set up and worshipped in churches; the invocation of Saints; the adoration of Angels; the transfer of God's sovereignty and Christ's mediatorial office to the blessed Virgin with her consequent worship; the blasphemous opinion of transubstantiation; the forgeries of epistles and canons of councils; fictitious lives of so-called

saints; and fictitious miracles to maintain the power, the wealth, and the glory of the papacy. No sooner were these enormities exposed, baffled, confuted, and thrown aside by the Reformation, than the Popish Church commenced the same horrible cruelties and persecution upon those who had come out of her polluted communion, that the heathens had practised on the pure Church of Christ of the first three centuries. Of these bloody reprisals we of the reformed Catholic Church in these islands had our own share, but by the mercy of God the days of blood were shortened to us: but we have since experienced a persecution, which still continues, of another sort; for hell can send out angels of *light* as well as of darkness.

Subsequent to bloody Mary's reign they could no longer consign men to the stake to be burnt alive; but the pope and his agents encouraged and rewarded *private assassination*, and stimulated foreign princes to invade and conquer England. The pope of that day encouraged Charles IX. of France to murder in cold blood in Paris and the provinces about *seventy thousand* protestants. Gregory XIII. made a solemn procession, and gave *public thanks* to God for this terrible massacre; he sent a special legate to congratulate the French King and struck medals to celebrate the deed so worthy of the Devil, whom St. John's says gave him his power. Queen Elizabeth's life was in continual danger from the pope's agents; but James I. and the three Estates of England had the most narrow escape from being blown up by gunpowder. Over and above these bloody atrocities, the papal agents founded most of the sects among us; and so *proved* the Church of Rome to be the *Mother of Harlots*. In a letter to the Primate, Bishop Bramhall says that there were many priests sent over from the seminaries in France "who twice a week oppose one the other, one pretending presbytery, the other independency; some anabaptism and other contrary tenets;" and the same game is being played over again in 1847 by the Jesuits. In 1641 the whole popish population of Ireland were in open rebellion, and at the command of the pope and the instigation of the popish priest the bigotted papists murdered upwards of 100,000 protestants chiefly in cold blood. The wisdom of the sixteenth and seventeenth centuries put the papists under wholesome restraint but in the eighteenth, Parliament unchained a politi-

cal madman by giving them the elective franchise in 1793; soon after which they rebelled, and with their priests at their head instigating them, they massacred the protestants at Wexford Bridge and Scullabogue. O'Connell bullied the Government into greater concessions; but instead of wholesale massacres as formerly, they now assassinate the protestant clergy, gentry, and commonalty, individually and by detail. These murders are committed by hired ruffians, who are protected by the priests, and the assassin's knife or bullet is indirectly pointed by the sacerdotal denunciation from the papal altars. It is only the presence of 50,000 troops that keeps the popish part of Ireland in subjection to the crown; withdraw these, and rebellion and massacre would immediately succeed. Therefore it is not a religion of Christ nor fit for a christian; for it *teaches* as well as *practices* damnable sins.

THE MEN WHOM the tower of Siloam slew were not greater sinners than their neighbours; but the case is different here, and we do not incur the sin of uncharitableness by saying that the sins of popery and of those who encourage it have been greatly instrumental in bringing the national punishment of famine and pestilence upon the empire. It is a singular corroboration of this lamentable fact that it is in the popish provinces of Ireland alone where these calamities have fallen. But these sad distresses do not seem to have had a humanizing effect upon them; for they are shooting and assassinating the protestants, who are feeding and clothing them, as much as before. Did they read the scriptures and were they allowed to think for themselves the conduct of the protestant clergy would shew them the difference betwixt the religion of Christ and the doctrines of Satan which are inculcated by their own priesthood. It is not more than ten years since a most horrible persecution raged against the protestant clergy, with the avowed object of *starving them out*. Such was their peril that Assurance Offices would not insure their lives unless they could be guaranteed against murder! These persecuted clergymen are now, however, returning good for evil, and using every means of alleviating that *starvation* which in retributive justice has so fearfully fallen upon themselves. Would to Heaven these heart-rending calamities which they now suffer, and the kind charity which they experience from the protestant clergy and

laity, would touch and soften their hearts, and turn them from their idolatries to serve the living God!

Mr. Gillmor's is a cheap and excellent sermon for the occasion on which it was preached, and we hope its circulation will be considerable.

An Address to the Members of the Episcopal Church of Scotland. *By a Presbyter of that Church.* 8vo. pp. 8.

The object of this address is in reply to the question which the Reverend Author asks, "Wherefore should we venerate the Church, and how shall we best evidence our veneration?" The answers to these questions are equally suitable to the Church of England as to the Church *in* Scotland; and might be with great propriety put into the hands of English Churchmen.

Grounds for Communion with the Church of England. 18mo. pp. 14. *Wertheim.*

This very good tract is intended to suggest to the humbler members of the Church of England some grounds of attachment to their own Communion, and to supply them with answers to the leading objections of Dissenters. The sectional contents are "Church and State"—"The Government of the Church"—"The Liturgy of the Church"—"The Endowments of the Church"—"The Advantages of the Church," &c. As its price is only one penny we would recommend our friends to circulate it amongst their poorer brethren.

THE PRIESTS AND THE POOR.

We insert the following letter, written by a clergyman, who has given his name and address, to the Editor of the *Achil Herald.*

"We hear much of the unanimity that now prevails between men of opposite creeds, and certainly peace and harmony is much to be admired in any effort that is made for the relief of the destitute and forlorn; but from this union many come to the conclusion that if we had been better acquainted with the priests of the Church of Rome in former days, there would not have been such an unwillingness to associate with

them as there was; but though it may now be pleasing to them to unite with Protestants on Relief Committees, and apparently to forget all past differences, yet every day's experience declares that beneath the cloak of benevolence there lurks the same hostility to the 'bread of life,' as in the days when the holy martyrs suffered for 'the word of God, and for the testimony of Jesus Christ.' I shall briefly mention an incident, which occurred a short time since, as fully bearing out my assertion. In a small county town, in the midland county of ——, there resided a respectable female, of the Roman Catholic persuasion, who for a long time continued attached to that Church, within whose pale she was educated, but through the reading of the Scriptures she was led to perceive that all its doctrines were not founded 'on the Apostles and Prophets,' nor on the Chief corner stone; she gradually ceased to attend at the chapel, or to the other duties required of her. This neglect naturally attracted the attention of the priest; (who, I may observe, is remarkable for his kind and gentle disposition at our Relief Committee,) he endeavoured to see her, but in vain; when ill, he was incessant in his inquiries for her, but still she remained steadfast in her determination not to see him. He sent her a message of rather a threatening nature, 'that if she would not see him, it would be worse for her;' she wrote to me, requesting that I would call on the priest, and tell him that her Bible was her comfort in her affliction, but eventually she sent the message to the priest herself; the priest, as a last resource, endeavoured to influence her husband's mind, and finding all arguments useless, he told him that she was guilty of a *dreadful* crime, and that therefore she was afraid to come to confession, and that if she would not go and confess her sins to him he would rather see the devil with his cloven foot—but such violent language defeated its own ends. The servants were also urged to annoy her, for whenever a friend came to read for her they came to her room, and by creating a dust, making a noise, and throwing feathers in the fire, endeavoured to prevent her hearing the word of life; but she felt that through much tribulation she must enter the kingdom of God, and so bore all patiently. A few days since she was removed from this world of woe, having previously desired that no masses should be offered for her, and that no priest should enter the house while her remains lay there. She is now, I trust, with that happy band, who have come out of much tribulation, and have washed their robes, and made them white in the blood of the Lamb.

"I am, Sir, your obedient Servant,

"*March* 16, 1847." "CLERICUS."

ECCLESIASTICAL INTELLIGENCE.

On Tuesday last, May 18th, the Tithe Commissioners held their first meeting at the Green Man, in the parish of Harlow, Essex. This proceeding occasioned some interest, in consequence of the well-known antipathy of the Vicar thereof to the Tithe Act. Previous to the meeting he had requested an interview with Lord John Russell upon the subject, which was refused. The meeting was thinly attended, and was adjourned to the 11th of June; a document, entitled "A Warning from the Vicar to the Parishioners," was handed in. The Vicar appeals to the Coronation Oath as a reason for not acknowledging the authority of the Commission, and has affixed the following notice to the doors of the three churches in the parish.

"The Vicar of Harlow earnestly warns his Parishioners to follow his example, and not to be in any way parties to any proceedings to do away with Tithes.

"Firstly. Because Tithes are God's portion, (Lev. xxvii. 30), and Holy Scripture teaches us that His curse lies against those who rob Him of them. (Mal. iii. 8, 9.)

"Secondly. Because no 'vain philosophy' of man can make void God's law, or furnish an excuse for robbing Him. (Col. ii. 8; Matt. xv. 8, 9; Mark vii. 7.)

"Thirdly. Because God, who formerly gave His Tithes to the Levites (Num. xviii. 21), has now given them to His Church (1 Cor. ix. 9, and 14; 1 Tim. v. 18), to enable Her to 'preach the Gospel to every creature.' (Mark xvi. 15), and to 'remember the poor.' (Gal. ii. 10.)

"Fourthly. Because, if we bring all the Tithes into God's storehouse, He will rebuke the devourer for our sakes, and the fruits of the ground shall not be destroyed, but He will pour out His blessing upon us; and we need not fear scarcity and famine. (Mal. iii. 10, 12.)

"Fifthly. Because by sowing to the Spirit the first fruits of all increase, we shall 'of the Spirit reap life everlasting,' (Gal. vi. 8.) through Jesus Christ our Lord. Amen.

"*Whitsun Eve*, 1847." Charles Miller, M.A., *Vicar*."

FASTS AND FESTIVALS IN JUNE AND JULY.

ST. BARNABAS was of the tribe of Levi, born in Cyprus and educated at the feet of Gamaliel along with St. Paul. He "was a good man and full of the Holy Ghost, and of faith." He was the Joseph called Barsabas, surnamed Justus, who was competitor with Matthias for the apostleship. He was called the Son of Consolation, and was afterwards made an apostle and sent to Antioch to govern the Church there. He founded the Church in Milan; and afterwards was stoned to death in Judea. His festival is kept June 11.

Lessons, Ecclus. x. and xii.; Acts xiv. and xv. to verse 36.

For the Epistle, Acts xi. 22; Gospel, St. John xv. 12.

THE QUEEN'S ACCESSION took place on the 20th of June. The collect for the day is a thanksgiving for the Queen's Accession

to the Crown; in which ample attestation is given to the power of God in disposing of crowns and sceptres to whomsoever He will. We beseech God that her reign may be long and prosperous; and that He will give her the *hearts* of her people and the *necks* of her enemies. May she never want a man to stand before God for ever; and may she wear the crown of righteousness hereafter.

Lessons, Joshua i. to end of verse 9; Rom. xiii.

Proper Psalms, xx. xxi. ci.

Epistle, 1 St. Peter ii. 11. Gospel, St. Matthew xxii. 16.

ST. JOHN BAPTIST was a sort of isthmus that joined the Old and New Testaments together; as Noah united the Old and New Worlds; and the Church celebrates his nativity on June 24th on account of the extraordinary circumstances connected with it, rather than his death. He was the Messenger whom Christ the Lord of Hosts sent before Himself to prepare His way. He baptized our Lord, who had no need of repentance; but was made to bear our sin; and by inspiration he proclaimed Him as the LAMB OF GOD. To gratify the lust and revenge of Herodias, and from a false principle of keeping a sinful oath, Herod beheaded him in prison.

First Lessons, Malachi iii. and iv.

Second Lessons, Matthew iii. and xiv. to verse 13.

For the Epistle, Isaiah xl. 1. Gospel, St. Luke i. 57.

ST. PETER'S DAY is celebrated on June 29th. It is a mere begging of the question for the papists to say that this apostle had a supremacy by Divine right over the Church. Let them prove it; but which they have never yet done. He was the apostle of the circumcision; and resided at Babylon, in Assyria, near to where the ten tribes had been transported. He preached the first Christian sermon on the Day of Pentecost succeeding Christ's Ascension; and added three thousand to the Church. He admitted the whole Gentile world into the Church in the person of Cornelius; and having been carried from Babylon to Rome, he there suffered martyrdom, A.D. 65.

First Lessons, Ecclus. xv. and xix.

Second Lessons, Acts iii. and iv.

For the Epistle, Acts xii. 1. Gospel, St. Matthew xvi. 13.

ST. JAMES the GREAT was the son of Zebedee and Mary surnamed Salome. He was admitted into our Lord's intimacy and with his brother John, was surnamed by our Lord, Boanerges. Little is said in Scripture of this apostle; and it is supposed that his apostolic labours were confined to the House of Israel as he suffered martyrdom in Judea, A.D. 44. The Church of Spain exhibits and *worships* a set of bones which they say are his. How thankful ought we of the Anglo-Catholic Church to be that we have had grace given us to forsake and turn from these *vanities* to worship the LIVING GOD, whilst under the delusion of Satan the papists worship stocks and stones and *dead men's bones*. This festival is kept on the 25th July.

Lessons, Ecclus. xxi. and xxii.; John xiii. and 2 Tim. iv.

For the Epistle, Acts x. 27 and part of Chap. xii.

Gospel, St. Matthew xx. 20.

[*From* STEPHEN'S *Short Account of the Fasts and Festivals.*]

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XII. New Series. August 1, 1847.

BAPTISMAL PRIVILEGES*.

III. Justification by Faith.

Justification by the grace of God is placed by St. Paul immediately after Regeneration and the renewal of the Holy Ghost in the water of baptism[1]. But it will save trouble and danger of misconception if we first ascertain the meaning of Faith.

There are two kinds of faith; one is of the head or understanding, which is simply a mere assent to certain historical truths that are held in common with the devil and all his evil spirits, and may be held by infidels; but the true faith is that of the heart or will which works by love and obedience. The first may be called a speculative faith; and the second the saving faith, that was once delivered to the Church, has its seat in the heart and that overcometh the world. Of this faith unto righteousness God Himself is the author, Jesus Christ is the object, and the Holy Ghost is the moving cause.

Faith is the reception in an honest and good heart of certain definite truths which God has revealed, and which were once for all delivered by Him to the Apostles, and who again taught them to the Church[2]. It is our duty therefore to believe all that God has expressly revealed to us in His Holy Word; and if we believe in our heart and confess with our mouth we are fit to be baptized[3]. These certain definite truths are contained in the Apostles' Creed, and are more largely developed or explained in the Nicene and Athanasian Creeds. Of the true faith it is a fundamental article to believe the

* Continued from page 324.

[1] Titus iii. 7. [2] Jude 3. [3] Acts viii. 37.

incarnation of our Lord[4], which of course implies His divinity. We shew our love and most vividly express our faith in Him by keeping His commandments, which is a *reality* and an important part of that victory, and of that faith which overcomes the world. St. Paul also entreats us to believe in the resurrection of Christ which is another reality, as "the word of faith," and if we confess this reality with our mouths, which we do when we repeat the Creed, and believe it in our hearts, we shall then be in the way of salvation[5]. This is a precise and definite truth or article of faith which is quite external to us, and which we receive as St. Paul delivered it by the Spirit of inspiration. He also says that having been buried with Christ in baptism, we are risen with Him through the faith of the operation of God[6]. This belief in Christ's resurrection is called faith to salvation, because it gives us a full assurance of our own resurrection and of salvation by Christ; "knowing that He that raised up the Lord Jesus shall also *raise up us* by Jesus[7]." The resurrection is one of the things of which St. Paul speaks that are "not seen;" it is a reality as yet *future*, but by faith in our Lord's resurrection we are said to possess the *substance* of the things believed and hoped for, and so to have ourselves already "risen with Christ[8]."

To "work the works of God," is to "believe on Him whom He hath sent[9]; and faith is enumerated among the list of good works. Therefore a lively and true faith embodies moral qualifications and obedience to God's holy will and commandments; and the Homily of justification asserts that a justifying faith consists of "repentance, love, dread, and the fear of God." Faith, as well as all the good we do or think, is the gift and grace of God; for "no man can say that Jesus is the Lord but by the Holy Ghost[10]," and consequently no man can believe rightly without being in some measure sanctified. The faith by which Abraham was justified was made up of holiness and obedience; for he not only "gave glory to God," which is an act of religion; but he actually offered his son Isaac on the altar, *and so* "faith wrought with [and produced]

[4] 1 John v. 1—5. [5] Rom. x. 9, 10. [6] Col. ii. 12.
[7] 2 Cor. iv. 13, 14. [8] Heb. xi. 2.
[9] John vi. 28, 29.; Gal. v. 22. [10] 1 Cor. xii. 3.

his works, and by works was [his] faith made perfect[1]." He reckoned that God could raise Isaac from the dead even after his body had been consumed to ashes[2]; and therefore this was a greater act of faith than that by which he was originally justified in *believing* the promise of his miraculous birth. St. Paul appeals to this act of Abraham's obedience as "the *faith*," and St. James as "the *works*," which were "reckoned" or "imputed," unto him for righteousness. The father of the faithful shewed the sincerity of his faith by his works; for it was not his mere belief that God was able to raise up his son; but the actual performance of that which God had commanded him to do, that made his faith perfect, procured for him the title of the friend of God, and a renewal of the covenant, with a blessing and the promise that in his Seed all the nations of the earth should be blessed, "because thou hast *obeyed* my voice[3]." True faith therefore is a surrender of the whole heart to revealed truths as they are briefly embodied in the Creeds, which implies active obedience; and final justification is promised only to those who walk in the steps of Abraham's faith, which implies the moral and active character of their own faith.

An ancient prophet has said that "the just shall live by faith[4];" and it is cited more than once by St. Paul to shew us, that the present life is not a state of enjoyment but of expectation of better things to come. The first operation of true faith upon our minds, is to persuade us to learn what is the will of God, and then to obey it. Without the assistance of the Holy Spirit we cannot do any good thing; but with His continual help we are enabled to obey His will, for then our sufficiency is of God. Christ said that no man can come unto Him, except God the Father draw him, that is, incline his will and affections by the grace of His Holy Spirit to believe and obey the words of life which Christ delivered. Those therefore who "obey from the heart that form of doctrine which was delivered[5]" by Christ and His apostles, or who, having been delivered from the bondage and slavery of sin to serve a better master, receive His truth and do His will, are drawn of God.

[1] James ii. 21, 22. [2] Heb. xi. 19. [3] Gen. xxii. 15—18.
[4] Hab. ii. 4.; Rom. i. 17.; Gal. iii. 11. [5] Rom. vi. 17.

Good fruit is obedience to the will and the commandments of God; a "casting down of our own imaginations" and presumptuousness, "and of every high thing that exalteth itself" in the heart, against the knowledge of God, and a "bringing into captivity *every thought* to the obedience of the gospel of Christ[6]" by the power and assistance of the Spirit of God. So that by the gracious assistance of the Holy Spirit, faith becomes the governing principle of our lives, and it is therefore reckoned among the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, *faith*, meekness, temperance[7]."

FAITH SIGNIFIES trust and reliance on God; and it produces meekness and humility, temperance and contentment, patience and perseverance. It also produces a confident hope and expectation that God will perform the promises which He has made to us in and through Jesus Christ. As an active principle of religion, faith influences the heart to obey the whole law of God, "working by love," by which we shall be accepted, through Christ. Obedience or the keeping the commandments is the most convincing evidence of true and lively faith; as disobedience and continuing in a sinful course is the surest testimony that we have not faith but are "unreasonable and wicked men; for all men have not faith[8]." Holiness and obedience, therefore, are the fruits of true faith, one of the signs of which is earnest and frequent prayer, as sin is the evidence and the effect of the want of faith. Without faith and its fruits peace and holiness, it is impossible either to please or to see God. St. Paul devotes a whole chapter to recount the fruits of faith in a great cloud of witnesses, who all died *in faith*, not having received the promises but having seen them afar off, and were persuaded of them; that is, they believed God's promise of redemption, and therefore they embraced them as future realities[9]. By faith in the atonement by "the Lamb slain," which had been revealed to Adam and taught to his sons, Abel brought a lamb to the sacrifice which on account of his faith in the promised Redeemer was accepted. On the contrary Cain disobeyed the will of God, and merely brought a tribute of thanksgiving, showing thereby that he was an un-

[6] 2 Cor. x. 5. [7] Gal. v. 22, 23.
[8] 2 Thes. iii. 2. [9] Heb. xi. 13.

reasonable man, and had not true faith. Abel saw afar off the promised redemption in the fulness of time, and was persuaded of it; and by faith in it he possessed the reality and was redeemed by the blood of Christ to be thereafter shed.

As WE HAVE such noble examples of faith and obedience in the ancient saints of whom the world was declared to be unworthy, we ought to tread in the steps of their faith, doing the works of righteousness, resisting unto blood, and striving against sin. We have now the more abundant gifts of God's Holy Spirit to assist us in our warfare which they had not; for the Holy Ghost was not then given. More and better evidence therefore of our faith ought to be given; because we have greater helps, are in the capacity of sons which they were not being only servants; and we have the Holy Spirit to pour into our hearts the most excellent gifts of charity and obedience, and to help us as Abraham's children to "do the works of Abraham." Obedience therefore is the faith that will overcome the world; "for it was the faith of Moses that made him despise the riches of Egypt; the faith of Joshua that made him valiant; the faith of Joseph that made him chaste; Abraham's faith made him obedient; St. Mary Magdalen's faith that made her penitent; and the faith of St. Paul made him travel so far and suffer so much, till he became a prodigy both of zeal and patience. Faith is a catholicon and owns all the distemperations of the soul; 'it overcomes the world,' saith St. John; 'it works righteousness, saith St. Paul; 'it purifies the heart,' saith St. Peter; 'it works miracles,' saith our blessed Saviour; miracles in grace always, as it did miracles in nature at its first publication. And whatsoever is good, if it be a grace, it is an act of faith; if it be a reward it is the fruit of faith. So that as all the actions of men are but the productions of the soul, so are all the actions of the new man the effects of faith: for faith is the life of Christianity, and a good life is the life of faith[10].' "

FAITH IS THE gift of God, a grace infused into us by the Holy Spirit; and it is an active principle of religion that influences and inclines our hearts and wills to obedience. It is the root and foundation of all the Christian graces and virtues; and

[10] Great Exemp. Disc. vii. Sect. 11.

it is that quality that makes them acceptable to God. That faith only is perfect and will justify that produces obedience and good works, and which is attended by a good conscience working by love. Men with evil consciences have that speculative belief of which the devil is possessed; but their faith only makes them tremble at the apprehension of His divine power and justice. Faith is an union of the will and of the understanding, enabling us to form a right judgment of the truth by the assistance of the Holy Ghost, leading us to an universal obedience to the divine law. Good works therefore are not so much the fruits of faith, as they are qualities incorporated in its nature and essence. But let us not be high minded but fear, for both the will and the understanding are the gifts of God, who is both faithful and just to forgive our sins, and also to reward our patient perseverance in well doing with glory, honour and immortal life. Charity or holy obedience is both the produce of a lively faith, and also the wedding-garment in which we must be arrayed when the King of kings comes to judge the quick and the dead, when no *imputed* righteousness—nothing but the deeds done in the body, will be of any avail. Faith therefore being the gift of God and one of the fruits of His Spirit, St. Paul's prayer ought to be constantly in the heart of every obedient son of God[k]:—

THAT HE would grant us according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in our hearts by faith; that we being rooted and grounded in love, may be able to comprehend [together] with all saints what is the breadth and length, and depth and height; and to know the love of Christ which passeth [man's] knowledge that we may be filled with all the fulness of God.

THAT FAITH therefore which worketh by love is the Christian's shield and breast-plate, as the hope of salvation is his helmet. True, lively, working faith is the ground and confidence of all religious worship. It purifies the heart from all unworthy thoughts of God; it increases divine love in our hearts as it did in Mary Magdalen's; it make us devout and intense in our prayers, like the woman of Canaan; it makes

[k] Ephes. iii. 16, 20.

us cleave unto God and reject the pomps and vanities of the world like Moses; it gives us strength and courage to "resist unto blood," after the example of all the martyrs; and finally it produces the constant fruit of good works or holy obedience, as it did in Cornelius, which is the life of faith. Good works or holy obedience are the surest signs of a true and lively faith; "Shew me thy faith without thy works and I will shew thee my faith by my works;" for faith being rooted and grounded in the heart, can only be discovered to the eye of man by its effects. Bishop Taylor says "that a good life is the genuine and true born issue of faith no man questions that knows himself the disciple of the Holy Jesus; but that *obedience* is the *same thing* with *faith*, and that all Christian graces are parts of its bulk and constitution, is also the doctrine of the Holy Ghost and the grammar of Scripture making *faith* and *obedience* to be terms coincident and expressive of each other; for faith is not a *single star* but a *constellation*. 'From faith to faith,' says the Apostle;—which St. Austin expounds from faith *believing* to faith *obeying*;—from imperfect faith to faith made perfect by the animation of charity; that he that is justified may be justified still.' For as there are several degrees and parts of justification, so there are several degrees of faith, answerable to it; that in all senses it may be true that 'by faith we are justified,' and 'by faith we live,' and 'by faith we are saved[2].' "

FAITH THEN is not a bare assent of the understanding to historical truths, a mere presumption upon the promises of the Gospel; but a belief yielding obedience to the commandments, a framing of both the affections of the heart, and the actions of life to love and obedience. An Apostle assures us that it is impossible for "faith *alone*" without obedience to save any man; for such a faith is fruitless and lifeless and can only produce "trembling." St. Paul asserts of the true faith that it is "the keeping the commandments of God[3]"—"faith which worketh [or is made active and lively] by love[4]"—"a new creature" who is dead to sin but living unto God. On as many as keep the faith, "whole and undefiled," as he has defined it, he pronounces a blessing. "And as many as walk

[2] Great Exemp. Art. "Faith," Disc. vii. Sect. 7.
[3] 1 Cor. viii. 19. [4] Gal. v. 6; vi. 15.

according to this rule [of obedience,] peace be on them and mercy," for such are Israelites indeed, not after the flesh, but after the Spirit of God. True faith therefore is a practical thing of the heart or will, producing love, obedience, or good works, and holy conversation. The kingdom of God is not in word but in the *power* of godliness, and in keeping of the whole law and covenant of God.

Our blessed Lord delivered a brief but emphatic description of faith to the tempting lawyer. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." This faith must descend into the heart, and become a principle of religion. The wicked and unreasonable man is an utter stranger to this faith; he only believes with the understanding, and like the devil, he trembles at his prospects without obedience. The true faith makes us cleave steadfastly to the Lord, with full purpose of heart to believe and obey. Faith is the reception and firm holding in the heart of those truths which have been revealed by our heavenly Father as they are embodied in the Apostles' and Nicene Creeds. A principal article of which is, the belief of our Lord's divine and human natures, which St. John calls "the faith which overcometh the world," and it is therefore the faith by which we shall be justified, and which was imputed to Abraham for righteousness. Justification is promised to those of his spiritual seed only that "walk in the steps of his faith," implying the moral and active character of their faith, their love, and their obedience. Faith being a surrender of the whole heart to revealed truths, must be thoroughly conjoined with acts of self-sacrifice and devotion to God; without which there cannot be a lively faith. Our faith, as well as our love, and all our good thoughts are the effect of sanctification, the being drawn of God; they are the gifts of God, for every good and perfect gift is from above, and no man can say that Jesus is the Lord, but by the Holy Ghost. Yet our faith is not the meritorious cause of our justification, but only the condition of it, which is also the gift of God, through faith in the atoning blood of Christ.

THE WORD Faith, however, has another meaning in the Apostolic writings. It frequently is used in Scripture to signify the Gospel, or the Christian religion—"a great company of the [Jewish] priests were obedient to *the faith*[5]," that is, they embraced the Gospel and became Christians. Elymas "sought to turn away the deputy from *the faith*," or from the Christian religion[6]. Again St. Paul uses it in this sense when he asks by what other means a man may be justified "but by the law of *faith*"—"through the righteousness of *faith*[7]"—"the righteousness which is of *faith*." In all these places, and in others where justification is said to be by faith, the word faith as opposed to *works* signifies the Gospel, or the whole Christian religion as opposed to the Jewish dispensation. On the other hand by the words "*the Circumcision*," "*the Law*," "*Works*," and the "works of the law," when the apostles are writing of justification, always signify the Mosaical law or the Jewish economy as opposed to Christianity. The expressions, therefore, "the works of the law," means Judaism or the Jewish religion; but "faith" and "the hearing of faith" mean the Christian dispensation or religion. Thus "we conclude that a man is justified by *faith* [the gospel] without the deeds of the law[8]" or the ceremonial observances of the Jewish Church.

The word *Cross* is frequently put for the whole Christian economy, as "the preaching of the Cross[9]" means the whole Gospel or Christian dispensation; again, "And I brethren if I yet preach circumcision," or the Jewish religion of ceremonial works, "why do I yet suffer persecution? then is the offence of *the Cross* ceased[10]." Here the Cross means the Christian religion or the being saved only by the death of Christ, as "circumcision" means the Jewish Church or the "body of Moses." In the language of Dr. Hickes, God's "infinite beneficence made Him change the old covenant of *works* into a new covenant of *grace;* in which we are justified not by sinless, exact, and unerring obedience, which is impossible; but *by honest and sincere obedience*, which the Gospel, by a metonymy of the cause for the effect calls *faith;* as it is written 'Abraham believed God, and it was imputed unto him for righteousness,'

[5] Acts vi. 7. [6] Acts xiii. 8. [7] Rom. iii. 27: iv. 13: ix. 30; x. 6.
[8] Rom. iii. 28 [9] 1 Cor. i. 18. [10] Gal. v. 11.

and 'the just shall live by faith,' saith the apostle out of the prophets, *i.e.*, by this Abrahamical sort of faith[1]."

FAITH ALSO denotes the word of God, or the doctrines of Christianity, the Christian religion itself, as contradistinguished from the Jewish religion or the "law of works," and the Apostle says "Before faith came," that is, before the Christian religion was revealed and propagated, "we were kept under the law," or the preparatory dispensation of Moses; "shut up unto," or in the expectation of "the faith" of Christ, "which should afterwards be revealed. Wherefore the law," or Mosaical religion, "was our schoolmaster," to instruct and prepare the Jews, by types and ceremonies, and "to bring us unto Christ, that we might be justified by faith," or the profession and practice of the Christian religion[2]. St. Paul argues that the Gentiles who had in their native state no expectation of Christ, or hope of pardon and salvation by Him, obtained justification or remission of their sins, because they sought it by embracing the Christian faith. On the contrary, justification or righteousness was denied to the Jews, because they endeavoured to obtain God's mercy by a rigorous adherence to the ceremonial law of Moses, instead of by faith in Christ. They stumbled or were offended at the Cross, although it had been pointed out to their faith by the prophet Isaiah, and ought to have been familiar to them:—"Behold I lay in Zion a Corner Stone, elect and precious; and whosoever believeth in HIM, shall not be ashamed[3]." But the unbelieving Jews were ashamed of this Stone of stumbling, they were offended at this ROCK on account of the poverty and humility which they had witnessed, and for the ignominious death to which He had submitted. They disliked and contemned the spirituality of His religion; they clung to the shadow after the substance had been revealed; they preferred the pomp and ceremonies of Moses, to the spiritual worship of Christ, as their murmuring forefathers in the desert longed for the flesh-pots of Egypt. The true Christian or the Israelite, indeed, is so far from being ashamed of the Cross that he glories in it; he crucifies himself unto the world, and to the sinful lusts of the flesh, becomes a

[1] Collection of Sermons by Dr. Hickes, Sermon xiv. II. 274.
[2] Gal. iii. 23, 24. [3] Isaiah xxviii. 16.

new creature by dying daily to sin, and separating himself from the world to take up his cross and to follow Christ.

THE "HEARING OF FAITH" is put for belief in the Gospel but especially in the resurrection of Christ, by whom we are justified or reconciled to God. St. Paul asks the Galatian Church whether they had received the precious gifts of the Spirit by the observance of the legal rights of Moses, or by "the hearing of faith," that is, by the belief of the Gospel or the Christian religion. The latter was a manifest token that their justification was a consequence of their faith and not of any legal observances. He reckons it folly or sin to desire to be placed under the burthensome ceremonial law of Moses, seeing it was the gracious design of God to save and justify all men, by the "hearing of faith" or the preaching of the same Gospel that He had delivered to faithful Abraham. He promised Abraham that in his Seed Christ, all the families of the earth should be blessed[a]; this was the preaching of the Gospel, the hearing of faith, which Abraham believed, and which God "counted or reckoned to him for righteousness[b];" and the Apostle adds that those who hold this faith firmly are the spiritual children of faithful Abraham, and like him will be justified by it. Abraham rejoiced to see Christ's day; and he saw it by the eye of faith, and was glad when the Gospel was declared unto him, and that which he saw and believed prospectively, we his children believe has really and truly been accomplished in the life, death, and resurrection of his Seed the Lord Jesus Christ.

IT WAS THE sin of the Jews that they rejected the hearing of faith as the means of reconciliation with God, and trusted in the sign of circumcision for their being accounted righteous. St. Paul however undeceived them by asserting that the faith that gained the imputation of righteousness to Abraham was professed by him *before* that mark of his acceptance was imposed on him and on his natural posterity. He farther teaches that the imposition of the sign *after* the profession of his faith in the promised Redeemer, was a proof that the mighty blessing of pardon and reconciliation, was designed to be extended to the uncircumcised Gentiles who should become Abraham's spiritual children. It was not circumcision, but *faith* in God's

[a] Gen. xii. 3. [b] Gen. xv. 6.

promises and *obedience* to His commands that made Abraham the father and pattern of all true believers. The sign of circumcision was therefore given him to shew him how acceptable his faith was, and how faithfully it will be rewarded, not only to himself but to all his natural and spiritual posterity that should walk in the footsteps of his faith.

A JACOBITE RELIC.

In the year 1745 when Lord Pitsligo put his foot into the stirrup to join the standard of Prince Charles Edward, he was in his sixty-seventh year, and afflicted with an asthma. Notwithstanding his age and his ill health, he served the whole campaign with the Prince's army; and after its defeat at Culloden the next year, he experienced nearly as many perilous adventures and hair-breadth escapes as the royal chief himself had done. He had been *out* in the previous rising under Lord Marr his uncle; after the affair at Sheriffmuir he went abroad and attached himself for some time to the court of the son of James II. After this second defeat the Government became more vindictive, and a price was set on his head; yet he determined to spin out the remainder of his days among his own tenants on what had been his own estate of Pitsligo, in the northern part of Aberdeenshire. Under this determination he wandered about upon the lands that had once been his own, in the garb of a mendicant, a sort of Edie Ochiltree; and well known to the farmers who protected him. The only mark of recognition which they gave was that the poor beggar ate with the good-man, and they gave him their best bed. He lay concealed for some time in a cave amongst the rocks of that iron bound coast, and the cave is still pointed out as Lord Pitsligo's cave, near the village of Rosehearty.

His Lordship was sleeping one night amongst the straw in the barn on the farm of Smytheyhill when it was surrounded by a party of Dragoons which had got notice that he was concealed in that farm-house. They inquired at the farmer whether or not any stranger lodged with them that night; and was informed that there was only an old beggar-man in

the barn. They got a lantern and went to the barn where they very soon found his Lordship; and examined his dress minutely, but finding nothing to create suspicion they made him get up and carry the lantern till they made farther search. Finding of course nobody else there to attract their notice they gave him a shilling for his trouble and departed.

On another occasion he met with a romantic escape through the affection, and at the same time, the shrewdness of Sandy Annand an idiot, called by the kindly feelings of the country people there, *an Innocent*. Lord Pitsligo had entered a farm-house in his usual disguise. Sandy recognised him, and gave loose to his feelings of gratitude for acts of kindness in better days, and expressed his grief in a loud and grotesque tone at seeing his former benefactor in such depressed circumstances. In the midst of his inconsiderate lamentations a party entered the house in search of his Lordship whom the family had recognised; and they were horror-struck at the unexpected and unlucky visit. They instantly demanded of Sandy who that person was whom he was lamenting so loudly when they entered. His Lordship's and the family's anxiety were intense, expecting nothing less than some innocent answer that would have betrayed the unfortunate nobleman. With that shrewdness, however, which men of Sandy's intellect frequently exhibit on trying occasions, he answered "He kent him aince a muckle farmer; but his sheep a' de'ed i'the '40." This answer relieved the fears of those most interested; and it was looked upon as a special interposition of Providence.

In the year 1748, Lord Pitsligo was attainted of high treason, and his estate was surveyed and seized by the Crown. Although we have a number of his hair-breadth escapes before us, yet we shall only narrate one. After the seizure of his estate he removed to Auchiries House, and was concealed there till his death. In March 1756, information of his whereabouts was given to the commanding officer at Frasersburgh; and who acted with so much promptitude and secrecy, that the search must have proved successful, but for a very singular occurrence. Mrs. Sophia Donaldson who lived much with the family, repeatedly dreamt, on that particular night, that the house was surrounded by soldiers. Her mind became so haunted with this idea that she got out of bed and walked

through the room, in hopes of giving a different current to her thoughts before she lay down again. When the day began to dawn, she accidentally looked out of the window as she passed it in traversing the room, and was astonished at actually observing the figures of soldiers among some trees near the house. She however imagined that they had come to steal the poultry; as Jacobite poultry-yards afforded a safe object of pillage to the English soldiers at that time. Under this impression, Mrs. Sophia was proceeding to rouse the servants to defend the hen-roost, when her sister having awakened, and inquiring what was the matter, on being informed that soldiers were near the house, exclaimed that she feared they wanted something more costly than hens. She begged Mrs. Sophia to look out of the window on the other side of the house, when not only were soldiers seen, but also an officer giving instructions by signals, and frequently putting his fingers on his lips, as if enjoining silence.

THERE WAS now no time to be lost in rousing the family, and all the haste that could be made was scarcely sufficient to hurry the venerable man from his bed, into a small recess behind the wainscot of an adjoining room, which was concealed by a bedstead, in which a lady, Miss Gordon of Towie, lay, who was there on a visit, before the soldiers obtained admission. A most minute search took place. The room in which Lord Pitsligo was concealed did not escape. Miss Gordon's bed was carefully examined, and she was obliged to suffer the rude scrutiny of one of the party who felt her chin, to ascertain that it was not a man in a lady's night-dress. Before the soldiers had finished their examination in this room, the confinement and anxiety had increased Lord Pitsligo's asthma so much, and his breathing became so loud, that it obliged Miss Gordon who was lying in bed, to counterfeit and to continue a violent coughing in order to prevent the high breathings behind the wainscot from being heard. It may be easily conceived what agony she would suffer, lest, by overdoing her part, she should increase suspicion, and thereby lead to a discovery. The stratagem was fortunately successful. On the search throughout the house having ceased, Lord Pitsligo was hastily taken from his confined position, and replaced in his own bed; and as soon as he was able to speak, his se-

customed kindness of heart made him say to his servant, "James, man, go and see that these poor fellows get some breakfast, and a drink of warm ale, for this is a cold morning; they are only doing their duty, and cannot bear me any ill-will."

When the family were felicitating each other on his escape, he pleasantly observed "A poor prize had they obtained it—an old dying man!" "That the friends who lived in the house—the hourly witnesses of his virtues, and the objects of his regard, who saw him escape all the dangers that surrounded him, should reckon him the peculiar care of Providence, is not to be wondered at; and that the dream which was so opportune, as the means of preventing his apprehension and probably of saving his life, was supposed by some of them, at least, to be a special interposition of heaven's protecting shield against his enemies, need not excite surprise. This was accordingly the belief of more than one to their dying hour."

Notwithstanding all his persecutions and narrow escapes, he did elude the grasp of his enemies and died full of years and of virtue, in the year 1762, being the 85th year of his age, the ruling passion strong in death, of sincere patriotism, and affectionate attachment to the descendant of "a line of kings."

UNIVERSALISM.

Sir—Having been on a visit lately to a friend, I had a good deal of conversation with her on religious topics; the result of which, I herewith send you, at the same time requesting your opinion. I have divided my letter into short paragraphs for the convenience of reply, and have affixed a number to each. My friend says:—

I. All the world will eventually be saved.

II. After the first resurrection, Christ will reign in glory, on the earth with the elect, and during that time, the wicked will endure punishment, which may be called eternal death; but that the words eternal and everlasting do not mean without ending, but only enduring for a season.

III. After the second resurrection, all will rise to glory, though not to the same degree.

IV. That our Saviour would not be a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, if any part of creation was not saved; and that we detract from the glory and power of God by thinking that any will be doomed to never-ending torments; that though we do not know how, still that God will convert all His creatures; consequently she shews that the wicked will be punished only for the space of a thousand years.

V. Now is it not a very happy thing to think that all mankind will be saved? But the Creed of Saint Athanasius says, "they that have done good shall go into life everlasting, and they that have done evil into fire everlasting."

Trusting that you will insert this letter, and if so that you will reply to it. I remain, &c.

Devizes, June 24, 1847. E.S.M.S.

[Under the apprehension that this miscalled Universalism is more extensively dabbled in, than the world believes, we will essay a modest answer to such bold pretensions. But we would first venture to insinuate to our fair correspondent that the "tottle of the whole" is purely a piece of popish invention.

I. All men have been as universally redeemed by Christ, as all men are born children of wrath by Adam's transgression. Adam was condemned to death, but our most merciful Redeemer took our nature upon Him, and died in his stead, "a ransom for all" men, for "the many;" and became the propitiation for the sins of the whole world[1], as we are taught in our catechism as the second part of the answer to the question, "What dost thou chiefly learn in these articles of thy belief?" Of His boundless love Christ would have all men to be saved; for why *will* ye die, O Body of Christ? Redemption is undoubtedly universal; but the salvation of individuals entirely depends on their fulfilling the conditions which God has been pleased to impose as the terms. But although all men *may* be "eventually saved;" yet all men *will not* be finally saved, for the best of all possible reasons, because they will not fulfill the conditions of faith and obedience. God wills all men to be saved, and to arrive at a saving knowledge of the truth; but

[1] 1 John ii. 2.

they themselves are perverse, and upon this very principle, St. Paul exhorts us to pray for all men[2].

II. THE FIRST RESURRECTION is not real, but symbolical, as is the reign of glory on earth; for St. Peter assures us that Christ will remain in heaven till the *accomplishment* of all the prophecies since the world began. Therefore there cannot be a *literal* coming of Christ, until the final day of judgment; neither will He reign personally on earth with the elect who are all his baptized servants. Christ has given us a very awful and graphic description of the literal day of judgment, and of course of the resurrection from the dead, of the period of which no man knows anything, no, not the angels in heaven[3]. It is singular that the parties holding these opinions seem only to require eternity to last a thousand years to the wicked, which no doubt they will find long enough; but eternity appears to enjoy its ancient prescription to the righteous. Now our Lord says:—"And these shall go away into *everlasting* punishment: but the righteous into life *eternal*." These two words *everlasting* and *eternal* are both the translation of the same Greek word. The words for *ever and ever* in the Lord's Prayer; and when the Angel in the Revelations sware by Him, that liveth for *ever and ever;* and when St. Paul says "unto the King *eternal*, immortal, invisible, the only wise God, be honour and glory, for *ever and ever;*" the same Greek word is used. *Eternal* damnation[4], *eternal* life[5], hath *eternal* life[6]; "no murderer hath *eternal* life abiding in him[7];" vengeance of *eternal* fire[8]. In short, wherever the words *eternal* or for *ever and ever* are used, the same Greek words *aiōn, aiōnios*, serve for all. Besides, we read of the worm that *never* dies, and of the fire that will *never* be quenched, which are terms that really and truly indicate eternity of punishment. There would be no certainty in any threat or promise of Scripture, were words not intended to have definite meanings.

III. THE FIRST and second Resurrections are not literal but figurative, and take place at the commencement and at the conclusion of the Millennium which is now near at hand, even at the doors. At that time God will in some manner

[2] 1 Tim. ii. 1—4, and vide Warder, No. IX. p. 261.
[3] Matth. xxv. 31—46. [4] Mark iii. 29. [5] John iii. 15.
[6] John vi. 54: xvii. 2. [7] 1 John iii. 15. [8] Jude 7.

chain up or coerce Satan so that he shall not be able to tempt men to sin as at present. In consequence there will be a revival or reappearance of that innocence of life and conversation, and of that obedience to the commandments which was practised by Adam *before* his fall. This is aptly enough called the *first resurrection*[9]. During this happy period, God's holy mountain the pure undefiled Church will fill the whole Roman earth; there will be no more popery nor dissent of any *denomination*. Yet men will eat, drink, and be merry, will marry and give in marriage, will die and be gathered to their fathers as heretofore; only with this material difference, that all things will be done in and to the Lord. At the end of the thousand years of blessedness "Satan must be loosed a little season" out of his prison, "and shall go out to deceive the nations that are in the four quarters of the earth. . . . . and the devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and shall be tormented day and night *for ever and ever*" unto all eternity, or in Greek *tous aiōnas tōn aiōnōn*. The *beast* here meant is the apostate Roman empire in its *idolatrous* condition; and the *false prophet* is the line of the Roman pontiffs at the head of their clergy teaching false doctrines, heresy, and schism. As in God's house, eternal in the heavens, there are many mansions to receive the faithful into everlasting rest; so in Gehenna there are degrees of punishment but whether heavier or lighter, they will nevertheless assuredly be *eternal*, that is, *never* ending.

IV. St. Peter thought that Christ "detracted from the glory and power of God," and he therefore took and rebuked our Lord for forewarning them of His sufferings; but Christ turning round said to Peter, "Get thee behind me *Satan*," for thou art doing his work by attempting to hinder the redemption of man, and "art an *offence* unto me." But the eternal Majesty assumed the nature of His own offending creature, and by its union with His divine nature rendered it free from all stain or sin. As man therefore He suffered, and died in the stead of sinful man, including Adam and all his posterity; and thus in personal union with humanity God made His death a full, perfect, and sufficient sacrifice, satisfaction and atonement for the sins of the whole world. So, as death fell

[9] Rev. xx. 6—10.

universally on mankind for sin; so, by man came equally universally salvation on all; but those only who will accept it, and fulfil the conditions of it, will enter into that "rest," which is promised to the people of God. Let us therefore labour to enter into *that Rest;* and that we fall not from it through disobedience. God desires the eternal death of no man; but has instituted a ministry of reconciliation with the view of persuading men to accept His offer of eternal life. But some men will not keep his commandments, and therefore cannot receive the reward which His obedient sons will receive. Nevertheless they may rest assured that a thousand years will only be as one day in the duration of the undying worm's appliance. Redemption by Christ is *universal;* but final salvation is *conditional.* "If ye will enter into life [*eternal*] keep the commandments;" but if ye will enter into *eternal* punishment, disobey the commandments and die unrepentant.

V. IT IS ONLY the dream of a thoughtless enthusiast, a piece of silly sentimentalism unworthy of the good soldier of the cross, to think that the wicked will be saved in the teeth of God's repeated and terrible denunciations to the contrary. None will be finally saved but those who have sincerely endeavoured to keep the commandments. God will accept the sincere endeavour, instead of the perfect unsinning obedience which few can reach, to do justice, to love mercy, and to walk humbly with Him, depending on His grace and assistance to help us in our efforts to be perfect even as He is perfect. There is no doubt that the Righteous Judge will command those who persevere in this course, to inherit the kingdom which was prepared for them from the foundation of the world, and which without doubt is *eternal.*

IN THIS APPARENTLY charitable opinion of Universalism, there is *more* meant than meets the ear. It is one of the never ceasing devices of popery to gain proselytes to their superstition. Their millennium of fiery punishment is meant as a prelude to introduce the believers in it to the popish doctrine of *purgatory;* as Father Matthew's tee-totalism was to accustom men to the sacrilege of *denying the cup* in the Eucharist. We therefore earnestly and affectionately entreat our fair correspondent and those amiable enthusiasts

who have been deceived by this device of the "MOTHER OF HARLOTS," to beware, lest they fall into the pit laid for them by those agents of Satan the Jesuits and popish priests; for like their master the devil they walk about seeking whom they may devour, and make twofold more the children of hell than themselves, by the substitution of the blessed Virgin and other mediators for the ONE MEDIATOR, between God and Man, the Man Christ Jesus.—ED.]

TABLE OF THE APOSTOLIC TAXES.

JOSEPHUS informs us that the Pharisees sold dispensations from their vow of Corban; so that they might neither assist their indigent parents nor dedicate their property to sacred uses. It is remarkable that the Church of Rome has adopted this Jewish custom along with the many pagan usages which she has introduced into her system.

THE DECREED impositions of the Chancery Court of Rome, that great custom-house for sin, were first published to the world by Anthony Egane, a Franciscan Friar who had been for some years the pope's *apostolical penitentiary* or Confessor-General in Ireland; and he revealed this *mystery of iniquity* after his conversion to the Church of England. The original pamphlet went through five editions, betwixt 1673 and 1715; but having grown scarce it was republished by Francis Maseres, Esq., Cursitor Baron of the Exchequer, in his last volume of "Occasional Essays," in 1809, "Thinking," as he says, "it can never be unseasonable to expose a religion so destructive to the peace and happiness of societies, so derogatory to the glory of God, so contrary to the main end and design of Christianity, and that *persecutes* with such an unrelenting barbarity (where it can) those that have the courage to oppose its *innovations*."

EGANE SAYS THIS table of impositions was carefully concealed amongst the *secret things* of the court of Rome. "Of the *ordinary* priests, hundreds knew nothing of the matter," it being entrusted only to the *apostolical penitentiaries* who are vested by the pope with the power of absolving sins in the *reserved* cases, under an oath of secrecy not only to conceal the

mysteries of the Church of Rome from the laity, but even from the ordinary priests and friars, and especially from any that are suspected of such acute parts, or so much learning and honesty as might make them scruple their authority. The ordinary priest can only inform persons who confess themselves guilty of the *reserved sins*, where the *pope's banker* resides (of whom there are one or two appointed in every county and diocese in Ireland), who can only absolve them and grant them a bull of indulgence from the pope, *on paying the fees*.

EGANE'S ACCOUNT is fully confirmed by father O'Leary in his "Caution to the Common People against *Perjury* so frequent at Assizes and Elections," published after a general election in 1783. "In this diocese of Cork," says he, "and several others, their crime is considered as a reserved case from which no man but the bishop can absolve, let them be ever so penitent. This restraint shews the enormity of the guilt; whereas the inferior clergy can reconcile *ordinary* sinners upon sincere repentance and a firm resolution of amendment. But the *perjurer* [if the perjury has been *against* the *interests* of the Roman Church only] having exceeded the ordinary bounds, let his repentance be ever so sincere must have recourse to an *extraordinary power*."

THE RESERVED CASES from which none but the pope or his penitentiary can absolve, are 1. The vow of absolute and perpetual chastity [which St. Paul calls a *doctrine of devils*]; 2. Of the religious orders; 3. Of pilgrimages to Jerusalem, Rome and Compostella; and 4. Oaths in general. In this great custom-house for sin, *marriage*, which God ordained, is considered a breach of chastity; but adultery and fornication, which God has forbidden is not a breach of chastity, but a *venial* sin, not worth mentioning! The following is a selection from the papal tables of dispensations for sins on payment of fees, omitting such as are too horrid to be named before Christian ears.

	£	s.	d
If a man has vowed, but *not solemnly*, to take the habit of some religious order; for changing his vow made in *conscience* only, he is to pay	15	4	0
If a man has taken a vow of *chastity solemnly*, he may have a dispensation for not keeping his vow on paying the prelate	15	4	0

	£.	s.	d.
For changing one vow into another for a perpetuity, in the case of a chapter, convent, or great college	100	0	0
For the breach of an oath or contract respecting civil employments or concerns	7	2	9
For a bull containing both the inhibitory clauses, and absolution from infamy	56	9	6
For the breach of an oath that cannot be kept without incurring everlasting damnation; as a dishonest vow, or a wicked promise	6	2	0

DISPENSATIONS FOR CRIMES.

For a marriage contracted in the first degree of affinity and in conscience only	1008	2	0
For a marriage in the second degree, beside a gratification to the prelate, the pope, or his missionary	100	15	6
For a soldier in the catholic [popish] cause who neither kills nor wounds any [heretic] in war, nor causes another to do so	36	9	0
For pardon and rehabilitation of a heretic [protestant] before abjuration of his heresy	36	9	0
For simony, or fornication of priests, friars, or nuns each	36	9	6
For incest in a layman	4	6	0
For adultery do	4	0	0
For adultery and incest together	6	2	0
For the adulterer and the adulteress jointly	6	6	0
For absolution for a priest to keep a concubine	4	5	6
For striking a priest	6	2	2
For striking an abbot or prelate	12	6	3
For striking a bishop or archbishop	24	6	0
For wounding a priest in any of his members	18	4	9
For wounding a layman	0	0	6
For murder committed by a bishop, abbot, chief of an order or knight, each	50	12	6
For murder by a friar or head of a monastery	40	9	0
For murder by an ordinary person, to be rated according to circumstances, at the discretion of the prelates			
For the murder of a priest by a layman	6	2	0
And for commutation of public penance to private, for the same	18	4	6
For the murder of a layman by a layman	3	2	4
For the murder of a father, mother, brother, sister or wife, each	4	1	8
For marrying another wife after murdering the former	8	2	9

THESE ARE ONLY a few of the items of the pope's chancery for the encouragement of sin, and for the increase of the wealth

and power of their Church. Mr. Egane says very truly, that "the papists will disown it and say that this is a mere fiction, and that such things are not practised in their Church; but I am ready to *prove by my own knowledge and experience* all that I here allege to be true ..... and if you will but examine and seriously consider the particulars, you will easily be convinced that none but the popish clergy themselves could be the authors of it." The sole object of these horrible impositions upon the understandings, and the purses of the deluded followers of these "merchants of souls," is unquestionably the *unrighteous mammon*, the god of this world, the root of all evil —the love of money. The marriage of first and second cousins was prohibited by the see of Rome from the basest political motives, in order to levy a tax on all men but particularly on sovereign princes who more generally intermarry with near relatives.

Mr. Egane has inserted the forms of absolution and excommunication, which perhaps we may give at some future time. "It is impossible," says Dr. Hale, "not to be forcibly struck with the close resemblance in all these particulars between the Romish Church and its prototype the pharisaical."

1. The pageantry of their public worship: 2. Their *ostentatious* alms: 3. Their religious processions in Romish countries, and adoration of the host [to be seen of men] in the principal streets: 4. Their beadroll of *ten* aves or prayers to the Virgin, for *one* paternoster or prayer to God; and their tedious litanies to all the male and female saints of their calendar, [making long prayers but devouring widows' houses]: 5. Their stated fasts ordinary and extraordinary, [disfiguring their faces, that they may appear *unto men* to fast,] and their abstinences from meat, eggs, and other mortifications, [like hypocrites of sad countenances]: 6. Their covetousness and extortion, shewn by their pecuniary impositions for masses, and their dispensations for all manner of sins and irregularities; the greatest crimes being rated the lowest, and the least or none at all the highest: (*vide* the forgoing table;) 7. Their censoriousness and uncharitableness in reckoning all other sects of Christians *heretics and schismatics*, excommunicating and excluding them from salvation: 8. Their *intolerant* and *persecuting* principles which are thus openly *avowed* and *defended*

by the celebrated Bossuet, bishop of Mieux, in his controversy with Jurieu a French protestant.

"THE CHURCH OF ROME," says Bossuet, "is only excluded from this pretended society [of tolerating Christians] because she is and *ever will be opposed* to religious indifference by her essential constitutions: in a word, as Monsieur Jurieu says, she is *the* MOST INTOLERANT *of all Christian societies.*

"THUS WE SEE that what renders this Church so odious to protestants, is principally, and more than all other tenets, her holy and inflexible incompatibility, if I may so speak, because she conceives herself to be the spouse, a title which admits of no division; it is because she *cannot suffer* her doctrines to be *questioned;* because she confides in the promises and perpetual assistance of the Holy Ghost. For in reality, this it is that renders her *so severe, so unsociable,* and consequently *so odious* to all sects separated from her: which for the most part desired nothing more than to be *tolerated* by her and not to be fulminated with her anathemas. But her *holy severity,* and the *holy delicacy* of her sentiments forbade such indulgence, or rather such weakness: and her *inflexibility* which renders her hated by schismatical sects, renders her dear and venerable to the children of God."

THIS IS PERHAPS the most faithful picture of the *intolerant* and *persecuting* spirit of the Church of Rome, drawn by a masterly hand, one of her own prelates; and the most correct comment on the persecuting clause in the Roman bishop's oath —"Heretics [protestants], schismatics, and rebels [protestants], against our Lord the pope, *I will with all my might* PERSECUTE *and oppose.*"

THE EUCHARIST.—"If I may presume to speak, there is one thing which yet hides this worship [the Christian Sacrifice,] from the people; and that is, the too seldom appearance of our Bishops and Priests at the altar, with the great Christian oblation; it being not easy to persuade the people, that this is the Divine Service of the Church, which is so seldom performed by the Bishops and Priests themselves. Wherefore, since I have been so bold, I will say, that the more frequent appearance of the Bishops and Priests at our Christian altars with the great Christian oblation will be a great means of restoring the knowledge of this Divine Worship to many who are ignorant thereof; when no Sunday or holy-day shall be without the Christian Sacrifice."—*Saundrei,* A.D. 1707.

THE JEWISH YOKE.

In the first convocation of the Christian Church, St. Peter said that the yoke of the Mosaic Law could not be borne by that race of Jews nor by their fathers. From, these, however, Christians have been set free by the "purification of their hearts by faith." It might be interesting, peradventure instructive, to ascertain what those restrictions on liberty were. Jewish writers reckon six hundred and thirteen precepts in the Law of Moses which were restrictive of freedom; but we shall content ourselves with a few of the most prominent.

Their public worship consisted chiefly in gifts and sacrifices, and these they could only offer at one place, which was, eventually, the temple at Jerusalem. Every adult person was to appear at the temple three times annually; and none to appear empty-handed, or to worship God without a sacrifice; which were a burnt-offering, a peace-offering, or a sacrifice of expiation. The blemishes which made their sacrifices be rejected were numerous; and so were the several rules prescribed for offering, killing, and consuming them. There were also many scrupulous precepts which mightily perplexed their moral actions—the several dues of the priests and Levites; their charities to the poor were so determined in point of time, so circumstanced in point of place, and so scrupulously limited and prescribed, that it was very difficult to avoid mistakes and offences. They could not build a house but after a certain form, with battlements to the roof; neither could they dwell in it without certain schedules of the law affixed to the gates and doors. Their houses were subject to leprosy as well as themselves, and if the leper was cured the house was to be purged, if he was not cured, it was to be pulled down.

They might not wear a garment made of linen and woollen —linsey-woolsey;—they were to put fringes to the edges of their clothes; they were to wear *phylacteries*, or schedules of the Law upon their forehead and arms. Their meat and its preparation were bounded by numerous laws; and it would be tedious to mention all the several kinds of living creatures whose flesh was judged unclean; the blood and tallow of the clean, and in several cases the flesh itself, might not be eaten on pain of death. They might not join divers kinds of crea-

tures, as an ox and an ass, in the same yoke. They might not plant divers kinds of plants together in their vineyards or orchards; nor eat of the fruit of the three first years, and of the fourth year only at Jerusalem.

THEY WERE forbidden to sow their fields with several kinds of seed, and to plough or sow in the seventh or fiftieth year. They could not reap where they had sowed, nor gather the fruits where they had planted, without the observation of such rules as were troublesome even in point of circumstance. A corner of the field, oliveyard, and vineyard, was not to be reaped or gathered at all, but left for the poor; neither might they glean where they had reaped, nor gather the fruits, either in their fields or in their plantations. They might not pick up any little quantity that might by chance fall in gathering, and if they had forgotten a sheaf of corn they might not return to fetch it. After they had gathered in their fruits, they might not apply them to their own use, until they had separated divers portions for other uses; first, a portion to be carried up to the temple, to be presented before the altar; another portion for the priests to be given to them in the country; neither of which was to be less than a sixtieth part. Then a first tythe, to be given to the Levite; another tythe for two years together, to be carried to Jerusalem either in kind or in value, and there spent; and in the third year to be given to the poor of the land.

WHENSOEVER they kneaded a mass of dough, a part was separated for the priest, who was also to have his share when they killed of the herd or of the flock. The general account as stated by the Jews themselves, is that the poor had nine several gifts allotted to them by a standing law; three in the field, four in the vineyard, and two in plantations of other kinds; besides the second tythe every third year. The Levites had the tythe of all the considerable fruits; the priests had four-and-twenty other dues, all but one at the people's charge, and of the dues that were so charged, one was the flesh of the expiatory sacrifices, and these expiations were required for above fifty kinds of sins.

THERE WERE numerous other prescribed rites of the most minute description. They might not cut their hair or trim their beards but under the restraint and scruple of law. They

were neither procreated nor born without a ritual stain upon both their parents; and every mother had to take a journey to Jerusalem to sacrifice for her purification; and the child itself had to be redeemed with a certain price if it were a son and her first-born. Their purifications were infinite. If one had touched an unclean creature, or a clean one that had naturally died; if he had touched a dead man's body, or anything which that had touched; if he had an issue of blood in himself, or had touched another that had, or any thing that he had touched, he was unclean; and on pain of death he had to purge himself either by sacrifice or by the water of separation; but in all cases by bathing. They could not legally worship God without many and nice observances wholly indifferent in themselves but which were hard and troublesome to perform. They could not discharge their moral offices towards men without the most scrupulous observances in point of the circumstances of time, place, and other minute considerations. They could not manage the smallest affair, nor do the commonest thing without legal and conscientious scruples. They could neither build nor inhabit their houses, nor clothe themselves, nor plough, nor sow, nor plant, nor reap, nor gather in the fruits of the earth; they could neither eat nor prepare their food; they could scarcely discharge any one action, whether religious, moral, civil, or natural, but under the check of a positive law.

But it is a melancholy reflection that a man might practice the most punctilious observance of all the positive laws of Moses, and yet might remain as vicious and immoral, as full of hypocrisy, pride, malice, revenge, and lust as a heathen man and a publican. This is evident from the Scribes and Pharisees who were the most rigid observers of all these ritualities; but were the most impure adulterous, and detestable to God, and against whom Christ pronounced eight distinct and several woes or curses.

The Jews were prone to idolatry, and were surrounded by idolatrous nations; therefore it was necessary to bind them by positive laws; that the commonest actions, and whatsoever they either saw or did, might bring the true God to their remembrance, and of His absolute sovereignty

over them. Likewise with the ultimate view that their bondage under this toilsome dispensation might better fit and dispose them to accept and embrace the lighter and more easy yoke of Christianity, when it should please God to call them to it: for His yoke is *easy* and His burden *light*. They were in *bondage* under the weak and beggarly elements of the world; but we are under the royal law of liberty; a law which is recommended by better promises attended with greater helps and larger effusions of the Spirit of God. Therefore so much the greater are our inducements to gratitude, love, and obedience, because we have been relieved from that burthensome yoke and have been forgiven much.

REVIEWS.

EMIGRATION AND TRANSPORTATION, RELATIVELY CONSIDERED *By Mrs Chisholm.* Ollivier: London; 8vo.

THIS PRACTICAL letter on a practicable subject is addressed by the warm-hearted and sensible authoress to Earl Grey Her Majesty's Principal Secretary of State for the Colonies. Mrs. Chisholm has lived in New South Wales, and is therefore well acquainted with the wants, the hopes, the capabilities, and the resources of the colonists. She most urgently presses on his Lordship's dull, cold, official ear, the necessity of encouraging the emigration of young, respectable, and virtuous women to that Colony, to become the wives of the men who are there doomed to what with great delicacy but much meaning she calls hopeless *bachelorism;* and consequently to all the sins that can be better imagined than conveniently told. "One of the most demoralizing evils," she says, "of the old system, has been the separation of the men from all domestic influence—rending for ever asunder the links of nature. The spirit of British justice never contemplated to sever for ever those whom 'God hath joined together;' nor is it in accordance with the dictates of religion and pure morality that such a state of things should exist as to doom men to be for years incarcerated together by hundreds, like a menagerie of wild beasts, or to live a solitary, hopeless life in the bush; but so it is, thousands upon thousands are thus victimized, and destined to undergo

all the frightful and deteriorating effects of this more than savage life.

"PAINFUL experience there, has by this time exemplified to Her Majesty's Government the frightful consequences attending the aggregation of so many men in a state of so close and galling bondage in Norfolk Island, Port Arthur, &c. If those unhappy victims to a principle promulgated but too successfully by a modern popular author, [*query* Malthus], and who I hesitate not to say, iniquitously tried to depreciate and thwart the decrees of Providence in the propagation of the human race, be so far sunk in the scale of humanity, as to give but little prospect of their reformation; yet I have every reason to hope, that their truly lamentable condition may excite your Lordship's commiseration, and dispose you to co-operate with those good christians and philanthropists, who in all faith believe that while there is hope in heaven, there is hope on earth; so that those that have escaped, and I am happy to think vast numbers have escaped this evil communication, and have gained through the force of an innate virtue, and the interposition of a merciful Providence, a respectable position in the ranks of social life, may receive from the hands of Her Majesty's Government, that moral consideration, that degree of justice, which their domestic wrongs require . . . . . For all the clergy you can despatch, all the schoolmasters you can appoint, all the churches you can build, and all the books you can export, will never do much good, without, what a gentleman in that colony very appropriately called 'God's police,'—wives and little children—good and virtuous women. Oh, it is frightful to look upon the monster evil which our penal policy has entailed upon that country, and which the emigration rules have in some degree cherished!"

MRS. C. ASSERTS that all our surplus population might find employment in that colony, and become profitable producers there, instead of dissolute consumers here. She estimates that the cost to Government for sending out respectable tradesmen and agriculturists would be £18 each. We trust our country readers will peruse this seasonable pamphlet, and encourage their poorer neighbours to take their families, but especially their female members to that thriving colony, where they will be sure of independence, and in time, of wealth.

AN ADDRESS *to the Servants of the Titled and the Untitled Nobility of the United Kingdoms on the present National Calamity of Famine.* Lloyd, 14 Salisbury Square. 8 pp.

THIS IS A beautiful poem by Miss Roberts, addressed to a proverbially dissolute, extravagant, and wasteful class. We believe it is only a penny, and it would be a meritorious act in families to recommend it to their servants to purchase and apply it The first part is a preamble addressed to Servants, which we shall omit, recommending them to contribute their mite to the distressed in all the three kingdoms. We extract Part Second.

In times of great calamity, men learn
To think of God, and to His mercy turn.
Now is the time—when famine fills the air
With the cries of hunger, anguish, and despair—
Now is the time, then, that ye may arise,
And win the favour of the good and wise.
Ye have amongst ye men of sense and skill,
Whom ye can trust to execute your will:
Let these men call on others of their class—
Choose a committee—and assistance ask,
As to the regulations best to plan,
To prove your love of God by serving man.
The servants of each family should be known,
The power of giving—by their wages shown.
Let every servant of the lowest class
Subscribe a penny—'tis not much we ask—
A penny weekly, let them weekly give,
And others be appointed to receive.
Let this sum be increased as wages rise—
And this be made a weekly sacrifice.
And, that all parties may feel quite content,
Be the Scotch servant's gift to Scotia sent;
Of the Irish, to Ireland; England's son
Have his own portion kept for those at home.
Servants have other means within their power—
Which masters grudge not—in affliction's hour.
Let every cook be *warn'd* to spare and save,
That not a *crumb* be lost others might have.
And let each servant throughout Britain's land,
Be made to know—to feel—to understand,
That ev'ry effort which they make to save,
May keep a starving brother from the grave.
Listen—and think—and may your actions prove
Ye are not lost to Christian, brotherly love.
Say not—your masters will your wish oppose—
Refuse you time to work for other's woes—

Doubt not, but ask, and ye will surely find
That they will happy be, you should prove kind.
Now is the time to rouse from sin, and dare
Be wise—be active—no exertion spare.
Throw off the name of profligate, and be
The Christian Servant—independent, free—
Free from the acts of sin; and that ye'll shew
Ye're men and women who God's service know.

ON GIVING TO GOD.

This is a tract of eight pages written by Mr. John Leisk, a clerk in the Goods Office of the Glasgow, Paisley, and Greenock Railway; from whom copies for circulation may be obtained, by addressing a note to him there. The excellent author sets forth the necessity, motive, and measure of this gift; and has addressed it more particularly to the members of the Scottish Episcopal Church. Speaking of Saint Mungo's city, Mr. Leisk says "We behold overflowing wealth and deepest poverty; luxury unbounded, and destitution and misery beyond expression; for a portion of God's creatures every thing needful provided for the right training of the intellectual and spiritual man; for a far larger portion—truly no less precious in His sight, who formed them for Himself—there is seeming abandonment by God and man—soul and spirit grovelling in darkness—the young growing up in a moral atmosphere polluted and polluting, and the old gathering daily fresh strength for every work of wickedness." This description of Glasgow holds good as to London.

Mr. Leisk urges the necessity of giving to God, in powerful language and with arguments taken from the best of all sources the Scriptures, to induce men to part with a portion of their surplus wealth for the service of God.

Duration of Life in London.—"In one parish, that of St. Giles's and St. George's, Bloomsbury, the average duration of life among the labouring classes is 17 years! being 23 years less than the average among the gentry and their families, and 9 years less than among tradesmen and their families. In Shoreditch, again, the average age at death is 12 years; and the loss of life, as compared with the gentry, amounts to 28 years. The difference in favour of tradesmen is 4 years. In two districts, Kensington and Newington, the average age at death is higher among the operative class than among tradesmen."

FASTS AND FESTIVALS IN AUGUST.

ST. BARTHOLOMEW'S DAY is the 24th of August. He was born at Cana in Galilee, and it is supposed he was of noble descent. In all the strifes and ambitious movements of the other disciples we read of no manifestation of temper by this "Israelite indeed in whom there was no guile," and he is therefore considered to be the same as Nathaniel. The anniversary of this guileless saint's martyrdom was made the scene of the most profound treachery and atrocious cruelty. Instigated by the Jesuits and Romish priests, Charles IX. issued secret orders to make *an utter extirpation* of the protestants throughout France. This was done to the very letter; neither age, nor sex, nor condition were spared; but like the Amalekites of old, man and woman, infant and suckling, were given to the edge of the sword. The chief scene of the massacre took place at midnight of St. Bartholomew's day; but the slaughter continued for nearly a week; and French, and therefore popish, historians admit that seventy thousand protestants were put to death in various ways. The King of France slew several with his own hands, and the priests were most active in directing and encouraging the assassins in their bloody work. Blood flowed like rivulets; and the bodies of the dead and dying were piled in heaps in the streets and lanes of Paris. The Duke of Alva planned this diabolical massacre; and when the news of it reached his camp in the Netherlands, salutes of artillery were fired, military bands performed, and bonfires were lighted round the camp, to shew the joy which this terrible event excited in the Spanish army. The design of the massacre was previously made known to the pope, who sanctioned it; and after its perpetration a jubilee was proclaimed; a solemn procession was made to the church of St. Mark, Rome, high mass was performed, and the pope gave public thanks to God for the success of the massacre. He sent Cardinal Ursin to congratulate Charles, and to compliment him for his zeal and orthodoxy; and he caused paintings to be made and medals to be cast, representing and applauding the bloody deed. These papal acts made this horrible massacre of the French king an authorized and accredited act of the whole papal Church, which took the blood of these martyrs upon their own and their children's heads; for whosoever says "God speed," to any sin "is *partaker* of the evil deed." *Persecution is part and parcel of the Church of Rome;* and we should wonder that it should be so did not the Holy Spirit give us a clue to understand it. He informed St. John that the Dragon or Satan gave the papal Church his power, his seat, and great authority; and He showed him that Church or symbolical woman *drunken* with the blood of the saints, and with the blood of the martyrs of Jesus.

Lessons, Ecclus. xxiv., xxix. Acts xxii. 1 John i. For the Epistle, Acts v. 12. Gospel, St. Luke xxii. 24.

[*From* STEPHEN'S *Short Account of the Fasts and Festivals.*]

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XIII. New Series. September 1, 1847.

BAPTISMAL PRIVILEGES*.

III. Justification by Faith.

As regeneration is the re-creation or re-formation of the image of God in the soul of man, which was lost by sin, and only to be restored through Christ and the Holy Spirit; so Justification is the pardon or remission of sin, and our being put into a state of Salvation upon the conditions of the gospel. St. Paul says that the Jews would have been justified by adding the Christian faith to their former belief; and the Gentiles were justified *through* the Christian faith to which they were converted, without any of their former superstition. He therefore comes to the conclusion, that men are justified by the faith of the gospel, altogether apart from the works of the law of Moses[1]. In the Creed we "acknowledge one baptism for the *remission* of sins;" and Christ commanded that this remission of sins shall be preached in the Church in all ages, at first by the laver of regeneration in baptism, and afterwards upon the virtue of repentance and renewed obedience.

The homily of Salvation defines justification to be the "remission as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent, and turn unfeignedly to God again." Formally, justification consists of indemnity, pardon, or absolution and reconciliation with God, in acquitting sinners from their sins, which St. Paul illustrates by the Jewish custom of cancelling any bond or writing, or of quashing criminal indictments by the ceremony of striking a nail through them, "having forgiven

* Continued from page 364.

[1] Rom. iii. 29, 30.

you all trespasses; *blotting out* the handwriting of [legal] ordinances that was against us, which was contrary to us, and took it out of the way, *nailing it to His cross*[2]." God puts every person whom he has pardoned or justified into a state of innocence, and considers him as pure and as holy as if he had not sinned: "Come now let us reason together, saith the Lord, though your sins be as *scarlet*, they shall be *white as snow*; though they be *red like crimson*, yet they shall be like *wool*[3]." God imputes perfect or exact righteousness to him who performs the conditions of faith and repentance; and like Abraham He calls him his friend. It is sin that puts us at enmity with God; and therefore the gracious act that blots out our sins and nails them to the cross, *reconciles* us to Him, removes the enmity, and righteousness is imputed to us: for "God was in [or united to] Christ, reconciling the world to Himself, *not imputing* their [former] trespasses unto them, and hath committed to [the clergy] the word [or message] of reconciliation[4]." Not to impute our trespasses unto us is a negative manner of imputing righteousness; as by the phrase there is no condemnation to those that be in Christ, is to signify their justification. Therefore justification is, *actively* considered, "an act of God's free grace, whereby He pardons the sins of such believers as Abraham' and looks upon them as He did upon him, as perfectly righteous, and He receives them again into favour and friendship with Himself. And, secondly, *passively* considered, justification is a gracious act of God, whereby such believers as Abraham are acquitted of all their sins, looked upon as perfectly righteous by God, and are received into favour and friendship with Him[5]."

GOD PLACED Adam in Paradise which was a type of heaven, and entered into a covenant with him, and conferred on him the Holy Spirit, or His own image; at the same time He commanded him not to eat of the fruit of the Tree of Knowledge of good and evil. Although he was created in innocence yet he had freedom of will, and had life and death placed before him. He might eat of the Tree of Life and live for ever; or he might eat of the Tree of Knowledge, although he was forbidden to do

[2] Col. ii. 13, 14. [3] Isaiah i. 18. [4] 2 Cor. v. 19
[5] Hicke's Sermon, Serm. XIV. p. 268.

so, and die eternally. Deceived by the misrepresentations of the serpent, he broke the commandment of God, and ate of the forbidden fruit, and in consequence he forfeited all the privileges for himself and his posterity that had been conferred on him. He became subject to the power of the devil; he was deprived of the Holy Spirit, who is the principle of spiritual life and immortality, and so he fell into ignorance and concupiscence. Having lost the likeness of God, *i. e.* of innocence and of purity of heart and intention, his children bore his new or corrupted likeness; and therefore ever since the fall, our nature has been blind and corrupt, our understandings darkened, our affections polluted, and our hearts alienated from that way of life which resembles God in purity and righteousness[6]. Adam's sin destroyed spiritual life and vitiated human nature, the bitter effects of which have descended through all his posterity. We have been born in wrath; and through the effect of Adam's sin descending to us, we have a constant liability or proneness to sin, and are therefore accounted sinners.

But although the evil effects of Adam's disobedience are inherent in us; yet God did not entirely abandon Adam, nor leave his posterity to be exposed to the consequences of his sin; Of His own free grace and mercy, He promised him a Redeemer who should make atonement for men's sins and restore them to God's favour. By the disobedience of the *first* Adam, sin and death were entailed on all his posterity; but by the meritorious death and sufferings of the *second* Adam, obedience and redemption came to us. Redemption by Christ is more available for the restoration of the whole world to spiritual life, than Adam's sin was to condemn it to death; "*much more*," says the apostle, "the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto [the] many[7]." As a priest, Christ offered himself up as a sacrifice for the sins of the world, of which death was the penalty; He made satisfaction to the divine justice, not only for Adam's disobedience, but also for the actual sins of all his posterity. By this sacrifice, He "struck the new covenant betwixt God and man," of which He is Himself the mediator, and the Head of the Church, which is His body. We are made members of Christ's body by baptism, when we enter into covenant with

[6] Ephes. iv. 18. [7] Rom. v. 18.

God, and solemnly renounce the dominion of the devil and all his works. We then give ourselves up to the service of Christ, and engage to fight manfully against the devil, under the banner of the Captain of our salvation, "and to continue His faithful soldiers and servants unto our life's end." We also profess our belief of Christ's doctrines; and engage to live in obedience to His commandments. On the other part, God grants us in baptism *remission of original sin*, and if we be "of riper years," remission of our *actual* sins, cleansing us from all their stains and pollutions. We then receive the Holy Spirit as principle of new life in the mystical body of Christ, a title to the resurrection of the body, and to immortality in heaven. He promises to accept of our sincere though imperfect obedience; helping us by His Spirit to go on to perfection. And He also promises upon a laborious and practical repentance, to pardon our actual sins, to justify us, and to restore us again to His favour[8].

In consequence of the universal taint derived from Adam's sin it became necessary that we should be transformed from conformity with the impure lusts of the world; and our minds having been renewed by the grace of God and the remission of original sin, to be restored to spiritual discernment, soundness of mind, and enlightenment of the understanding. No power nor wisdom of man could accomplish this miracle, which is greater than the change of the Ethiopian's skin. God only could accomplish it, and to Him be the glory, and the honour, and the never-ceasing thanksgiving. The contemplation of this mystery of divine love and wisdom made St. Paul break out into an extacy, "Oh the depth of the riches, both of the wisdom and knowledge of God, how unsearchable are His judgments, [or the governance of His providence,] and His ways, by which His plans are carried into effect past finding out[9]." He has graciously vouchsafed to renew the gift of the Holy Spirit in our baptism, when we engaged not only to put off the actual sins flowing from sin original; but "to put on the *new man*, [those new and holy affections and just works,] which is renewed in knowledge after the image of Him that created[10]" us in righteousness and true holiness, thus attesting the work

[8] Bishop Rattray's Instructions respecting the Christian Covenant.

[9] Rom. xi. 33. [10] Col. iii. 10—Eph. iv. 22.

of regeneration on the soul. It is not however a perfect sinless and never-failing obedience to the moral law, that God has made a condition of our justification; but an honest and sincere, obedience proceeding from true faith. In reward of this sincere obedience to His will, and through the intercession of Christ, He is so reconciled to us, that on our solemn profession of the faith and obligation to live in obedience to it, which we make in our baptism, He is graciously pleased to justify or grant us remission of sin, and to accept us in Christ, *as if* we were as righteous as Adam was before his fall. He receives us into favour, and into the position of loyal subjects, of faithful servants, and of dutiful sons. From having been aliens and children of wrath, He has been reconciled to us, and we have been brought near to Him by Christ, who is our propitiation. The guilt of our original corruption has been washed away in the water of baptism, and we have been justified or placed in a state of salvation, by the free grace of God, by the means of baptism. "To each person," says Dr. Barrow, "sincerely embracing the gospel and continuing in steadfast adherence thereto, God doth afford his Holy Spirit as a principle productive of all inward sanctity and virtuous dispositions in his heart, enabling also and quickening him to discharge the conditions of faith and obedience required from him, and undertaken by him; and that which is by some termed making a person just, infusion into his soul of righteousness, of grace, of virtuous habits; in the Scripture style it is called acting by the Spirit, bestowing the gift of the Holy Ghost, renovation of the Holy Ghost, creation to good works, sanctification by the Spirit, &c.; which phrases denote partly the collation of a principle enabling men to perform good works, partly the design of religion tending to that performance[1]."

WE ARE JUSTIFIED by the free grace of God the Father, through the meritorious obedience of God the Son, and we are assisted to yield obedience to the faith by God the Holy Ghost. An infant cannot have faith; but there is no bar or obstacle to its gift; and therefore an infant's justification in baptism is complete. The first principle of faith, as a Christian grace, is then infused, and a new nature is given; the principle of all grace is contained in the gift then bestowed, as the plant

[1] Barrow's Works, V. Serm. 5.

is contained in the seed, to spring up, to blossom, and to bring forth good fruit in some, but in others, to be destroyed by the pomps and vanities of the world. Notwithstanding, the dregs of our old nature remain even after justification, and the seeds of all vices are in our original corruption; but whose force may be gradually diminished by our own sincere endeavours, by the continual dew of God's blessing, and the grace of the Holy Spirit. Adults coming to baptism in repentance and faith are as completely justified as infants; they receive plenary absolution and an entire oblivion of former sins; but as they may fall away after baptism, their justification is afterwards progressive, and in proportion to their renovation. It was to adult cases that St. Paul directed all his reasonings in his epistles to the Romans and the Galatians; and therefore the forensic sense of justification does not now apply to Christians who have been baptised in infancy. To them primary justification is past; its meritorious cause being the merits of Christ alone. God's act of justification is proved to them by their dying daily unto sin and living unto righteousness; and they know that they are not justified until they have repented of and left off their sins; for as long as they continue in their sins they are not justified.

THE CHRISTIAN course is a continual "going on" to perfection by the help of divine grace, the full attainment of which we shall only reach in heaven. By the righteousness of Christ, and on account of His merits and sinless obedience, the free gift of justification to life came upon all men, and God remits the penalty due to Adam's disobedience through his own appointed means, the sacrament of baptism[2]. Baptism, therefore, is the channel of conveying justification to us, and faith is the qualification for receiving it, as it is described in the Catechism, "What is *required* of persons to be baptized?" The faith which the Church requires is a belief in the precise and specific doctrines expressed in the Apostle's Creed; and the dying Christian is examined whether or not he has *kept* this faith, and has "believed as a Christian should do[3]." The priest exhorts the sick person "in the name of God, to remember the profession which he made unto God in his baptism," when he professed his belief in the articles of the Creed, and

[2] Rom. v. 18, 19. [3] Office for the Visitation of the Sick.

promised "obediently to keep God's holy will and commandments, and to walk in the same all the days of his life[4]." This faith therefore, made perfect by obedience to the commandments, is the condition on which we shall be accounted just or righteous. Every one on admission into the household of faith has been required to profess his belief in the articles of the Creed, because it contains all the principles of the Christian religion in a short and summary abridgment. This is the faith that was preached by the apostles before the books of the New Testament were written, that we may believe, and that believing, like Abraham the father of the faithful, we may have everlasting life. The Church requires the sponsors of infants to promise in their name, that they shall believe and profess "all the articles of the Christian faith," as contained in the Apostle's Creed. The free mercies of Christ's redemption are bestowed alike on all the members of His mystical body, who will live up to the conditions of faith and obedience, as they have been made known to us by divine revelation. No man has done anything to deserve justification, it is the act and gift of God, for we have been placed in a state of salvation by His grace, through faith in Christ, "we are his [spiritual] workmanship, created [anew by regeneration] in Christ Jesus to [the practice of] good works which God hath ordained that we should walk in them[5]."

No MAN has done, or can do anything to *deserve* justification; for at our best estate we are but unprofitable servants. It is the free gift of God, so that none, either Jew or Gentile, can boast of it or claim it as a debt. Through faith in Jesus Christ, which includes obedience, we are accepted as if we were just and righteous. This makes our justification or forgiveness the free gift of God, agreeable to His beneficence, wisdom, holiness, and justice, on account of the merits of Christ, which in an exclusive sense is *free*, because it is entirely without either merit or purchase on our part. During the Apostolic age, among the first tares that were sown amongst the wheat of gospel truth in the field of the primitive Church was the alleged necessity of obedience to the legal rites of the Mosaic law, or that they could only be saved by the works of the Law. The Judaizing Christians either misunderstood or purposely

[4] Baptismal Service. [5] Eph. ii. 10.

wrested St. Paul's words respecting works, and they taught that the bare assent of the understanding to the historical facts of our Lord's merits was the faith which St. Paul declared would justify. Whereas, when the apostle puts *works* in opposition to *faith*, he invariably means the works of the law of Moses or the Jewish religion; but he never opposes faith to Christian obedience. Our Lord himself taught that the whole duty of man consists in obedience or good works—"If thou wilt enter into life, keep the Commandments"—"If ye love me, keep my commandments." And St. Paul most earnestly exhorts us faithfully to prefer or to excel in obedience or works of Christian piety. "These things I will" [I command] "that thou affirm constantly, that they which have *believed* in God might be careful to maintain *good works*;" [for] "these things are good and profitable unto men[6]." St. James also affirms that good works are the perfection of faith. He wrote to correct the *tare* of a Judaizing spirit which was then growing rank in the field of the Church; and he says that without obedience or good works, our speculative belief is as useless as a body without life, or as the fearful belief of the devil[7]. That condition, therefore, for which God will justify and pardon a sinner must be agreeable to His wisdom, and cannot consist in the external observances of the Mosaic law. It must likewise be agreeable to His holiness; and consequently it must be that which will make us holy as He is holy, and perfect as He is perfect. It must also be agreeable to His equity and justice; because justification being His especial gift, it is not in any man's power to put himself into possession of it.

ABRAHAM was the father of all true believers, and the pattern and example of the faith; and the apostle says, "Know ye therefore, that they who are of faith, the same are the [true spiritual] children of Abraham. And the Scripture," that is, the Holy Ghost, "foreseeing that God would justify [or forgive the sins of] the heathen through faith, preached before [the Law was given or the rite of circumcision was imposed] the gospel to Abraham, saying, In thee [that is, in thy righteousness or justness] shall all nations be blessed[8]." The faith of our father and worthy example Abraham was not that which consisted in a bare assent of the *understanding*, like the

[6] Titus iii. 8. [7] James ii. 15—20. [8] Gal. iii. 7, 8.

devils; but that which effectually influenced his *will* to yield a cheerful obedience. It was an active working faith which induced him to trust implicitly in God's promises and revelations, to hope against hope, and to act as vigorously for things merely hoped for, and for the things not seen, as if they had been present to his senses. His obedience, like that of the angels, was constant, cheerful, and universal; because he believed that He who promised was faithful and just, and both able and willing to do more than either he desired or his best services deserved.

THE FIRST ACT of his lively, active, and working faith, was his instant obedience when "he was called to go out into a place which he should after receive for an inheritance," though he knew not whither he went. By faith he contentedly sojourned in the land of promise, having left his native country and a great estate, and dwelt in tents as a sojourner; looking, by the eye of faith, for another city, of heavenly and so of surer foundations, whose builder and maker is God. But his greatest act of faith was in offering up, and in will and intention slaying the son in whom all his future natural and spiritual progeny were centered. He most faithfully believed that the same divine power that caused Sarah, when long past the period of conception, to conceive, could raise up Isaac from the dead. These instances of Abraham's obediential, lively, active faith are cited by St. Paul as evidences of his *faith*, and by St. James as instances of his *works*. And this shows the precise agreement of the two apostles in their teaching that faith alone, or without obedience, will not earn justification; for as good *words alone* will not profit any object of distress, so neither does faith *without* works benefit the believer. It was for his active, obediential faith that righteousness was imputed to Abraham; and for the same faith the same imputation will be bestowed on us. If our faith be like his, not dead, but living; not idle, but active; not weak, but strong; not speculative, but practical; not barely an assent of the understanding, but the devotedness of the will and affections to obedience; God will assuredly absolve us from our trespasses in this life, and justify us before men and angels in the next.

BUT PERHAPS it may be said that we shall never be called on to make similar obediential acts of faith, neither to leave our

country nor kindred, nor to slay a son with our own hand, as Abraham was commanded to do. Herein, however, we are mistaken. Riches will make themselves wings and fly away; and our faith will consist in suffering this privation patiently, and in submission to the divine will. We may be forced to emigrate from country and kindred, and from our dearest affections, in consequence of the loss of fortune, and in search of daily bread. Again, disease and death may deprive us of those in whom we placed an inordinate affection, husband or wife, son or daughter. In this case, also, it is our duty to yield them up in obedience to God's will, who having given, now sees fit to remove them, that we may be counted worthy of Christ; "for he that loveth son or daughter, yea, and his own life also, *more than* Christ, is not worthy of Him[9]" and "cannot be Christ's disciple;" and we are told that those who overcame the power of the devil by the blood of Christ, "loved not their lives unto the death[10]." So that in every way Abraham was a type of the true believer, the faithful disciple of our crucified Lord. We are called upon daily to crucify our lusts, to take up the cross, whether it be of bodily or mental ailments, domestic afflictions, or family disagreements, and to look through the cloud in faith, to the promised reward. The same obediential faith which actuated our illustrious pattern to sacrifice his son, will also influence us to sacrifice any cherished lust, to pluck out a right eye, or to cut off an offending right hand. To do any or all of these acts may require as strong a faith as that which rendered Abraham the friend of God. "If," says Bishop Taylor, "obedience and charity be not a condition of our salvation, then it is not necessary to follow faith; but if it be, it does as much as faith, for that is but a part of the condition. If we can be saved without charity and keeping the commandments, what need we trouble ourselves for them? [But] if we cannot be saved without them, then either faith without them does not justify, or if it does, we are never the better, for we may be damned for all that justification."

THIS is a great and undoubted rule given by Optatus; that wheresoever there is a Church, there the Church is in the Commonwealth, not the Commonwealth in the Church; and so also the Church was in the Roman empire.—*Laud* v. *Fisher*.

[9] Matt. x. 37. [10] Luke xiv. 26; Rev. xii. 11.

SKETCHES OF IRELAND SIXTY YEARS AGO.

A BOOK UNDER the above title has been recently published which gives some very graphic pictures of Irish life, during the last and preceding ages. Among others we shall select for the amusement of our readers some examples which show the lawlessness of Irish society at that time, and the brutal immorality of the people under the teaching of the priesthood educated at Douay; and we venture to imagine that there has not been much improvement under the home influence of Maynooth.

ABDUCTION, or the forcible carrying off of heiresses, was an evil which then afflicted Ireland; but it was considered an achievement creditable to the man, and a matter of boast and exultation to the woman.

AN ASSOCIATION was formed in the south of Ireland, which could not have existed in any other country. This association was an "abduction club," the members of which bound themselves by an oath to assist in carrying off such young women as were fixed upon by any of the members. They had emissaries and confederates in every house, who communicated information of particulars—the extent of the girl's fortune, the state and circumstances of the family, with details of their intentions and domestic arrangements and movements. When a girl was thus pointed out, the members drew lots, but more generally tossed up for her, and immediate measures were taken to secure her for the fortunate man, by all the rest. No class of society was exempt from their visits; and opulent farmers, as well as the gentry were subject to these engagements of the clubs, according to their rank in life. The persons who were most commonly concerned in such clubs were a class of men abounding in Ireland, called "squireens." They were the younger sons or connexions of respectable families, having little or no patrimony of their own, but who scorned to *demean* themselves by following any *useful* or profitable pursuit.

ANOTHER SKETCH is from the *laudable* customs of Dublin, sixty years ago. Among the lower orders, a feud and deadly hostility had grown up between the Liberty boys, or tailors and weavers of the Coombe, and the Ormond boys, or butchers who lived in Ormond Market on Ormond Quay, which caused

frequent conflicts; and it is in the memory of many now living, that the streets, particularly the quays and bridges, were impassable in consequence of the battles of the parties. The weavers, descending from the upper regions beyond Thomas Street, poured down on their opponents below; they were opposed by the butchers; and a contest commenced on the quays which extended from Essex to Island Bridge. The shops were closed, all business suspended, the sober and peaceable compelled to keep their houses, and those whose occasions led them through the streets where the belligerents were engaged, were stopped, while the war of stones and other missiles was carried on across the river, and the bridges were taken and retaken by the hostile parties. It will be hardly believed, that for whole days the intercourse of the city was interrupted by the feuds of these factions. The few miserable watchmen, inefficient for any purpose of protection, looked on in terror, and thought themselves well acquitted of their duty if they escaped from stick and stone. A friend of ours has told us that he has gone down to Essex Bridge, when he was informed that one of those battles was raging, and stood quietly on the battlements for a whole day looking at the combat.

These feuds terminated sometimes in frightful excesses. The butchers used their knives, not to stab their opponents, but for a purpose then common in the barbarous state of Irish society, to *hough*, or cut the tendon of the leg, thereby rendering the person incurably lame for life. On one occasion, after a defeat of the Ormond boys, those of the Liberty retaliated in a manner still more barbarous and revolting: they dragged the persons they seized to their market, hooked the men by the jaws, and retired leaving the butchers hanging on their own stalls.

The spirit of the times led men of the highest grade and respectability to join with the dregs of the market in these outrages, entirely forgetful of the feelings of their order, then immeasurably more exclusive in their ideas of a gentleman than now; and the young aristocrat, who would have felt it an intolerable degradation to associate, or even to be seen with an honest merchant however respectable, with a singular inconsistency, made a boast of his intimate acquaintance with the lawless excesses of butchers and coal porters. The students

of Trinity College were particularly prone to join in the affrays between the belligerents, and generally united their forces to those of the Liberty boys against the butchers. On one occasion several of them were seized by the latter, and, to the great terror of their friends, it was reported they were hanged up in the stalls, in retaliation for the cruelty of the weavers. A party of watchmen sufficiently strong, was at length collected by the authorities, and they proceeded to Ormond Market; there they saw a frightful spectacle—a number of College lads in their gowns and caps hanging to the hooks. On examination, however, it was found that the butchers, pitying their youth and respecting their rank, had only hung them up by the waistbands of their breeches, where they remained as helpless, indeed, as if they were suspended by the neck.

BASILIKON DORON.

The following "Sonnet," by James the Sixth of Scotland is prefixed to his little book called "Basilikon Doron," or "His Majestie's instructions to his dearest sonne Henry the Prince*."

God gives not kings the stile of gods in vaine,
For on His throne His sceptre doe they sway:
And as their subjects ought them to obey,
So kings should feare and serve their God againe.
If then ye would enjoy a happie raigne
Observe the statutes of your heauenlie king,
And from His lawe, make all your lawes to spring.
Since His lieuetenant hiere ye should remaine
Reward the just, be stedfast, true, and plaine:
Represse the proude, maintayning aye the right,
Walke alwaies so, as ever in His sight.
Who guardes the godlie, plaguing the prophane,
And so ye shall in princelie vertues shine
Resembling right your mightie king divine.

Bishopricks.—"Then our Bishopricks are too large; and the Bishop's inspection would be much more effectual, if he had no more priests under him than he could be personally acquainted with, both as to their learning and conversation."—*Leslie*, A.D. 1700.

* From the copy printed by Robert Waldegrave at Edinburgh, printer to the king's majestie, 1603.

TRADITION.

IV. The Worship of God by Animal Sacrifices.

We are now come to the *fourth* mark of revelation that has been handed down from Adam to the present hour—*The Worship of God by* Animal Sacrifices.

When God breathed into Adam's nostrils the breath of life, and thereby raised him above mere animal nature by communicating to him His own likeness by the Holy Spirit; He entered into a covenant of works with him. He promised on His part certain gifts and benefits; and required certain conditions on Adam's part. But Adam broke those conditions, and therefore he forfeited both his innocency and also the privileges to which he would have been otherwise entitled. It was the design of God the Son to rescue Adam and his posterity from the consequences of his transgression by satisfying the penalty due to his sin, and by constituting Himself the Mediator of a new Covenant of Grace between God and Man; by obedience to which we might again recover that happiness which was originally intended for us. This Covenant of Grace was common alike to the three dispensations or states of the Church, Patriarchal, Levitical, and Christian.

After pronouncing sentence of death on Adam and his wife, it is written, "unto Adam also and unto his wife the Lord God made coats of skins and clothed them." But whence came these skins, and of what animals were they? for it is generally agreed that our first parents ate no animal food before the Fall, and that they, as well as the inferior animals, subsisted entirely on fruits and vegetables.

But in disobeying the will and commandment of God, Adam incurred the penalty of death not only for himself and all his posterity whom he represented, but upon the brute creation also, which now began to prey upon and devour each other. But in the midst of judgment God remembered mercy, and in pronouncing the sentence of death which was demanded by justice, He declared the glad tidings that the Seed of the woman who was first in the fault, should conquer death, and the devil who had the power of it. God the Son who alone could restore lost life undertook to atone for sinful man,

to make complete satisfaction to infinite justice, and to ransom him by dying in his stead, when the fulness of time should come. And thereby make a new grant of that supernatural grace and glory which Adam had forfeited for himself and for his posterity; but which they should regain in Christ Jesus. Thus Christ was slain from the foundation of the world; because He devoted Himself to death *to be* a SIN OFFERING or *a* SACRIFICE *for sin*. And therefore, as a type or shadow of this only real and effectual sacrifice, He ordained a lamb to be offered up as the instituted representative of His own death.

WE OWE ALL that we have here, and all that we hope hereafter to possess, to the free grace and the unmerited mercy of God; for it cost more to redeem our souls than men and angels could have paid. The institution of animal sacrifices proved that an atonement was necessary; but the death of an unoffending animal could never atone for the sin of a moral agent. Therefore this lamb was the *representative* of that Lamb of God that took away the sin of the world; and to the faith of the true believer that innocent lamb was Christ. Moses does not record the *institution* of sacrifice; but he states the *fact* of its regular performance as a means of grace, many years after the Fall in the offerings of Cain and Abel. There can be no doubt that Jehovah taught Adam to worship Him by the sacrifice of a lamb as the representation of His own sacrifice on the Cross. It must therefore have been with the skins of the first atoning sacrifice after the Fall that He clothed Adam and Eve. Having been stripped of their original spiritual clothing by the devil, they were now after their reconciliation, clothed by their Redeemer with the skins of the typical atoning lambs to remind them whence they had fallen, and by whom they they had been restored. The sacrifice of a lamb as a burnt-offering, was an outward and visible sign of the invisible grace which it signified; and Jehovah smelled the sweet savour of the merits of God the Son in this representation of His death. By the institution of this visible and typical shadowing forth of Christ's death, He raised and fixed the faith of Adam and of his posterity on the only meritorious sacrifice of the Son of God, which was predestinated to be offered up in the fulness of time. The lamb thus offered in faith, was, or signified, the body and

blood of Christ; in the same manner, that the bread and wine, in the Christian sacrifice of the Lord's Supper, represents His body and blood.

As GOD HIMSELF revealed to Adam the grand mystery, which passes man's understanding, of pardon and reconciliation; so He also appointed the means of applying its benefits. He rejects all will-worship, or the inventions of men in His worship and service; but with sacrifice offered according to His will, and done in faith, He is well pleased. Nothing, however, can be done in faith, but that which is done by the direction of God Himself; therefore, if animal sacrifice had not been instituted by divine authority, Abel's sacrifice could not have been "more excellent" than that of Cain; but Abel's was offered in faith, and therefore it was accepted. He offered the life of an animal as an acknowledgment that his own life had been forfeited by his father's transgression; but which had been atoned by the predestinated death of the Almighty Redeemer. This was his faith. But Cain offered no expiation; he merely made a thank-offering for the fruits of his fields. God accepted Abel's offering by a visible demonstration; but He rejected Cain's offering. Now this simple fact alone might demonstrate the divine institution of animal sacrifice as a type of the grand sacrifice of Christ. Because, if sacrifice was a thing of either Adam's or of the two brethren's own invention, the fruits of the earth might have been as acceptable to God as the beasts of the field. St. Paul ascribes the acceptance of Abel's offering to his *faith*, which was a *belief* in the promises of God, accompanied by *obedience* to His commands: but Cain had not this true faith, for he *disobeyed* the will of God. There cannot be faith without a divine revelation; which accounts for Abel's faith. He advanced from faith believing, to faith obeying; and worshipped God by that symbol which He had appointed as a type of the promised SEED, and of the benefits to be derived from the sacrifice of the "Lamb of God which taketh away the sin of the world;" and who is now glorified in heaven as the "Lamb slain." Moses has not informed us in what manner the acceptance of Abel's sacrifice was testified; but it is most probable that fire descended from heaven, and consumed or burnt it, as nothing must be left of that which is

consecrated unto the Lord. It is not probable that God would thus visibly and miraculously exhibit His satisfaction at a mode of worship merely of man's own contrivance; as it is clear He gave no such sign to Cain, who had substituted his own will-worship instead of the appointed sacrament. By sacrificing the appointed animal, Abel acknowledged his true character as a sinner, and showed his active faith and hope in the divine mercy in conformity with the divine will; he was accordingly accepted, and "went down to his house, justified rather than" Cain, who contented himself with a mere thank-offering of his own devising, which was, consequently, rejected. As nothing is recorded but the bare fact, we know not what manual rites may have been practised by Abel when he brought his offering to the Altar. It is, however, probable that he laid his hands upon the head of the victim; signifying that he laid his sins on Him whom the "firstlings of his flock," the lamb represented, and who was to bear the sins of all men on the Cross.

After the murder of Abel and his consequent excommunication, Cain established a rebel kingdom and a schismatical Church. In which it is probable he had continued his evil worship and vegetable offerings, as we read that the sin of his descendants was enormously great. And it is likewise probable that when the two races began to intermarry, that the Dissenters, or sons of men, had corrupted the divinely appointed worship of the true Church, or the sons of God.

The act of sacrificing is not again mentioned till after the Flood, although there can be no reason to doubt that it was regularly practised. The first thing that Noah did after he, his family, and all the creatures that had been preserved in the ark had evacuated it, was to build an altar. And here we are furnished with another argument for the divine institution of animal sacrifice; for it is written, that he "took of every *clean beast* and of every *clean fowl*, and offered burnt-offerings on the altar." It would appear, therefore, that from the very commencement of the world, God had appointed certain animals for sacrifice, which are denominated *clean*, or fit for sacrifice, in opposition to such as He would not accept, termed *unclean*. It is not written that God gave any visible sign, as in Abel's case, of His acceptance of Noah's sacrifice; but it is written that "He smelled a sweet savour," the incense of Christ's

merits, whom Noah as the priest, and his sacrifice represented. As we have already mentioned, the earth was divided and given in sovereignty to this patriarch's seventy grandsons. These different nations carried along with them the rite of sacrifice, which they regularly practised; but as time advanced, and men and wickedness increased, sacrifices were offered to their false deities, instead of to the true God. We are also of opinion that they kept up the distinction betwixt clean and unclean beasts, and they certainly feasted upon the offerings and perhaps consumed the remnants with fire. From this traditionary descent, all the worship of the heathen in every part of the world was derived; and it is a curious corroboration of it that the same species of animals were used, and chiefly the same manual rites.

But there is another circumstance connected with the sacrifices of the heathen which still more clearly marks their divine origin; and that is the prevalence of the sacrifice of *human* victims. This shows that the teaching of the Church from Adam downward, had conveyed the faith to men of the only real, the only acceptable, and the only saving sacrifice of the Man Christ Jesus. The true nature of this promised Redeemer was lost sight of by men as they became heathenised; but *the fact* remained as an universal tradition, and they offered their sons and their daughters unto Moloch, vainly thinking that such would be more acceptable to their demon-gods, than thousands of rams, or ten thousands of rivers of oil. So common was this great sin, proceeding from the traditionary promise of a Redeemer, that the kings of Israel made their sons to pass through the fire[1], "for burnt-offerings unto Baal." And a prophet asks the question "Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul[2]?" It is a well-grounded opinion, that the magnificent Pyramids of Egypt were vast altars intended for the immolation of human victims; and that these sacrifices took place upon the tops of them, which are flat, and like the whole building, triangular. Even in this circumstance they bore some analogy to the divine revelation of a triune God. It is well known too that the Druids in our own island practised the cruel rite of human sacrifice. It is to be observed that their unhappy victims were not the sons and daughters of the inferior people, or of those who had committed political or other offences; but they were the eldest and the choicest sons of kings and princes.

This subject is far from being exhausted; but our time and space is, and therefore we must for the present conclude, with the hope that we have not exhausted the patience of our readers.

[1] 2 Kings xvi. 3.; xxi. 6.; xxiii. 10. Jerem. vii. 31.; xix. 5. Ezek. xxiii. 37.
[2] Micah vi. 7.

HERESIES AND HERETICS.—No. IV.

When the Church of the third century seemed flourishing, and boasted of such overseers as Origen and Cyprian, (the former presbyter and catechist of Alexandria, the latter bishop of Carthage,) another heresy was forming, which had well-nigh undermined their teaching, and equalled, by its baneful influence, the fruits of even their piety and learning. So true it is that good seldom comes unaccompanied by evil; else how could heresy grow up suddenly, like tares among a fine crop of wheat, and almost trample it down?

Manes,—called by the Persians and Arabians Mani, by the Greeks and Romans Manes or Manicheus,—was a Persian by birth, and was educated by the Magi. It is said that he was a slave, purchased by a widow, and afterwards set at liberty; but this may be fairly questioned.

He was evidently a man of no mean talents; he was by profession a painter, and was skilled besides in astronomy and geography, some add, music and medicine.

Certainly he was learned; better if he had not been so; for that learning which is not directed to the service of God, and the good of his Holy Church, is always dangerous.

Some say that he was put to death by a king of Persia, the death of whose son he had brought on, under pretence of curing him. It is more probable that his death was caused by his zeal in propagating his doctrines, for it is asserted that Varanes put to death all dualists, that is, those who held two principles, and hung up Manes at the gate of the city.

We now come to his doctrines; which, it will be seen, consisted in an incorporation of Persian philosophy with the Christian religion:—

1. He was certainly a Christian, for he prefaces one of his blasphemous letters with the following salutation, written in profane imitation of the apostolic epistles; "Mani, an apostle of Jesus Christ, and all the saints with me, unto Marcellus, my dear son, grace, mercy, and peace from God the Father and the Lord Jesus Christ." He believed a God and a Trinity; and that God created the world. He also encouraged repentance, and taught that men should love God and their neighbour; but denied that this latter duty was taught in the Old Testament.

2. It has been said that Manes called himself the Paraclete, or Holy Ghost, as did also Simon Magus and Mahomet; probably, however, he asserted that he had *received the Holy Ghost*, and was an apostle of Christ, eminently furnished with spiritual gifts.

3. He believed that there were two principles; one a pure substance, the other a corrupt matter; these were *Light* and *Darkness*. Each was under a superintending being; the one that ruled the Light was God; the ruler of the Darkness was called Hyle or Demon. The latter knew not of the existence of Light, but when he did, wished to subject it to his dominion. The Ruler of the Light defended himself, but not altogether successfully; for the army, which the Prince of Darkness commanded, seized much of the celestial elements, and of the Light itself, and mingled them in the mass of corrupt matter. The second general was a little more successful, but could not entirely recover the celestial particles from the opposing army. The Prince of Darkness created the first parents of the human race; these were endowed with two souls, one of which was sinful, the other rational and immortal; the latter being formed out of the Divine Light which had been taken captive by the army of the Prince of Darkness.

God then, by means of the Spirit who had conquered the Prince of Darkness, created the world; and in order to free souls from the prisons of the body, formed out of Himself two beings of the most sublime purity; these were Christ and the Holy Ghost.

After God had warned the imprisoned spirits for a sufficient length of time, both by means of angels and of good men, Christ descended on the earth to hasten them to their celestial country. He was God, but not man; that is, He was God really, and man only in appearance. The Prince of Darkness persecuted Christ, and by stirring up the Jews against Him, brought Him to the cross. But He was not really crucified, He suffered in appearance only, but did not die. On the same ground, namely, that of his not being a man, Manes denied His baptism, His circumcision, and His temptation.

When Christ had fulfilled the purposes of His mission on earth, He ascended to heaven, having previously promised to send an apostle or Paraclete to His disciples, who should teach them all things of which He had left them in ignorance. This

superior apostle was Manes himself, who was sent to show men the way of truth and salvation.

Those who believe in Christ's mission must renounce the worship of the Prince of Darkness, must obey Christ's laws, and subdue their lusts and passions in obedience to Him. If they persevere in this faith, God will gradually purify them from all the corruptions of matter. But before the righteous souls can ascend to the region of light, they undergo purification by fire and water. First, they ascend to the moon; thence, after fifteen days, they proceed to the sun; in order that, by means of the salutary influences of these two bodies, the soul may be rendered worthy to live for ever in perfect happiness.

On the other hand, the souls of those who have neglected to obey the laws of Christ, or to believe in Him, pass into the bodies of animals, till they have expiated their guilt.

And when most of the captive souls are restored to liberty, a fire shall consume the world. The Prince and powers of darkness shall return to their primitive seats of misery, where they shall dwell for ever, prevented from returning thence by a guard of evil spirits arrayed in military armour, placed around the mansions of Darkness.

4. Such was the belief of Manes, and a more monstrous one can scarcely be conceived. Some derived his name from a Greek word (Mania), signifying madness; and though it may be only conjecture, and hardly probable, it certainly was not inappropriately applied to him. His practice was as severe as his belief was absurd. He prescribed to his followers unheard-of austerities; the macerations of the body, the mortification of the passions and instincts of nature, and the deprivation of all the comforts and conveniences of this life. He divided his disciples into two sects; one was composed of perfect Christians, —the "elect,"—who were to abstain from flesh, eggs, milk, fish, wine, wedlock, and all amorous gratifications. Moreover, they were to deprive themselves of all amusement, and even rational pleasure; the other sect were allowed to possess houses, lands, &c., and to marry, but this liberty was granted under injunctions of the strictest temperance.

The general assembly of the followers of Manes was headed by a president, who represented Jesus Christ. Besides him, there were twelve rulers or masters, who represented the

apostles, and seventy-two bishops, in imitation of our Lord's seventy-two disciples.

As to their religious worship, they thought that God should be worshipped with altars, victims, and incense. Prayer might be offered up, both by day and night, publicly and privately. They read the Scripture in their assemblies, and observed the Christian appointments of Baptism and the Holy Eucharist. They observed the Lord's Day, but made it a fast-day. And in the month of March, they celebrated the anniversary of their master, Manes' martyrdom. B.

THE POOR.

"Before the Reformation, the poor were maintained by the Clergy, besides [and] what was contributed by the voluntary charity of well-disposed people. But there was no such thing as poor-rates, or a tax for the poor. The Bishops and Clergy, as well regular as secular, kept open hospitality for the benefit of strangers and travellers, and the poor of the neighbourhood. And were so obliged to do by their foundations. They had amberies for the daily relief of the poor; and infirmaries for the sick, maimed, or superannuate, with officers appointed to attend them. They employed the poor in work, which is the most charitable way of maintaining them. It was they who built most of all the great cathedrals and churches of the nation, besides the building and endowing of colleges, and other public works of charity and common good. They bound out to trades multitudes of youths who were left destitute; bred others to learning, of whom some grew very eminent; and gave portions to many orphan young women every year. They vied with one another in these things. What superstition or conceit of merit there was in it, we are not now to enquire. I am only telling matter of fact. And God did bless these means to that degree, that the poor were no burden to the nation. Not a penny was imposed upon any layman for the maintaining of them. The Clergy did that among themselves. They looked upon the poor as their charge, as part of their family, and laid down rules and funds for their support."—Leslie.

Diseased Meat.—The slaughter-houses are in the vicinity of the cow-sheds; and there is in this contiguity a most striking propriety! Many of the animals there slaughtered help to swell the mass of diseased meat which is sold to the poor—nominally cheap, but doubly dear—as cheating them of the expected nourishment, and robbing them of their health. The extent to which this practice is carried may be judged of from the statement made by a slaughterer, that—"*He took annually £200, from one man, for slaying diseased cattle.*"—*An Address to the Inhabitants of St. James's, Westminster, by a retired Churchwarden.*

THE SCOTTISH COMMUNION OFFICE*.

CERTAIN EXCOMMUNICATED schismatics in Scotland with their abettors in England have brought this primitive liturgy into prominent notice; and given occasion for a priest of that Church to write in its defence, in a very able pamphlet published by Masters. There are English ordained clergymen who, not content with having coveted and secured all the best livings in the poverty-struck Church in Scotland, unceasingly attempt to denationalize and render it a mere fragment of the Church of England. From the beginning, however, it was a distinct, and independent National Church; and successfully maintained its freedom in popish times against the usurping claims of the see of York. These intruding clergymen are of the Record and Puritan party; and with their newspaper head they consider all catholic and scripture doctrines *popish*. Agreeable to the same head in Fleet-street, whence they derive their divinity, they were restless, ungovernable, and dissatisfied with every thing that was not conducted after the dictation of the Record. They changed the *mode* of administration in the English office, by giving the sacred symbols to two or more at once, which is contrary to the directions of the Rubrick; but which is an *acting out* of the Calvinistic principle of Election and Reprobation. As they detected *anti*-Calvinism in the English office; so they imagined that they had discovered *popery* in the Scottish liturgy, and thereupon they commenced a persecution against the Church that sanctions it. Three years ago Mr. Christie, of Trinity Church, Turriff, proved, that the doctrine of the Scottish Communion Office is not only consonant with Scripture and Catholic antiquity; but that it is *identical* with the doctrine of the Church of England. And now a "Priest of the Church in Scotland" comes forward to defend their Eucharistical liturgy from the *puritan* attacks of the seceders from that Church, and to shew wherein the difference between the two offices consists.

ON THE TWELFTH page he has placed the acts of consecration in the two offices in juxta-position; and a copy of the prayer

* A Letter on the Scottish Communion Office. By a Priest of the Church in Scotland. London: Masters. 12mo., pp. 24.

of Oblation, and Invocation is added to the tract. The schismatics pretended to discover popery in this Invocation; but which is the very strongest bulwark against it. The popish doctrine is, that the transubstantiation takes place at the moment, and in the act of pronouncing the words, *This is my Body.* But in the Scottish office, *after reciting these words*, the priest farther invokes God to "vouchsafe, to bless, and sanctify, with His word and Holy Spirit, these gifts and *creatures* of bread and wine, that they may become the Body and Blood of His most dearly beloved Son." It is clear that the Scottish office does not contemplate the consecration to have taken place at the same time that the Church of Rome determines that the wafer and the cup are transubstantiated into "the body and blood, together with the soul and divinity of our Lord," as they most irreverently assert. For along with our Lord's words the Church in Scotland does what He did at the institution, she offers the gifts to God as a commemorative sacrifice, gives thanks, and invokes the blessing and sanctification of the Holy Spirit. These distinct actions are not done in the Romish ritual, neither would it be consistent were they to use an oblation and invocation; because they look on the mass as a re-crucifixion of our Lord, as "a true, proper, and propitiatory sacrifice for the living and the dead," of the *living* "body and blood together with the soul and divinity of our Lord Jesus Christ." In the English office these forementioned actions are certainly inferred; for in the prayer of Consecration the words "that we, *receiving* these thy creatures," &c., imply their having been *offered* by the manual rites of the officiating priest. And although at the institution our Lord commanded an offering or sacrifice to be made; yet He prescribed no words, and the words which He Himself used are not recorded. So that the same doctrine runs through both the English and the Scottish Eucharistic liturgy. In the former it is implied and performed in the manual rites of the priest; but in the latter it is clearly enunciated in the language of the primitive Church.

The Church of Rome maintains that the recital by a priest of our Lord's words of institution—*for this is my body*—works the miracle of transubstantiation. She would therefore consider it blasphemy to invoke the descent of the Holy Spirit,

to make the wafer that which the priest had already made it. Yet with a stupidity which can be only considered judicial, Drummond and his party found out popery in that very thing which a papist would abhor. This must proceed either from ignorance or malignity, or perhaps from a combination of both. It is calculated to excite a vulgar clamour, and to create a most inconvenient pressure from without that may lead to dangerous concessions. According to the sinful spirit of the age many even of the native, all of the English ordained clergy, and one-half of the bishops are ready to *concede* this precious bulwark of the faith to the insolent demands of excommunicated schismatics. That which their predecessors built up amidst poverty, and an active persecution, unparalleled in history, one-half of the present governors of that Church would abolish for the sake of purchasing a momentary and hollow truce from men *without* the Church, and thus give them a triumph over it. But upon what principle should so much deference be shewn to excommunicated schismatics; and so little respect offered to the conscientious desires of the devout members of the Church, who earnestly contend for the faith embodied in this primitive liturgy?

It is a notorious fact that, until the incorporation of the independent schismatics with that Church in the beginning of the present century, no other Communion Office was known in it, than that which has so suddenly been discovered to be popish. The bishops of that period conceded to the independents of that day, the use of the English office to which they had been accustomed, as an inducement for them to heal that unhappy schism, but without the slightest intention of giving up their own national office. But the present malignant persecution of the Church may be traced to that well-intentioned concession; yet nothing was farther removed from the minds of the late Bishop Skinner and his venerable brethren, than to allow their own national liturgy to be surperseded by the excellent but less perfect English one. The firmness of the Bishop of St. Andrews, now in his 84th year and the oldest bishop in the three kingdoms, has hitherto been able to stem the liberal torrent of concession; how long the casting vote of the Primus may be able to preserve the national liturgy as of *primary authority* in that Church remains to be seen.

Yielding to the external pressure of excommunicated schismatics is a partaking in their sin, and of course it will give the schismatics mighty satisfaction to make others as bad as themselves. But when all is told, the national liturgy is appointed to be used *only* in all consecrations of bishops, and at the opening of all general Synods, which certainly cannot be any just cause of grievance to men who will never be bishops in that Church, nor ever be sent as members to any synod.

WE MOST EARNESTLY recommend this short but very able pamphlet to our readers; as it gives a calm, rational, and convincing account of the primitive following, and of the *anti*-popish character of the Scottish Liturgy. Its price is so small (only fourpence), as to place it within every one's reach who is desirous of judging for himself, and not to be imposed on by the noisy clamour and false reasoning of interested schismatics. There is *profaneness* in conceding their birthright to the insolent demands of men who are not of their communion; but what is the mess of porridge which the Church will get in exchange? Not the return of the schismatics; but their triumphant sneers, like the Samaritan prophet, at the unfaithfulness of those who disobeyed the apostolic exhortation, to contend *earnestly* for the true faith. It is a curious and rather an instructive fact, that whilst the independents were *nominally* members of the Scottish Church, they never made a murmur against the Communion Office; and their chief, who has been convicted of saying that which is not truth, mendaciously pretends to say that he never knew even of its existence till *after* he had been thrust out of the Church, when he found it necessary to discover some more satisfactory reasons than those he had advanced *before* his secession. The Canon of 1838 *ratified and confirmed the* PERMISSION that was formerly granted for the use of the English office; but the objectors shew as much of the spirit of popery as the Irish papists themselves do. They want to turn that which for the sake of peace was *permitted*, into a domineering exclusive authority. We would ask, not the schismatics, but the English ordained clergy of that Church whether or not they are acting with fairness and generosity; or if they are not rather enacting like insolent bullies the part of *might* against *right*?

THE TWENTY-FIRST CANON OF THE EPISCOPAL CHURCH OF SCOTLAND.

WHEREAS it is acknowledged by the twentieth and twenty-fourth of the Thirty-nine Articles, that "not only the Church in general, but every particular or national Church, hath authority to ordain, change, and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things be done to edifying;" the Episcopal Church in Scotland, availing herself of this inherent right, hath long adopted, and very generally used, a form for the celebration of the Holy Communion, known by the name of the *Scotch Communion Office*, which form hath been justly considered, and is hereby considered, as the authorized service of the Episcopal Church in the administration of that sacrament. And as in order to promote an union among all those who profess to be of the episcopal persuasion in Scotland, permission was formerly granted by the bishops to retain the use of the English office in all congregations where the said office had been previously in use, the same permission is now ratified and confirmed: And it is also enacted, that in the use of either the Scotch or English office, no amalgamation, alteration, or interpolation whatever shall take place, nor shall any substitution of the one for the other be admitted, unless it be approved by the bishop. From respect, however, for the authority which originally sanctioned the Scotch Liturgy, and for other sufficient reasons, it is hereby enacted, that the Scotch Communion office continue to be held of primary authority in this Church, and that it shall be used not only in all consecrations of bishops, but also at the opening of all general Synods.

COVETOUSNESS.—"Not only he, who seeks to be happy against God's will in a direct manner by sinning presumptuously, and, as it were, entering the lists against Him, plundering, and stealing, and killing, to get riches, *is greatly mistaken* when he thinks that the riches which he has so acquired, and wherein he takes delight, have in themselves any virtue or beauty: but God gives it them, and gives them to him for his greater punishment; and the greatest of all judgments, to give us leave to stray from God, and set up our rest in what must fail us, and leave us miserable for ever. I say this is not only the case of those open and professed sinners before spoken of, who provoke God to His face, but likewise of 'all the covetous, whom God abhorreth.'" Psalm x. 3.—LESLIE.

AMERICAN VOLCANOES AND HOT SPRINGS.

The late Mr. Dunlop was born at Seafield, in the county of Ayr, in 1815, and was the grandson of Mrs. Dunlop, the friend and correspondent of Burns. He received the rudiments of his education at the kirk-school, and finished it at University College, London. He entered a merchant's counting-room in the City, and subsequently went abroad in a mercantile capacity; and in March, 1844, he embarked for Central America, where he died on the 1st January, 1847, "the sixth of seven brothers who rest in a foreign soil." His book however, from which the following extracts are taken, was published before his death.

Central America extends from the 9th to the 16th degree of north latitude; and has a seaboard both on the Pacific and on the Atlantic Oceans. He resided some time at Amatitlan, a new cochineal district, in which there is the volcano of Tormentos, and of which the following is his description.

There are three volcanoes of which Tormentos is much the highest; and its name is derived from its being nearly always covered by dense clouds of dark smoke, through which scattered gleams of fire are seen at night; but its top is rarely visible, being always concealed by sulphury vapours and dense smoke. Now and then loud reports, like broken peals of thunder, and frequent shocks of earthquake proceed from it.

About 8 a.m. we reached the small village of Apacaga, which is about two leagues distant in a direct line from the foot of the volcano; to which we proceeded, as direct as the rugged and broken nature of the country would permit; but we did not reach it till the sun had considerably declined to the horizon. We commenced the ascent amongst broken and charred rocks, intermixed with cinders and broken pieces of lava. After about two hours' hard toil, we approached that part of the mountain which is covered with smoke; and the discordant noises we heard as we approached it, became loud and terrific, whilst the ground shook as with one continued earthquake. Of a sudden we were enveloped amidst the smoke, and heard a loud explosion which scattered ashes all around us. My guide exclaimed, "Oh most holy Mary, we are lost!" and called out to me "let us return if possible!"

but I felt so strong a curiosity to go on, that I would not be deterred. So I answered, "Go back if you like; nothing shall prevent my going forward." Scrambling up like a cat among the cinders, which were in some places so hot as to burn my shoes, and guiding myself by the flashes of lightning which played about the volcano, and the direction from which the loudest noises proceeded, as the smoke entirely obscured the vision, I slowly ascended among the lava and cinders; which however occupied a good deal of time; and in my eagerness to penetrate into the strange scene before me, I did not reflect that the day must be passing. At last a lurid glare penetrating from amongst the smoke, and the increased proximity and brilliancy of the flashes of lightning, accompanied by a noise like that of the burning of an immense furnace, showed my near approach to the grand centre of the volcano. I slowly proceeded towards it, but at last feeling exhausted by my exertions, I sat down on a block of lava, and began to eat a piece of bread I carried in my pocket: but I was roused by a tremendous explosion, louder than any thunder I ever heard; an immense lurid flame rose from the crater, the intense light of which seemed to penetrate the smoke and illuminate all the neighbouring country. The ground felt as if sinking below me. I felt myself thrown with violence among the ashes, and lay for some time stunned with the noise, and blinded with the light. When after a little I recovered my observation, I heard the smothered roar of the volcano near, but faint, and saw the smoke slowly rising from the crater; the rocking of the ground had ceased, and the eruption seemed to have passed over; here and there a twinkling star appeared through the vapour, and the moon was for a moment seen now and then through the smoke: the dread solemnity of the scene might make an impression on the least sentimental.

I SAT STILL some time, as it were, bewildered, looking at the red glare of the crater, which appeared the chimney of a huge furnace. I then attempted to approach its edge, but the heat and suffocating vapours prevented my reaching it within about twenty or thirty yards. Being aware that it would be impossible to find my way among the precipices forming the sides of the mountain at night, I waited till the grey light penetrating through the smoke, announced the approach of

day; and having found a more accessible path than that by which I had ascended, I emerged from the smoke just as the sun was rising clear behind the eastern hills, and the sky of an azure blue without the least speck or cloud. In about two hours more I reached the rugged plain below the mountain of thunders, and winding my way to the village, found my guide waiting, though it appeared with little hope of again seeing me.

THE DISTRICT of Amatitlan also abounds in hot springs and hot earth. The wells in the town, Mr. Dunlop says, are all of brackish water, having a mixture of alum and salt; but those in most part of the suburbs and neighbourhood are all hot water, free from any considerable mixture of minerals. In one which I got opened in the Rincon, the site of most of the larger cochineal plantations, the heat became intense after ten yards had been excavated; at twenty, the ground thrown out was so hot as almost to burn my hands. Two men who had engaged to open the well abandoned it: at last I found a third, of a salamander nature, who, for a high reward, engaged to follow it till he found water, which he did at thirty-two yards depth, but actually boiling.

THE HEAT IN this well was so intense, that I wonder how any human being could endure it. On one occasion I descended about half way, but found I should have fainted had I gone any lower: the ground where this well was opened was situated rather high, but in the low grounds near the lake and river, boiling water is met with everywhere, at a depth of two or three yards, and in many places rises spontaneously to the surface: early in the morning before sunrise, if the hand be placed upon the ground it feels quite hot, and the steam may be seen ascending through the pores of the earth in all parts.

TITHES AND ALMS.—"He, therefore, that either desireth to gain a reward, or to obtain a remission of his sins, let him pay his tithe, and be careful to give alms to the poor out of the other nine parts: but so, notwithstanding, that whatsoever remaineth over and above moderate diet, and convenient apparel, be not bestowed in riot and carnal pleasure, but laid up in the treasury of Heaven, by way of the most poor."—*St. Augustine.*

CHARACTER OF LIVERPOOL.—"At once the fairest seat of British commerce, and the foulest scene of pauper degradation, the place of contrasts, the city of docks and cellars, the richest and most pestilential town of the empire."—*Daily News.*

CHARACTER OF THE FRENCH.

Dr. Brown, author of the Essay on the Characteristics, thus wrote of the French in the year 1757. The effeminate manners of the French affect not their national capacity, because their youth are assiduously trained up for all public offices, civil, naval, military, in schools provided at the national expense. Here the candidates for public employ go through a severe and laborious course of discipline, and only expect to rise in station as they rise in knowledge and ability.

Their effeminate manners affect not their national spirit of defence, because they are controlled by the spirit of military honour. This for some ages hath been early instilled into every rising generation; and is at length become so strong and universal as to form the national character. It spreads through every rank; inspires even the meanest in the kingdom; and pervades and actuates the whole machine of Government with a force little inferior to that of public virtue. As this principle in France secures the national spirit of defence; so the power of their monarch, aided by this principle of honour, gives vigour to every movement of the state. Forced by this, the character of the French nation, though inconsistent, is respectable. They have found or rather invented, the art of uniting all extremes: they have virtues and vices, strengths and weaknesses, seemingly incompatible. They are effeminate, yet brave; insincere, yet honourable; hospitable, not benevolent; vain, yet subtle; splendid, not generous; warlike, yet polite; plausible, not virtuous; mercantile, yet not mean; in trifles serious, gay in enterprise; women at the toilet, heroes in the field; profligate in heart, in conduct decent; divided in opinion, in action united; in manners weak, but strong in principle; contemptible in private life, in public formidable.—Brown's *Characteristics*.

The Offertory.—"In the infancy of the Church, people gave all they had, and sold their very lands, and laid the price at the apostles' feet. Acts iv. 34. But this is a pitch of charity not required now; and it is well it is not, for I am afraid more would '*go away sorrowful*,' than the young man in the gospel. For if there are so many in the world that keep from the Church what belongs to her by a stronger right than any man in Britain holds his estate, (for the tithes of the clergy have more than a human tenure,) what would those do if they were commanded to part with their own estates for the use of the Church? Surely we cannot suppose that they who refuse to give the Church what is justly hers, should ever bestow on her what is their own."—Barclay's *Persuasive to the People of Scotland*, A.D. 1723.

FASTS AND FESTIVALS IN SEPTEMBER.

ST. MATTHEW'S day is kept the 21st of September. He is also called Levi; he was the son of an Alpheus of the tribe of Zebulon, and was born at Nazareth. He was a publican or toll-taker on the goods passing and repassing the lake of Gennesareth at Capernaum. Whilst in the execution of his office, our Lord passed by him and looking on him said, FOLLOW ME. He arose, left all his worldly goods and inordinate affections, and followed Christ. Let us also make our baptismal calling and election sure, by following Christ in obedience and holiness of life, having been born again of the incorruptible seed by the Word of God. He preached in Judea and wrote his gospel in the Hebrew language: neither the time, the place, nor the manner of his death is known; but his example of ready obedience ought to be ever before us.

First Lessons, Ecclus. xxxv. and xxxviii.
Second Lessons, St. Matt. xxii.; 1 Cor. vi.

Epistle, 2 Cor. iv. 1. Gospel, St. Matt. ix. 9.

ST. MICHAEL AND ALL ANGELS' feast is held on the 29th of September, in thankfulness for the many and great benefits which the Church hath received through their ministry. Michael is twice mentioned by Daniel, once by St. Jude, and once in the Revelations; and without all doubt He is the chief of Saints, our Lord and Redeemer Jesus Christ. Daniel represents Him fighting with Satan, when opposing the restoration of the Jewish Church; St. Jude as disputing about the body of Moses or the Church of the Jews; and St. John as conquering the old Serpent, at the Reformation. The war was in heaven, which means the Church, and the weapons of the combatants were spiritual, for the Dragon was overcome by the BLOOD *of the Lamb*. Michael's great victory was therefore achieved at the Reformation, when the accuser of the brethren was cast down, and salvation and strength, and the kingdom of God and the power of Christ were manifested. There is no doubt St. Jude meant the Jewish Church, when he says St. Michael disputed with the Devil; but if it should have been his literal body, Satan's object was to discover where it had been buried, that he might tempt the Jews to *worship his relics*, as he has since tempted the Roman Church to worship and venerate the old bones of apocryphal Saints.—Our plain duty is to worship the Lord God and Him only to serve.

First Lessons, Gen. xxxii., Dan. v. 5.
Second Lessons, Acts xii. to verse 20; Jude from verse 6 to 16.

For the Epistle, Rev. xii. 7. Gospel, St. Matt. xviii. 1.

[*From* STEPHEN'S *Short Account of the Fasts and Festivals.*]

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XIV. New Series. October 1, 1847.

BAPTISMAL PRIVILEGES*.

III. Justification by Faith.

The same night in which Jesus arose from the dead, He conferred on the Apostles the power of the *remission of sins;* and at His ascension, He commanded them to preach repentance and the remission of sins in His name, among all nations, beginning at the mother-church of Jerusalem. Accordingly, when the first Christian converts were pricked in their hearts at St. Peter's sermon on the day of Pentecost, he replied to their anxious question "What shall we do?"—"Repent, and be baptized every one of you in the name of Jesus Christ, *for the remission of sins;*" that is, that they might be reckoned or accounted just, and be reconciled to God. St. Paul also, in his sermon in the synagogue at Antioch, declared a similar truth. "Be it known to you therefore, men, brethren, that through [the means of] this man [Jesus Christ] is preached unto you the *forgiveness of sins.* And by [the power or grace of] Him, all that *believe* are justified from all things, from which ye could not be justified by the *law of Moses*[1]." In this address, St. Paul shows clearly what he means when he writes in his epistles of *works* as opposed to *faith.* That which in his epistles he calls works, in this sermon he calls the *law of Moses;* and that which he calls faith in his epistles, he here calls *believing,* but which, of course, includes obedience. The most punctual observance of the rites and ceremonies of the Mosaic law could not justify any man; but the obediential faith of our type Abraham is the believing that will justify us

* Continued from page 394.

[1] Acts xiii. 38, 39.

before God. When the King of Glory appeared to Saul the persecutor, He informed him that He would send him to the Gentiles to open the eyes of their understandings, to turn them from the darkness of idolatry to the light of gospel truth; to deliver them from the power and dominion of Satan unto the obedience of the faith, "that they may receive *forgiveness* of sins [justification] and inheritance among them that are sanctified by faith" in Christ[2].

THE SACRIFICES and ceremonial performances of the law of Moses were altogether unable to purge the conscience, and to deliver men from the effects of transgression. The only effect of their washings and ceremonies was to re-admit men to the congregation from which the breach of some ceremony had excluded them for the time being. They merely removed the political guilt that rendered the Jew liable to civil and ecclesiastical penalties; but they did not purge the conscience of sin. God therefore sent Christ in the flesh, to bear our sins and to be reckoned or accounted a sinner, to break the power of sin, and to nail the indictment against us to His cross. St. Paul therefore concludes that a man is justified, or accepted as righteous, by obedience to the faith alone, without any respect whatever to the washings and ceremonies of Moses; for He is the God of the Gentiles whom He has justified freely by His grace, as well as of the Jews[3]. By His sacrifice for sin, Christ suffered that condemnation in our stead that was due to us; and took away its power, redeeming us from the curse of the Law, and bestowing on us the blessing of Abraham, or reckoning us just by the exercise of his faith. In consequence of this justification, He has sent the Spirit of Christ into our hearts, giving us peace, and the privilege of sons. We are justified, therefore, by the free and unmerited grace of God the Father, through the complete obedience of God the Son, and we are assisted in the duties of our Christian course by God the Holy Ghost. "Justification," says Bishop Jolly, "is *begun* in the sacrament of baptism, and *is progressive*, till it be finally *sealed and perfected* by the last sentence of the Supreme Judge[4]."

[2] Acts xxvi. 18. [3] Vide Rom. iii. 28.
[4] The Christian Sacrifice in the Eucharist, pp. 173, 174.

JUSTIFICATION by faith is a divine act, connected with a moral process wrought by the Spirit of God in the inner man—the hidden man of the heart; but it is inseparable from moral qualifications, because faith itself is a moral quality—a good work—a submission of the understanding and the heart to revealed truth. We cannot do anything that is good, without the assistance of Divine grace, neither can we produce in ourselves the will to believe and to do from the heart; according to His will, but by His grace and the Holy Spirit residing in us, who works in us through Jesus Christ, that which is well-pleasing in His sight[5]. Whatever holiness is in man, like every other good and perfect gift, is wrought in our hearts by the Holy Spirit, who is the author of all godliness, with whom is no variableness nor shadow of turning from good to evil. The spirit of holiness or sanctification was infused into us at our baptism, when we were elected through sanctification of the Holy Spirit, and the sprinkling of the blood of Christ; having been at the same time born again of the incorruptible seed, by the living word of God[6]. In the Creed, among other revealed truths, we profess our belief that there is One baptism *for the remission of sin*, that is, for our justification. The Apostle calls this divine act, a time of *refreshing* sent out from the presence of the Lord[7]; for we then receive the incorruptible—the ever-living—the everlasting—and the ever-abiding seed by the living word of God, and now on repentance and conversion to newness of life, we receive remission of sin, or justification. At that time of refreshing, we were regenerated and made new creatures in Christ, we received the gift of the Holy Spirit through the blood of sprinkling; we were justified by His grace, and made heirs of the kingdom of Heaven, according to the hope of eternal life[8].

THE MEANS of our redemption are external, and independent of us; being the free and unmerited mercies of God the Father on account of the merits and through the mediation of God the Son. In consequence of His atonement, and through faith in His blood, we were created anew in baptism, unto the performance of Christian good works, or of obedience, for with-

[5] John xv. 5; Heb. xiii. 21. [6] 1 Peter i. 2, 23.
[7] Acts iii. 19. [8] Titus i. 5—8.

out holiness no man shall see the Lord. We have been bought with no less a price than the blood of God, and ought, therefore, to be so careful to abound in every good work of love and obedience, as to work out our own salvation with fear and trembling[9], when God will work in us and with us by the assistance of His Holy Spirit. "This holiness, and the works by which it is verified, must not be *without* us but *within* us, and they must abound, that we be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. 'He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged for his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ[1].'"

Both as a Priest and as a victim, Christ made atonement for the sins of the whole world on the Cross. He offered Himself to God when He instituted the sacrament of the Lord's Supper, and He suffered on the Altar of the Cross when He was brought and nailed to it by wicked hands as an expiatory sacrifice in our stead, and bearing our sins in His own body on the tree. He carried His blood, thus shed, into the true Holy of Holies, the heavenly sanctuary, and there perpetually presents it before God as an atonement for our sins. His death was our redemption, and His blood was the price which He paid for it, and by which He reconciled us to God the Father. Yet St. Paul lays more stress on His resurrection than on His death; "for," he says, "it is Christ that died" for our redemption; "yea, *rather that is risen again*" for our justification. He is ever at the right hand of God to make intercession and atonement for us, and through His blood to procure also forgiveness of our sins, or, in other words, to obtain our justification[2]. Our redemption, which includes our justification, is ascribed to the death and resurrection of Christ; our title and interest in this common salvation is grounded on faith and obedience; and our justification

[9] 2 Cor. ix. 8. [10] Philip. ii. 13.

[1] 2 Pet. i. 8, 12. Note to Sermons on various subjects, by the late Lord Bishop of Edinburgh, Dr. Walker, pp. 410, 411.

[2] Rom. iv. 25; viii. 34.

must be appropriated to ourselves through faith in Christ's blood which was shed for us. Although we are justified through faith, yet it is *not our faith* which has purchased this inestimable mercy, but the blood of Christ alone, through faith in which we obtain the benefit wrought for us by Him. By His death Christ reconciled mankind to God the Father; and His resurrection is the grand foundation of our faith and hope; for if Christ be not raised, our faith is vain, we are yet unabsolved from those sins that caused His death and unjustified[3].

When man fell by his rebellion, he was perfectly unable to deliver himself either from the dominion of sin or from the prison of death; but our blessed Lord entered into that prison in our nature and in our stead, and so He made full satisfaction to God for all the sins of our nature. This satisfaction is to be apprehended by a true and lively faith, a true repentance, and a sincere obedience. Christ opened the prison doors and preached deliverance to all that will accept of His salvation, to whom He gives the assistance of His grace to help their infirmities. Without His grace we cannot do either a good work or think a good thought; yet we must co-operate with Him and not resist nor grieve the Holy Spirit when He works in us to will and to do of His good pleasure[4]. To Him therefore be the glory, and the honour, and the merit of all our best thoughts, words, and works. This subject may be elucidated by a familiar instance taken from the writings of a man who in his day was mighty in the Scriptures. "If I manure my ground never so well, yet *without the sun* it will not bear. On the other hand, if I do *not* prepare my ground, the sun will not bring a crop that I did not sow. Nay, it is the sun too, which with my labour does prepare the ground, and fits it to receive the seed; so that in effect *all* is from the sun, both to prepare the earth, and to enable it to bring forth the seed. Yet our labour is necessary, not as what produces anything, but only to remove what hinders the production. Now I compare the sun [in the firmament] to the grace of God, without which we can do nothing, and our working, though it can produce nothing of itself, yet

[3] 1 Cor. xv. 17. [4] Phil. ii. 13.

it prepares the heart to receive the influence of the Sun of Righteousness. So that, as St. Paul saith, he that planteth is nothing, nor he that watereth, but God who giveth the increase. And this was the baptism of repentance St. John Baptist was sent to preach, to turn the hearts of the fathers to the children, and the hearts of the children to their fathers, to soften the ground of the heart, to take out those 'stones' and 'hardness' which would hinder it to receive the seed of the gospel. For [those] who are proof against natural affection are deaf to all the 'charms' of the gospel; and *this* was truly preparing the way to our Saviour to fit and dispose man to receive His self-denying doctrine. This is a preventing and preparing grace, which whoso resists nips the seed in the bud, and brings no fruit to perfection. In vain therefore do these unprofitable servants plead their own want of strength as an excuse, while they *resist* that grace which is offered to them for an help[5]."

WHILST OUR GENTILE forefathers were sinners and enemies to God, He intended to bestow on us, or He predestinated us to receive, the favour of reconciliation and justification; and He wrought it out by Christ's death and resurrection. When therefore we lay hold by faith of this grace of justification, we make it effectual to our own salvation; for, says Bishop Taylor, "as God made it potential by the death and resurrection of Christ, so we, laying hold on these things by faith, and working the righteousness of faith, that is, performing what is required on our parts, we, I say, make it actual." Although the grace of justification be freely bestowed on us in our baptism; yet without obedience to the will of God it will not be of any service to us. St. Paul says decidedly that "faith which worketh by love," or a working, active faith, showing our love by obedience, the becoming "new creatures" by dying to sin, "the keeping of the commandments of God," are the only conditions on which we shall be justified at the last day. He affirms likewise that notwithstanding our baptismal justification, there may still be condemnation for these that be in Christ Jesus if they walk after the flesh and not after the Spirit. So that in

[5] LESLIE'S *Rehearsals*, edit. 1750, vol. IV., pp. 39, 40.

whatsoever way we may be justified in this life, we shall undoubtedly be *judged* at the last day according to the *deeds done in the body*, which are the proofs either of our faith or of our want of it. For it is not every one that saith unto Christ, Lord, Lord, that shall enter into the kingdom of glory in heaven; but he that doeth the will of God the Father by keeping His commandments.

THERE CANNOT be any reasonable doubt in the minds of Christian men that we are justified according to God's holy promise in our baptism. Through His gracious condescension we obtained a perfect reconciliation, our hearts were sprinkled with the blood of Christ from the guilt of an evil conscience, and our bodies were washed with the pure water of regeneration[6]. This inestimable blessing was vouchsafed to us in baptism freely and altogether from God's love and mercy through the merits of Jesus Christ; and the Apostle, shows that all the legal sprinklings of the law of Moses were types of baptismal grace. On the great day of expiation the blood of the bullock and of the goat which were the sin offerings, were *sprinkled* seven times, by the High-priest in the Holy of Holies, for the people before the mercy-seat; and so they were declared clean from all their sins, and re-admitted into the tabernacle of the congregation from which they had been excluded till after the High-priest had sprinkled the mercy-seat[7]. In baptism we are sprinkled and sanctified, or purged from the guilt of sin by the blood of Christ *once* offered for all men, as the Jews were "sanctified to the purifying of their flesh" by the blood of bulls and of goats[8]. Christ continually offers His blood unto God in heaven, as the High-priest offered the blood of the sin offerings in the Holy of Holies, by which He purges our consciences from dead works or from works that deserve death, and increases our faith; and so having entered into covenant with Him we find grace in His eyes and are accepted through the merits of our great High-priest and Redeemer.

AS THEREFORE the faithful Israelites were made clean from all their sins and admitted into the tabernacle by their High-priest sprinkling the mercy-seat; so are we justified

[6] Heb. x. 22. [7] Levit. xvi. 14, 15, 30. [8] Heb. x. 13.

by the sprinkling of water which *represents* the blood of our divine High-priest, and who presents it in memorial continually before God in heaven, the true Holy of Holies. Sin had separated us from God; but we are brought near to Him again through faith in Christ's blood. Christ has become to us what the mercy-seat in the Temple was to the Jews, a propitiation to bring us near to God, and to declare His mercy and compassion for the remission of our sins on the terms of faith and obedience to His laws. God reconciled the world to Himself through the blood of Christ who was made a sin offering for us, that we might be justified by His not imputing our trespasses unto us, and be "made the righteousness of God in Him[9]." Or that we might be justified by God and might obtain reconciliation and forgiveness of sins through faith in the blood of the divine sin-offering; for "Christ is the end of the law for righteousness or justification to every one that believeth[10]." That this great work of reconciliation might go on to the end of the world, Christ constituted the Apostles and their successors to the end of the world His ambassadors, to beseech men in His behalf to accept of this reconciliation and to change our hearts from our natural lusts to the practice of obedience and holiness. Christ bore the punishment of our sins, He was bruised, put to grief, and made a sin offering in our behalf, by whose act of righteousness or obedience unto death in our stead, we have been brought near to God and have been reconciled to Him[1]. He became the Lord our righteousness, by suffering in behalf of us sinners in our nature, and so made atonement for us and satisfied the divine justice, having thereby purchased for us forgiveness of sins and reconciliation with God; so that if we keep the commandments we shall be accepted and justified.

"Now IF the Church of Rome be not an idolatress or a spiritual whore, prostituting herself to other gods, to stocks and stones, and many ways breaking her faith to her own Lord and Mediator, Christ Jesus, by committing fornication with (I know not how many) other mediators, there never was a whore in the world."—*Mede, B.* 1, *Disc.* 9.

[9] 2 Cor. v. 18, 19, 21. [10] Rom. x. 4 [1] Rom. v. 18.

THE PLAGUE-SPOT.

Sketches of Papal and Puritan History.

Neale leaves his readers "to judge to whose door the beginnings of these sorrows are to be laid;" and without hesitation we lay these sorrows entirely at the puritans' door. They acknowledged that "the Word and Sacraments were duly administered;" yet it being one of the iniquitous mysteries of the Mother of Harlots to seduce others into harlotry, they fell into her trap, and broke the unity and the peace of the Church of England, *the* Bulwark *of the Reformation*, from that day to this. Although they constantly affirmed that the habits were matters of mere *indifference*; yet they created all the heat and the dissension of that time by refusing to wear them, and finally created a formal schism in the body of Christ for so trifling a cause. In a thing of *indifference*, the right was on the side of authority; and the sin of contumacy was on the side of the puritans. The governors of the Church, supported by the civil government, were firm in requiring uniformity in the robes of the clergy, and in this they had the authority of God Himself in the Jewish Church, in appointing and even specifying the most minute particulars in the robes which were to be worn by the High Priests and the other priests of that Church. On the other hand the puritans, secretly instigated by the emissaries of Rome, were obstinately pragmatical in opposition to the decent order of the Church, for no better reason that they ever did or could assign than because it was the Church's order. They had no arguments to support their obstinacy; but were obliged constantly to reiterate the admission of the *indifferency* of the act, with now and then a peal upon the bell of Antichrist, the whore of Babylon, and such like. But the English surplice is very different from the Romish dress. The former is a plain, simple linen robe, loose and wide; whereas the latter is a close dress bedizened with colours and crosses, and other ornaments. Much has the Church of Rome to answer for; and that among other things of screwing up her own institutions too high, and then holding them up to the hatred and contempt of those sects which she has seduced from the path of their duty. She has always taught the sectaries, from

that great child of hers established in Scotland, to the most insignificant of a few years growth, to run to opposite extremes to herself, as being the most likely means of bringing them under her dominion.

In the first puritan congregations that met after their separation from the Church of England, the presbyterian form of government was adopted, as almost all the sects of dissenters from the Church have done. It is curious that no dissenting sect have ever chosen the episcopal form of government, and their political opinions have also been republican. Archbishop Whitgift considered this new pattern of Church government as not only confused, "and without any sound warrant of God's word, but also a fantastical device, tending to the overthrow of learning, religion, yea, the whole state of the government of the Commonwealth." An opinion so just that it may be called a prophecy of what this same puritan party did execute as the natural consequence of their principles, in the murder of their king and the revolution of the government. Of the Church of England at that time which was so insolently assailed by malignant libellers, Dr. Whitgift gives the following testimony: "that all points of religion necessary to salvation, and such as touched either the mysteries of our redemption by Christ or the right use of the Sacraments, and true manner of worshipping God, were as purely and perfectly taught by public authority established in the Church of England at this day, as ever they were in any Church since the apostles' times, or now were in any reformed Church in the world. And likewise, that all heresies, all corrupt doctrines, all superstitions, and papistical opinions, had been and were, by the prince and the realm banished, and by the learned bishops and preachers in word and writing, confuted; who was *so blind with* malice that he could not see?"

As far as we have already gone, 1572, the other limb of the Plague-spot the papists had not separated; but they communicated with the Church of England both in word and sacraments. At the instigation of Cardinal Allen, and foreign emissaries, about the year 1570, the papists formally separated from the English Catholic Church and formed the schism which at present we see in this kingdom. Cardinal Allen founded a College at Douay, in France, for the purpose of

educating English youths in the popish superstition, and of inculcating treason against their protestant sovereign. Every means were devised and resorted to by deceit, fraud, and perjury, of teaching disloyalty to the Crown, and of heresy and schism amongst the English subjects. The pupils were taught the art of creating divisions in the Church of England, to rail against the Prayer Book, and to found new sects of dissenters. These emissaries were bound by the following oath:—

I, A. B. do acknowledge the ecclesiastical and political power of his holiness and the Mother Church of Rome, as the chief head and matron above all pretended churches, through the whole earth. And that my zeal for St. Peter and his successors, as the founder of the true and ancient Catholick faith, against all heretical [protestant] kings, princes, states, or powers repugnant unto the same. And although I A. B. may *pretend*, in case of persecution or otherwise, to be heretically disposed, yet in soul and in conscience, I shall help, aid, and succour the Mother Church.

Douay and the other Colleges erected on the Continent, for teaching the principles of heresy and schism, were called by a name which indicated their most abominable design; namely, *Seminaries*, because they were to scatter *the seeds* of popery in England. They most zealously fulfilled their destination; and Bishop Bilson says; "a whole swarm of boy-priests disguised, were sent forth from these seminaries, and provided at all essays with secret instructions how to deal with all sorts of men and matters, and [with] a commission from Rome, to confess and absolve all such as they should win with any pretence or policy to mislike the state, and *affect novelty*. And to take assurance of them by vow, oath, or other means, that they should ever after be adherent and obedient to the Church of Rome, and to the faith thereof." There issued from Douay a declaration to the English Privy Council, that put them on their guard:—"Be it known to you that we have made a league, all the Jesuits in the world, whose succession and multitude *must overreach* all the practices in England, cheerfully to carry the cross that you shall lay upon us, and never to despair of your recovery while we have a man left to enjoy your Tyburn or to be reached with your torments, or to be consumed with your prisons. Expenses are reckoned.

The enterprise is begun. It is of God. It cannot be withstood. So the faith was planted. So it must be restored."

THEIR ENTERPRISE was *not* of God's direction, but only of His permission as *a punishment* for our lukewarmness and partial defection from the pure faith of the gospel. It has been withstood; and with His help may still be successfully withstood, if we would be vigilant and soberly zealous. Lord Coke in a charge to the grand jury of Norwich in 1607, declared that none of the papists refused to attend the established Church, during the first ten years of Elizabeth's reign. And it was not till the eleventh year of her reign that the papists first refused to come to Church, which first introduced the name of *Recusant*. In 1569 Dr. Nicolas Morton was sent into England by Pope Pius V., to absolve the Queen's subjects from their oaths of allegiance, and to denounce her as an excommunicated heretic. One Felton posted up Pius's Bull of excommunication on St. Paul's, in which he declared her throne to be void, absolved her subjects from the oath of allegiance, and commanded them to take up arms against her. Felton was deservedly hanged, and is now one of the popish martyrs; but the Earls of Northumberland and Westmorland obeyed the pope's requisition, and did take the field in open rebellion, and Pius wrote to them to persevere in it. Although the English papists felt bound to obey the pope; yet they found that the queen's government would treat *the fruits* of their faith as high treason, and that they would incur the penalties. They dispatched to Rome two Jesuits, Parsons and Campion, to solicit a dispensation from the rigid observance of the pope's orders. But Pope Gregory XIII. granted this dispensation *only* till the English papists were strong enough to rebel successfully, to murder and depose her.

IT IS TO BE HOPED and supposed that notwithstanding their boast of numbers, their strength is not yet sufficient to carry the principles of their religion into execution. The late general election has tested their strength in England pretty conspicuously. In Marylebone, where we might suppose their strength lay, they could only poll 538 votes for Serjeant Shee; and there is no doubt the sacerdotal lash would compel them to poll the last man. They have thus shown their *weakness;* but they make up in noise, insolence, and ostentatious obtrusiveness.

THE BULL IN CŒNA DOMINI.

SOME FEELERS have recently been thrown out by the pro-popery party, respecting the evident intention of Her Majesty's Government to accredit an ambassador to Rome, and to receive a Roman Nuncio at this Court. It has however been well observed by a letter-writer in one of the morning papers, that the *infallibility* of Rome would receive such a shock, that it is not probable that Court would comply. But the Court of Rome is too supple to be deterred by a trifle of that sort; how many infallible decrees have we seen that her infallible pontiffs have already reversed, and no inquiries have been made, or are allowed to be made, by their deluded slaves? Rome is *infallible* even in her fallibility, and in her peccability also. The presumed obstacles have been stated as follows:—

1. UP TO THIS hour the legitimate title of Queen Victoria to the throne of Britain is unrecognised by the Prince-Prelate of Rome.

2. UP TO THIS hour the sentences of excommunication and deposition put forth by the predecessors of Pius IX. against the Queen of England and all her adherents are unrevoked by him.

3. UP TO THIS hour the bull "*In Cœnâ Domini*," put forth by Paul V., whereby our Queen, our Clergy, our Nobles, our whole people (excepting only the Pope's adherents amongst them), are excommunicated and anathematized for disobedience to the Roman Pontiff, which sentence of anathema is appointed to be renewed afresh every year on Maunday-Thursday, is uncancelled, unrepudiated by Pius IX.

WE HAPPEN to have in our possession a copy of the Bull above alluded to; but as it is very long and abounds with repetitions, we shall content ourselves with giving some extracts, premising that the words of excommunication and anathema, which we give only once, are repeated to each of thirty sections.

PAUL, BISHOP, servant of the servants of God, in perpetua memory of the thing now decreed.

THE PASTORAL vigilance and care of the bishop of Rome, &c. . . For which reasons the bishops of Rome, our predecessors, upon this day [Maunday-Thursday,] which is dedicated to the anniversary commemorative of our Lord's Supper, have been wont solemnly to exercise the Spiritual Sword of ecclesiastical discipline, and wholesome weapons of justice by the ministry of the supreme apostolate, to the glory of God and the salvation of souls. . . We, therefore, desiring nothing more, than by the guidance of God to preserve inviolable the integrity of faith, public peace, and justice; following this ancient and solemn custom.

Sect. 1. We EXCOMMUNICATE and ANATHEMATIZE in the name of God Almighty, Father, Son, and Holy Ghost, and by the authority of the blessed Apostles Peter and Paul, and by our own, all Hussites, Wickliffists, Lutherans, Zuinglians, Calvinists, Hugonots, Anabaptists, Trinitarians, and Apostates from the Christian faith, and all other heretics, by whatsoever name they are called, and of whatsoever sect they be. As also their adherents, receivers, and generally, any defenders of them; together with all who, without our authority, or that of the Apostolic See, knowingly read, keep, print, or any ways, for any cause whatsoever, publicly or privately, on any pretext or colour, defend their books, containing heresy or treating of religion; as also schismatics and those who withdraw themselves or secede obstinately from the obedience of us, or the bishop of Rome for the time being.

5. ALL WHO impose or augment any new tolls or gabels in their dominions, except in cases permitted to them by law, or by special leave of the Apostolic See; or who exact such taxes forbidden to be imposed or augmented.

14. ALL AND singular, who by themselves or by others . . . . take away the cognizance of benefices and tithes and other spiritual causes, or annexed to spirituals, from our auditors and commissaries, and other ecclesiastical judges . . . . even although those who commit such things should be presidents of chanceries, councils, or parliaments, chancellors, vice-chancellors, ordinaries, or extraordinaries, councillors of any secular princes, (whether they be emperors, kings, dukes, or any other dignity,) or archbishops, bishops. . . .

15. As ALSO those who for any cause, or under any pretext, or by pretence of any custom or privilege, or any other way, shall make, enact, and publish any statutes, orders, constitutions, pragmatics, or any other decrees in general, or in particular, or shall use them when made and enacted, whereby the ecclesiastical liberty is violated or any ways injured or depressed . . . . or whereby the rights of us and of the said See . . . . are any way directly or indirectly, tacitly or expressly prejudged.

18. ALSO ALL those who without the like special and express license of the Pope of Rome, impose tributes, tenths, tallies, subsidies, and other charges upon clergymen, prelates, &c. . . . . or even receive them, so imposed, from the clergy, although they should of their own accord grant and give them.

19. We EXCOMMUNICATE and anathematize all and every magistrates and judges, notaries, scribes, executors, sub-executors, any ways intruding themselves in capital or criminal causes against ecclesiastical persons, by processing, banishing, or apprehending them.

22. IN FINE none may be absolved from the aforesaid censures by any other than by the Pope of Rome, unless he be at the point of death, nor even then, unless he giveth caution to stand to the commands of the Church and give satisfaction. In all other cases, none shall be absolved, nor even under any pretence of any faculties or indulgences granted and renewed by us and the said See . . . . although they should be emperors, kings, or eminent in any other secular dignity.

23. If BY CHANCE any [priest] shall . . . . presume to bestow the benefit of absolution upon such involved in [the above] excommunication or anathema, or any of them; we include them in the sentence of excommunication, and shall afterwards proceed more severely against them . . . . both by spiritual and temporal punishments. . . .

24. DECLARING and protesting that no absolution, although solemnly made by us, shall comprehend or any other way avail the aforesaid excommunicated persons comprehended under these letters; unless they desist from the premises with a firm purpose of never committing the like thing; nor those who, as was before said, have made statutes against the ecclesiastical liberty; unless they first publicly revoke those statutes, orders, constitutions, pragmatics, and decrees, and cause them to be blotted and expunged out of the archives, rolls, and registers wherein they are preserved, and further certify us of this revocation. Moreover, that by any such absolution, or any other contrary acts, tacit or express, or even by the connivance and toleration of us and our successors, for how long time soever continued, none, nor any of the premises, nor any right of the Apostolic See and holy Church of Rome, howsoever and whensoever obtained, or to be obtained, can or ought to be prejudged or receive any prejudice.

25. NOTWITHSTANDING any privileges, &c., granted to any of the aforesaid persons—of whatsoever order, [kings or parliaments] as also notwithstanding all customs &c. . . . by which the said persons may help and defend themselves against these our processes and censures, from being included in them: all which grants . . . . we utterly abolish, and wholly revoke. . . .

27. WE . . . . strictly charge and command all and singular patriarchs, primates, archbishops, bishops, &c. . . . . they solemnly publish [this bull] in their churches once a year or oftener if they see convenient, when the greater part of the people shall be met for the celebration of divine service, put faithful Christians in mind of them, and declare them.

30. LET NO MAN therefore infringe, or boldly, or rashly oppose this our letter of excommunication, anathematization, &c. . . . . But if any one shall presume to attempt it, let him know that he shall incur the displeasure of Almighty God, and of His blessed apostles Peter and Paul.

GIVEN AT ROME, from St. Peter &c., April 8, 1610, and in the fifth year of our popedom [Paul V].

BY THIS BULL the popes declare themselves the sovereign monarchs of the whole world. At their coronation when the triple crown is placed on their head, it is with these words: "Receive this diadem adorned with three crowns; and know yourself to be father of princes and kings; governor of the world; and vicar upon earth of our Saviour Jesus Christ." This bull therefore is only an exercise of this universal sovereign

power which the popes have assumed; and like the laws of the Medes and Persians it cannot be repealed, because it is based on infallibility, and would be an *abdication* of the supremacy. His subjects have therefore gone more cunningly to work, and have persuaded the British parliament to repeal all the acts that are in opposition to this bull. Mr. Watson's bill, which Sir R. H. Inglis happily defeated, would have removed all difficulties, and enabled our papalized government to have penitentially sued out an absolution in the pope's chancery. All their acts in favour of popery, whether they were conscious of it or not, were merely preparatives towards the degradation of Christ's Church and of this empire, under the dominion of Satan and of Rome; for it is Satan's seat, and acts with his delegated power.

THIS IMPIOUS bull is thundered out annually at Rome, and in Ireland where it is acted on; and in point of fact it curses every king and queen and parliament of England, whether popish or protestant; and the 24th Article excludes it from the power of the pope himself to absolve them, unless all the laws of the kingdom, contrary to popish intolerance, are repealed. This bull entails a curse upon every man of every degree, even upon papists themselves; and the pope assumes a temporal as well as a spiritual power over the imperial crown of our most gracious sovereign, and prohibits her from raising taxes upon her own subjects without his express license! He exempts the popish priesthood, even in cases of treason and murder, from her jurisdiction; and Thomas à Becket was canonized for stiffly maintaining this usurpation of the Roman church.

THE BULL above cited is in full force in every place and in every country wherever there is a popish priest. It is hushed out of sight in England from prudential motives; but it is in full vigour in Ireland, where the mother of all iniquity is in strong possession. And now honest, free, protestant countrymen, you see that there is a foreign prelate-potentate who claims, and as far as circumstances will allow him, who acts upon the principles laid down in this bull. At present every public measure is passed or revised in deference to the bullying attitude of Irish papists; but suffer them to accomplish the repeal of all the statutes that remain for the protection of the British Crown, especially the Act of Supremacy, and the queen, parliament,

and people, will sink down into the degraded slaves of the pope. He *claims now* to be, he will *act then*, as your sovereign's sovereign. He did so in the reign of James II., who though a papist, adopted the system of the Gallican Church, and peremptorily refused to grant Pope Innocent XIth's demand to take away the oath of supremacy. This accounts for the cold reception of the Earl of Castlemain at Rome, at the very time when that mendacious Protestant Gilbert Burnet, was caressed and courted. And it is also the reason that Innocent joined in the confederacy for the deposition of James, and for the accomplishment of the Revolution.

AT THIS MOMENT protestant England, your queen, your parliament, and yourselves, whether Churchmen or Dissenters, lie under all the complicated curses of the Mother of Harlots. These curses are not mere impotent brayings; they are solemnly ordered to be repeated by every prelate in the Roman Church, in every place where there is one, *once at least every year*, and every prelate and parish priest is enjoined to study the bull, and explain it to their people. *Vide* Sect. 27, 28. Can you therefore be surprised at the rebellious spirit of the Irish papists, when they are by this bull *taught* rebellion, and to resist the laws, the taxes, and the authority of their sovereign, by the highest authority that they recognize on earth. The more that has been conceded to them, the more clamorous they have become for farther concessions, like a wild beast of prey they have become the more ferocious the nearer they approach to the object of their ambition, the supremacy of their Church over all conditions of men in this empire. All the distresses which we suffer from the ferocity and the unrestrained ambition of the papists is a just judgment of God for tolerating so foul a heresy to eat into our very vitals. Instead of coming out of her, God's people are rushing into her, that not only themselves, but their unhappy country, shall be receivers of her plagues. Those unhappy apostates who have joined themselves unto her idolatry, have been deceived by her sorceries, and have suffered a spirit of delusion to come over their minds, to believe all her falsehoods. As the Devil is the father of lies; and the Spirit tells us that Rome teaches lies; and as Satan gave Rome her power, therefore that church must be his spouse, and consequently she is the mother of lies as well as of harlots.

THE BISHOPRICK OF MANCHESTER.

A DIVISION OF the extensive diocese of Chester was rendered necessary by the immense increase of population in the county of Lancaster; and it is a subject of devout thankfulness that this division has been effected without uniting the two Welsh sees, as it was at first intended. It has been the commencement of a work of church extension, which we hope will go on, till every large town shall have its own bishop. Yet in the midst of this cheering hope, it is painful to think that the laity of the new diocese have done nothing towards the worship of God. The want of a decent income for the bishop has hitherto sore let and hindered the good work; but which might have been obviated in a single day. It was only last year that an immense sum was subscribed by the citizens of Manchester, to reward the exertions of Richard Cobden, in behalf of what is called free trade. Had the same zeal been shewn and the same exertions made, the same parties might have established a fund for the worship of God in their own diocese. Yet not one man that we have heard of has dedicated one sixpence to the service of God in that See; not one voice has been raised in that city, to propose from its own superabundant wealth, to collect a revenue for its own bishop.

How NOBLE would the example be, were the inhabitants of this new diocese to come forward with their subscriptions for an endowment, the poor with their "two mites," and the rich, out of their abundance, with their hundreds and thousands. Such a free-will offering and tribute of thanksgiving to God, for the immense wealth that He has bestowed upon them, would be doing no more than their bounden duty requires of them. Their withholding from the worship of God the smallest portion of those gains which His bounty has enabled them to amass, is more likely to entail a curse than a blessing on them and their posterity. Let them hear from God's own mouth, how the parting with a little superfluous wealth would bring down a blessing on themselves and their posterity. "Bring ye all the tithes into the storehouse that there may be *meat in mine house*, and prove me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour [or empty] you out *a blessing*, that there shall not be

room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts[1]."

AVARICE, AND COVETOUSNESS which is idolatry, have no doubt influenced many in Manchester to withhold a tithing of their immense wealth from the service and worship of God. Their hearts have been so seared with this species of idolatry, that they have grudged to restore to God a small portion of that wealth which He has so profusely bestowed on them. But ignorance of this important duty, or want of consideration, have most likely been the cause with a great portion of the people. The former class are hopeless; but the latter may be roused to activity, were it shewn to them that it is a plain duty to God and to themselves. Ananias and Sapphira were struck dead for withholding only *a part* of that property which they had devoted to God; but in the present case, the men of Manchester have devoted no part whatever of their substance, not even "two mites which make a farthing," to the worship of God. If wealthy Manchester be so mighty close-fisted, what is to be done with the other sees where no such wealth abounds? Time will shew; but we greatly mistake if the owners of the soil will follow the stingy example of the wealthy Cotton Lords of Manchester.

IN THE FIRST series of this work we recommended as the commencement of an endowment for the new bishopricks that we then proposed should be erected, by turning all the archdeaconries into bishopricks; that "there be a free-will offering made to God in every church and chapel in the kingdom on an appointed day. Let prayers be offered in every church and chapel in the kingdom, that God would be pleased to give a free heart to every poor man, and a princely spirit to the rich in this world's goods; that He would pour out His spirit upon them, and influence their hearts to give liberally and without grudging; for God loveth a cheerful giver. Let the collections be made from pew to pew by the principal men in each church; but above all, let the oblations of the people be solemnly *offered unto God* on His holy Altar, 'humbly be-

[1] Malachi iii. 10, 11.

seeching Him most mercifully to accept these their alms and oblations,' for all that is in heaven and on earth is His. He is exalted as head above all; from whom cometh both riches and honours, and of His own only should we be giving unto Him." Out of a population of over sixteen millions, we may safely give a church-going population of ten millions, which is making the large allowance of six millions for dissenters of all sorts, children, and those who are necessarily detained at home. If, on an average, these ten millions of church-goers would give *one shilling* each, the enormous sum of £500,000 might be received as the oblations of the people, and dedicated on the Altar, with the prayers and thanksgivings of the people, in one day to the worship of God. This would give £166,666 13*s.* 4*d.* to each of the other three new dioceses; for since writing the above, we find that the see of Manchester has been endowed from another source. This sum might be placed in the funds, declared inalienable, and the three new bishops and their successors invested with the full rights of property in it for the time being. This would not be a sufficient sum for the purpose; but it would serve for a basis on which to build more largely at future times.

WITH THE CONCURRENCE of the Crown, our ecclesiastical rulers appointed a day last spring, for fasting and humiliation before God, to avert the horrors of famine from the nation. He was mercifully pleased to hear and to answer our prayers, by sending such a plentiful harvest as has not been seen for years back. We will not permit ourselves to doubt, but that the same ecclesiastical governors will call upon the nation to return thanks and praise to God for so great a mercy. What day could be more fitting than that day of thanksgiving, to make our offerings and oblations to God, which we have now ventured to recommend? We ought not to appear before the Lord empty, and this would be an excellent opportunity and mode of showing our gratitude to Him for the great mercy of a plentiful harvest, by providing for His worship in three new and important dioceses.

THIS IS NOT a visionary scheme. It has been tried, and has succeeded. The episcopal Church of Scotland has no endowments, she is entirely supported by pew-rents, and trifling offerings of pence and half-pence at the church doors

on Sundays. A plan such as the foregoing was there proposed by a layman, which was happily adopted, and the proceeds exceeded expectation. A permanent fund was collected, which raised the stipends of nearly one-half of the clergy to a minimum of £80, and some addition is afforded to the straitened incomes of the bishops. In this larger, wealthier, and more populous kingdom, the result would be more satisfactory. Let the bishops reflect on the large sum that was collected a few years ago for national education. From that, let them thank God and take courage to adopt, or to give effect, in such way as their wisdom shall suggest, to the plan which we now respectfully propose for the endowment of the three bishopricks What time can be more propitious for a national offering to God, than when we meet to return thanks to Him for inclining His ear unto us, and blessing us with abundance of food?

REMARKABLE OCCURRENCE AT SEA.

On the 4th of October, 1828, I sailed from London for Malta and the Gulf of Venice; I had a fine passage to the coast of Spain, and made Cape St. Vincent on the 13th at daylight. At 8 A.M. a sail was seen to windward, standing towards us; she was schooner-rigged, under a heavy press of sail, then about 25 miles off, and coming up very fast. I hoisted my ensign, which she replied to with a black flag. I made all possible sail from her, but she soon got within gun-shot, and opened her bow guns; finding I could not get from her, I hove to. The sea at this time was much infested with pirates, and she had much the appearance of one, her decks being filled with men. I had three ladies, passengers on board; and I requested they would allow themselves to be put into the coal-hole, below the forecastle deck, with the chronometers and other valuable articles.

The pirate soon came abreast and hailed in English, What ship? where from? where bound to? and of what does your cargo consist? On being answered, a shot was fired across our bows with an order to lie to. They hoisted out their launch, and sent her on board, being well manned and armed. The man commanding desired me to accompany him to the cabin,

placing two men at the door with drawn swords, who amused themselves in sticking them into the cabin door; he demanded a sight of my manifest, and seeing the cargo consisted of ale, porter, and iron, ordered the hatches to be taken off, loaded his launch with beer and a puncheon of rum, having first however refreshed themselves out of it. The launch returned to the pirate and discharged her booty, she was then sent again for another freight, bringing a present of two turtles and two geese, which he coolly said he had taken from a ship two days before, and he said I was a good fellow for supplying him with such good things.

At this moment a sail was reported from their mast-head, a laden ship to leeward, and immediately the launch was recalled; but before leaving he obliged me to sign a certificate (and produced a large book filled with them in readiness,) which I was compelled to do, stating latitude, longitude, and that I was politely treated. When searching the cabin he found my purse which contained three sovereigns; he looked at it for a moment, and then placed it in my hand, saying, This trash is of no use to us, and if you should ever live to see land again (which I much doubt), you can get a glass of grog with it. He then left me, taking, however, two barrels of gunpowder with him. The pirate then made all sail after the stranger, and I did the same from him. When out of his reach I went to the ladies, and found them in a most deplorable state, covered with coals and dust, and one of them in strong convulsions. With great difficulty I convinced her that the pirates had left us, and she was at length restored, but suffered greatly at the sight of any strange vessel that hove in sight during the remainder of the passage. The next day, passing through the gut of Gibraltar, I fell in with H. M. Sloop Redwing. I stated the circumstance of having been so lately plundered, and gave him a good description of the pirate; he immediately made all sail in search, and traced her to the Havana, in the West Indies, where after a short resistance she was captured, much to the credit of the officers and crew of the Redwing. Part of the pirate's crew made their escape on shore and were never got hold of; but the captain and the remainder of the crew on examination confessed to so many acts of murder and piracy, that they were all hanged.

I ACCIDENTALLY fell in with the Redwing at Rio de Janeiro about twelve months afterwards; the officers, recognising the Eleanor, which I commanded, came on board, and from them I learned the particulars of the pirate's capture and the execution of her master and crew.

R. S.

SEVEN POINTS OF ESSENTIAL DIFFERENCE BETWEEN THE ESTABLISHED CHURCHES OF ENGLAND AND SCOTLAND.

THE WRITER of the following Tract has heard many people assert that there is no material difference between the Churches of England and Scotland, as by law established, except in what they call "Church Government," and this they conceive to be optional and indifferent. *If this be the case*, it is difficult to understand—1st, why Episcopacy and Presbyterianism should have struggled so long for the ascendancy; 2nd, why, even now, the ministers of the two Establishments cannot exchange duties with each other; and 3rd, why means are not used to effect an entire union between them, and thus put an end to that schism which is so strongly condemned in the New Testament. But the writer, being persuaded that the assertion of the similarity of the two Establishments involves a very serious error, and tends to foster a dangerous spirit of latitudinarianism, has here very briefly pointed out some of the essential differences between them.

I. ANTIQUITY OF THE CHURCH.—The Church of England has existed uninterruptedly from a very early period; having been planted by missionaries from the Apostolic Churches, and was merely purified, at the Reformation, from Papal supremacy, and other corrupt additions which had crept into her during the middle ages. In all other respects she remained unchanged; and, therefore, she is essentially the same Church that she was from the beginning.

The Church of Scotland (the word Church is here used in its popular sense) can date no farther back than the year 1592, when Presbyterianism was first established under the influence of Andrew Melville, a disciple of Calvin. After many changes, it was re-established, from motives of political expediency, at the Revolution of 1688. Thus is the Scottish Church an institution of modern times, having no chain connecting her with "The Holy Catholic Church" founded by the Apostles.

II. CONSTITUTION OF THE CHURCH AND ORDINATION OF THE CLERGY.—The Church of England declares, in the Preface to her Ordination Services, that "It is evident unto all men, diligently reading the Holy Scriptures and ancient authors, that, from the Apostles' time, there have been these orders of ministers in Christ's Church, Bishops, Priests, and Deacons;" in other words, that Episcopacy is divinely instituted; and, "therefore" (as the Preface goes on to affirm) no one shall be accounted a Bishop, Priest, or Deacon of the English Church, except he has had Episcopal consecration or ordination. To them who have received such ordination, the Church gives "authority" to absolve the penitent, to preach the gospel, and to administer the sacraments. She considers them as Ambassadors of God, and her "Letters of Orders" as visible credentials of their office. Hence, in her Liturgy, she prays for "Bishops, Priests, and Deacons" only, as the accredited ministers of God's Word and sacraments. Episcopal orders are held to be exclusively "Holy Orders." And, in short, the Church has, in every diocese, her Bishop, Priests, and Deacons, who are continued by Episcopal succession, just as the Jews had, in their own land, their High Priest, Priests, and Levites, who were continued by genealogical succession.

The Church of Scotland has neither Bishops, Priests, nor Deacons, in the sense in which these names were understood for fifteen hundred years after the Christian era; inasmuch as the second and third of these orders could not exist without ordination by the first; and the first could not exist without consecration by those of the same order; who, again, had received their consecration by succession from the Apostles. The Scottish Church laid aside ordination altogether for thirty-two years after the Reformation; and when she adopted the Presbyterian form, it was with this explanation, that "laying on of hands is not essential or necessary, but ceremonial and indifferent, in the admission of a pastor"—(Calderwood, v. 586). In her chapter on the "Form of Presbyterial Church Government," (drawn up in 1645, immediately after she had assisted in overthrowing the established Episcopacy of England and Scotland), the power of ordaining is vaguely conferred on "preaching presbyters;" and again, "on some godly ministers in and about the city of London." As a natural effect of this laxity on the fundamental point of ordination, Presbyterians, in common with all other non-Episcopal communities, look to the popular talents of their ministers, without any inquiry whether they act under the authority of a divine commission—(John xiii. 20; Romans x. 15). In other words, they sink and lose the ministerial *office* in the personal qualifications of the *man* who fills it.

III.—THE EARLY COUNCILS AND FATHERS.—The Church of England acknowledges the three creeds of "the Holy Church Universal" (the Apostles', Nicene, and Athanasian), the decisions of the first four General Councils (those of Nice, Constantinople, Ephesus, and Chalcedon), extending down to the middle of the fifth century: and the writings of the Fathers till the same period, so far as they harmonize with each other; in short, antiquity, univer-

sality, and the general consent of the early ages, as supplementary to, and explanatory of, the New Testament.—(Preface to the Book of Common Prayer and Act. Elizab., A.D. 1558 and 1571.) Thus does the English Church pursue the *via media*, which is always the safest way; distinguished, on the one hand, from the Church of Rome, which (substituting her own authority for that of the early ages) has fallen into some grievous errors; and from the modern denominations, on the other hand, which (equally disregarding the early ages, and indulging in the unrestrained license of private judgment) have sunk into numerous heresies and divisions.

The Church of Scotland acknowledges no ancient Father, not even the personal disciples of the Apostles, Clement, Ignatius, and Polycarp; nor any ancient creed or council except the Apostles' Creed; nor any rule of New Testament interpretation beyond her own Calvinistic Standards, and the private judgment of individual readers. Finding antiquity against her, she has declared against antiquity.

IV. LITURGY.—The Church of England uses a Liturgy framed upon the models of the primitive ages, and thereby connecting, and even identifying, her with those ages—which Liturgy not only serves as a depository of Catholic doctrine, but continually brings the same before the minds of the worshippers.

The Church of Scotland declares that "the Liturgy of the Church of England hath proved an offence, not only to many of the godly at home, but also to the reformed churches abroad."—(Preface to the "Directory.") And hence, in her mode of conducting the public worship of Almighty God, she leaves everything to the variable abilities, tastes, and feelings, or, it may be, the prejudices, of her individual ministers. She began, at the Reformation, by using the Liturgy of Edward VI., and afterwards the Genevan Liturgy, from which she gradually fell into extempore prayers and services. She scornfully rejected a Liturgy offered to her by Charles I. in 1637, which was almost *verbatim* the same as that of England; and, in a few years after, she assisted in framing, and still adheres to, the Standards of the Westminster Assembly—all the members of which were, at the time, in rebellion against their lawful King; the greater part of them were sectarian preachers; and others, members of the Long Parliament, some of whom subsequently became regicides. And if the tree were thus corrupt, how could the fruit be good which it yielded?

V. FASTS AND FESTIVALS.—The Church of England, in common with every other Church in the world (save one, and the off-sets from it), commemorates the chief events of the Christian year, especially the Birth, Crucifixion, Resurrection, and Ascension of the Saviour, and the Descent of the Holy Ghost on the Day of Pentecost. These seasons correspond to the feasts of the Jews, which were to be "observed throughout their generations by an ordinance for ever," (Exod. xii. 14, 26,) in order that their meaning might never be forgotten—(Deut. vi. 20–25). And if the events connected with the GREAT ATONEMENT were, by Divine command, *anticipated*, surely the same events ought, by analogy, and the traditional authority of the Church, to be *commemorated*.

The Church of Scotland does not even know when the above anniversaries fall.

VI. REDEMPTION.—The Church of England teaches that Jesus Christ "has redeemed all mankind," and that "He made, upon the cross, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world—(Catechism and Communion Office). The guilt of the wicked consists chiefly in their rejecting Christ's redemption—(Heb. ii. 3). This must needs imply that Redemption is provided for all equally. For if it were provided for some only, it is impossible to understand how they for whom it is not provided, could be punished for rejecting it.

The Church of Scotland says, "neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.—(Confession of Faith, chap. iii. and x.)

VII. PREDESTINATION.—The Church of England has embodied the doctrine of Predestination in her xviith Article; but the same Article states, that "we must receive God's promises in such wise as they are generally set forth in Holy Scripture;" which promises, it is well known, are "generally (we might say invariably) set forth" with a *condition*, expressed or implied. Hence, we are justified in understanding the Predestination here taught to be, not absolute, but conditional upon our faith and repentance. By the Predestination mentioned in the Epistles, the best church-commentators understand, not the choosing of particular persons to eternal life, (which does not seem to be ever the subject of revelation,) but God's eternal purpose of calling the Gentiles to the knowledge and blessings of the Gospel.

The Church of Scotland teaches that God not only permits, but has "unchangeably foreordained whatsoever comes to pass, especially concerning angels and men;" and has fixed, from all eternity, those individuals of the human race who are to be sanctified and saved, "to the praise of His glorious grace," and those, even including infants, who are to be passed by and condemned, "to the praise of the glory of His justice;" and this, without the least reference to the unavoidable condition, or the voluntary conduct, of the individuals so saved or condemned—(Confession of Faith, chap. iii. and x., and Larger Catechism, questions 13, 60). And hence, in the Scripture "proofs" subjoined to the said Confession and Catechism, we find numerous texts which describe the power, justice, and wrath of the Almighty, but scarcely any that speak of his love and forbearance.

In short, the general character of the Scottish Standards is, that they represent the Deity as an Inexorable Sovereign, settling everything by arbitrary and irreversible decrees; whereas the English Liturgy uniformly speaks of Him as a Merciful Father, pitying His children, and ordering all things for their happiness, compatibly with that freedom which is an inseparable adjunct of their nature—(Ezek. xviii. 32). And, moreover, since the human character is always influenced by its conceptions of the Divine Character, so a corresponding difference would undoubtedly be seen in the character of the members of the two Churches, were they fully to carry out their respective systems.

There are other important differences between the Churches, particularly as to the obligations under the Fifth Commandment, (see their respective Catechisms,) the administration of the Sacraments, and the Marriage and Burial services. But let the foregoing suffice.

So long as the essential differences exist, no well-informed and conscientious member of the Church of England can unite himself to the Presbyterian Church. And, under all the circumstances of the case, the latter is surely called upon, by the most urgent considerations, for her own sake as well as for the sake of her members, to adopt a more Catholic system of faith and practice than is furnished by her Westminster Standards; and to assist in the removal of those obstacles which hinder so many orthodox Christians from acknowledging her constitution and her doctrines.

The writer of the foregoing tract, having thus stated the essential differences between the two Churches, has only one further remark to make, which is this—Every Episcopalian in Scotland is under a sacred obligation, from which no Toleration-Law can exempt him, to join the Scottish Episcopal Church, for three plain reasons—*First*, because the Church he professes to belong to declares that there can be no true Church but that which is under the jurisdiction of Bishops; *secondly*, because the English Bishops have no jurisdiction in Scotland; and, *thirdly*, because the Church of England and the Scottish Episcopal Church, deriving their orders from the same source, are in communion with each other, and with no other in the British dominions.

SHOCKING TRAGEDY.

A HORRIBLE realization of the story of Ginevra, in Roger's *Italy*, and of the song of the "Misletoe Bough," occurred at Glasgow in the course of last month. Three young boys, two of them sons of Mr. J. Wilson, builder, Gallowgate, and the other a son of his brother Mr. Charles Wilson, were lost. As the rest of the family were down the river Clyde enjoying the benefit of sea-bathing, the boys' absence occasioned at first no great uneasiness, as it was supposed that the youngsters, the eldest of whom was about eleven years of age, had set off to join their mother and the rest of the family. As nothing had been heard of them, Mr. Wilson left home early on Monday morning, with the intention of proceeding to Helensburg, where the family were, to ascertain if the run-

aways were there. He had not, however, been long away, when a carter who takes charge of a horse belonging to Mr. Wilson, went to the stable for the purpose of procuring some provender for the animal. The provender is kept in a corn-chest—a box six feet long and about three deep, with three separate compartments, and secured on the outside with an iron hasp, which fits into a staple in the side of the chest. On opening the lid, the man was horror-stricken at finding the three young boys motionless at the bottom of the chest, each occupying one of the compartments. He immediately summoned assistance, and they were taken out; but it was found that two of them, James Wilson, aged eleven, and Charles Wilson, about a year younger, were quite dead, and had been so apparently for a considerable length of time. The youngest boy, who is between seven and eight years, showed some signs of life, and by prompt medical attendance he gradually revived, so as to be able to state what had led to the melancholy catastrophe. The brothers and cousin had gone into the chest in search of beans, and while so engaged the lid, which, as has been already stated, is secured on the outside by an iron hasp fitting into a staple, closed on them; as it most unfortunately happened, in falling, the hasp fixed into the staple, and all the united strength of the poor captives was insufficient to enable them to burst the bands of what, too truly, proved their tomb. On the side at which the youngest boy was found, the lid did not fit so close as the other parts, and from the limited supply of air which had been admitted through this crevice is to be attributed his preservation. They had endeavoured to support each other's courage as well as they could in their dismal dungeon; and, before giving up hope, one of them broke the blade of a pen-knife in the attempt to make an incision through the side of the chest. After they had exhausted themselves by unavailable shouts and cries which were not heard on earth, they all joined in prayer. This is the last circumstance which the surviving sufferer recollects, as he soon after became insensible.—*Glasgow Paper.* [There is no doubt their prayers were heard, and they are now in joy and felicity.]

FLAGELLATION OF CHRIST.

Leaving the Square at Lucca, says Mr. Vicary[1], which contains the Cathedral, built with alternate pieces of black and white marble, I entered a long and narrow street; and when I had traversed it for about half a mile, I suddenly came upon the ancient and massive church of San Martino. The church was undergoing some repairs, so I did not see it to the advantage that I could have wished. It contains some pictures by the old masters; several altars, as usual; and a few monuments. But the object that struck me most, and deeply interested my attention, was a fresco-painting on the west, and on the outside. It so completely represents the effect and intention of the Roman Catholic Religion, that I cannot forbear detailing it minutely here.

The Virgin is represented inflicting corporal punishment upon the youthful Jesus. She holds a rod in her hand; with the other she holds the garments of the child. She is in the act of inflicting punishment. The child is in alarm, and its eyes are eagerly directed to St. Anna, the mother of the Virgin, in the background, intreating her intercession to escape the cruel ordeal. The look of the Virgin is not that of affection, but has the stern and harsh appearance which we might imagine a schoolmistress to have when engaged in a similar occupation. Under the picture is written, in Latin, "By the right of a mother govern the Son."

This picture is better executed than those which are generally to be found at the corners of the streets or on the outside of the churches. It is the most remarkable, and in its subject one of the most daring that I have seen, and contains within its compass much of the spirit that is infused into the Roman Catholic Church. Considering that the Saviour came into the world, and was born of a virgin,—that He took the nature of man upon Him,—they infer that He was not only subject to the infirmities of that nature, but with its sorrows was liable also to its sins. The book of the Scripture was either closed, or told a tale to unwilling ears, that "He was holy, harmless, undefiled, and separate from sinners;" and of course, as He was free from the sins of human nature, He must have been also

[1] Notes of a Residence at Rome.

from the punishment with which earthly parents visit the violation of duty. We are told, indeed, that "He was subject unto them," and continued with them; but we hear from the same unerring authority, that His life was as spotless and perfect then, as his source was undeniably holy and divine; for He daily 'increased in wisdom, and in favour with God and man.' But revelation was to be set aside, and reverence violated to serve an object; and so we find the Virgin Mary here exalted at the expense of the Saviour. The awful reverence with which God dwelling in the flesh should be contemplated is here transferred altogether to another object. The argument which the representation is designed to inculcate, and the feeling they wished to produce on the mind of the beholder was, that as mother she possessed more power than the Son, (He by whom all things were made,) and so, more than Him, was entitled to the regard, fear, homage, and worship of the Christian world.

FASTING.—He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore, even the Apostles were almost always fasting. He that prays with fasting hath his wings double, and lighter than the very winds. For neither doth he gape, nor stretch himself, nor grow torpid in prayer, as is the case with most men, but is more vehement than fire, and rises above the earth. Wherefore also, such a one is most especially a hater and an enemy to the evil spirits. For nothing is mightier than a man who prays sincerely. For if a woman (Luke xviii. 1,) had power to prevail with a savage ruler, one neither fearing God, nor regarding man; much more will he prevail with God, who is continually waiting upon Him; and controlling the belly, and casting out luxury. But if thy body be too weak to fast continually, still it is not too weak for prayer, nor without vigour for contempt of the belly. For although thou canst not fast, yet canst thou avoid luxurious living; and even this is no little thing, nor far removed from fasting, but even this is enough to pluck down the devil's madness. For indeed, nothing is so welcome to that evil spirit as luxury and drunkenness; since it is both the fountain and parent of all our evils.—ST. CHRYSOSTOM, *Homilies on St. Matthew.*

FOR A Church may hold the fundamental point literally, and, as long as it stays there, be without control; and yet err grossly, dangerously, nay, *damnably*, in the exposition of it. And this is the Church of Rome's case.—*Laud* v. *Fisher.*

REVIEWS.

WORDS AND PRINCIPLES. London: Ollivier: pp. 118.

IN so SHORT a notice as we must necessarily give of this most excellent little volume, we cannot do justice to its merits; but shall return to it in a future number. The author has hit the right nail on the head. It is seldom that so much sound divinity is condensed into so small a volume; and it is therefore the more valuable to be put into the hands of those who have little time to spare for reading large treatises on each of the subjects that are so ably handled in this complete Churchman's manual. Those who wish to give their children, domestics, or humble friends, a complete exponent of all the fundamental principles of religion, in the cheapest form and the smallest bulk, will find their expectations realized in *Words and Principles*. The opening sentence will perhaps show the nature of the work as well as anything we could say:—

> Few things tend more directly to the destruction of a principle, than the unguarded surrender of its distinctive appellation; and few things illustrate this fact more remarkably than the Church, in the grave and serious losses she has sustained by a careless currency of language, employed by her members.

WE MOST earnestly recommend *Words and Principles* to our readers; especially those who have young people under their charge; that their principles being formed, their words may correspond. Something of this kind was much wanted; and the author deserves the thanks of the Church for having done the work so ably, so briefly, and so comprehensively.

THE OXFORD AND CAMBRIDGE REVIEW; *September*. Ollivier.

No. XXXVI. opens with an excellent paper on Historic Fallacies; and the papers on the Churches of London are continued with unabated interest. Sir Henry Dukinfield and St. Martin's come in this month for their share of censure. Two good articles on Politics enliven this number—the results of the Elections, and the choice and character of the New Parliament.

THE PARISH CHOIR; No. XXI. Ollivier.

THERE IS a Supplement to this Number, containing Chants for the Office of the Holy Communion; and there are some well-written articles on Musical subjects, deserving the notice of those who admire the musical part of Divine Service.

FESTIVALS IN OCTOBER.

ST. LUKE'S DAY is held on the 18th October. He was born at Antioch; and he was one of the seventy disciples. It is supposed that he was the companion of Cleopas, when Christ joined them on the road to Emmaus. He is the "beloved physician"—the "brother whose *praise* St. Paul says, is in the gospel throughout all the churches," at whose desire he wrote the gospel, which that apostle calls *his gospel*, "according to my gospel." He was St. Paul's constant companion in all his travels, and remained with him when others had left him, "*only* LUKE is with me;" and he was his historian. When he relates some of St. Paul's travels, he uses the first person plural, indicating his own presence, but at other times, the third person, to shew that he was not present at that time. He suffered martyrdom.

First Lessons, Ecclus. li.; Job i.
Second Lessons, St. Luke iv.; Gal. iv.
Epistle, 2 Tim. iv. 5. Gospel, St. Luke x. 1.

ST. SIMON AND ST. JUDE'S festival is kept on the 28th of October. Simon is called the Canaanite, and also Zelotes, because he belonged to the sect of the Zealots before his call to the apostleship. But the grace of the Holy Spirit turned his false zeal into fervent and affectionate efforts in his Master's service. He continued at the Mother Church till the dispersion of the Jewish Christians, after the martyrdom of Stephen, when he went into Egypt; but it is supposed that he returned to Jerusalem, and there suffered martyrdom.

ST. JUDE was the brother of James, the first bishop of Jerusalem, and the Lord's brother. He left a short epistle behind him, which consists of a salutation, an exhortation, and a caution. He exhorts us to continue firm and stedfast in the faith once delivered to the saints,—those certain definite truths which were revealed to the apostles, and by them delivered or taught to the Church and embodied in the Apostles' Creed. The *caution* is to avoid those that cause divisions or schisms in the Church, and to *avoid* them: because he infers that the same division which Korah made in the Jewish, can also rend and divide the Christian Church. We are to avoid schismatics therefore, lest we meet with the same punishment in the next world, that Korah and his company suffered in this. It is supposed that he did not suffer martyrdom.

First Lessons, Job xxxiv., xxxv., and xliii.
Second Lessons, St. Luke xiv.; Phil. ii.
Epistle, St. Jude i. Gospel, St. John xv. 7.

[*From* STEPHEN'S *Short Account of the Fasts and Festivals.*]

As we have now completed the Church's annual course of Fasts and Festivals; we shall begin our next volume with some accounts of the numerous saints in the Romish Calendar.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XV. New Series. November 1, 1847.

BAPTISMAL PRIVILEGES*.

III. Justification by Faith.

The righteousness of men signifies moral obedience, and that internal principle of holiness which was implanted in us by the divine seed at baptism; and which imposes the duty of mortifying our corrupt passions, and striving to imitate the righteous example of Christ, as having been born again of His Spirit[1]; for "every one that doeth righteousness is born of Him." The "anointing," or the "unction from the Holy One[2];" the "partaking of the divine nature[3];" "the incorruptible seed which liveth and abideth for ever[4];" all of which were imparted at baptism, will, by the assistance of divine grace on our own sincere endeavours, produce fruit, in some thirty, in others sixty, and in others an hundred-fold. It may be long of springing, and even after it has sprung up, it may be long of ripening; yet having been duly planted, it may eventually produce good fruit. By the continual influence of divine grace, the stony heart may be softened, and become a heart of flesh, and the divine seed which remaineth for ever, may spring up, and ripen into good fruit; for the kingdom of heaven cometh not with observation nor with outward show. The wicked one from whose dominion and power we have been delivered, toucheth us not, because the heavenly seed which remaineth in us is neither barren nor unfruitful, although it may not yet be ripened. Whatever freedom from sin we possess is derived from our spiritual birth in baptism, when we become new creatures, and as such, we are bound to "walk worthy of the

* Continued from page 424.

[1] 1 John ii. 29. [2] 1 John ii. 20, 27. [3] 2 Peter i. 4. [4] 1 Peter i. 23.

Lord unto all pleasing[5]," having our conversation fruitful in good works, and in all such practices as are pleasing and acceptable to God. The immortal seed requires the continual dew of divine grace to bring forth that holiness which will entitle us to see the Lord; in the same manner as the good ground requires the influence of the sun, with the early and the latter rain, to produce its kindly fruits. Our Lord Himself compared the "divine seed" to the grain that a man soweth in the ground, which springs and grows he knows not how; first showing the blade, then the ear, and after that the full corn in the ear[6]. Such is baptismal grace in the Christian's heart. The priest soweth the word of God, as He appointed, in the name of the Father, and of the Son, and of the Holy Ghost, and this seed springeth up in the heart of man *we know not how;* and it goes on *progressively*, through the same process as the natural grain, from faith believing to faith obeying.

WHEN, THEREFORE, our faith is made perfect by sincere obedience, righteousness is imputed to us; and by an act of grace on God's part, we are accepted through the merits of Christ, and justified freely through faith in His blood. Righteousness was imputed to Abraham because he was strong in faith, and gave glory to God; so long as we walk in the same faith, and aim at the same obedience, we are both his children, and the Israel of God. The same faith and obedience in following Abraham's example, will receive the same reward of the imputation of righteousness, and the non-imputation of sin. The resurrection of Christ gives us the most complete assurance of the fulfilment of His promises in the Gospel, which flow entirely from His love and mercy, on the conditions on our part of faith and obedience. Although faith and obedience be the necessary conditions of our salvation, yet no man can boast of either; for they both flow entirely from divine grace, by which we are saved through faith in Christ, which is the gift of God, who created us anew in Christ Jesus, to fit and enable us to do good and acceptable works. It is not, however, simply a cold speculative belief of the understanding that will justify us; but the fulfilment of "the royal law," which Christ, the king and lawgiver of His Church, ordained

[5] Col. i. 10. [6] St. Mark iv. 26–29.

under pain of exclusion from Heaven. But "what doth it profit, though a man say he hath faith, and have not works" of righteousness as the evidence of his faith; can such a dead fruitless "faith save him?" Surely not: mere faith without obedience to the royal law will rather condemn than save him; for the evil spirits believe as much or more than we do, but their lifeless, fruitless faith does not benefit them, it only makes them "tremble" for the wrath to come. The faith that will procure justification, is a working, obediential faith that includes the love of God with the whole heart and mind and soul and body, with the same charity towards our neighbour as we would wish him to entertain towards ourselves. This charity St. James calls "the royal law[7];" St. Paul calls it "the bond of perfectness[8]," "the law of Christ[9]," and "the fulfilment of the Law[10]."

"YE SEE, THEN, how that by *works* a man is justified, and not by faith *only*[1]," or by a simple speculative belief without the sincere performance of all the Christian duties. The Apostle here plainly asserts, in conjunction with St. Paul, that no Christian can have peace or reconciliation with God by any other method than by the same obedient faith as Abraham, who in will offered his son in sacrifice; and of the harlot Rahab, who not only confessed that "The Lord your God, He is God in heaven above, and in earth beneath[2]," but she preserved His messengers and effected their escape. The acts of these faithful servants showed the genuine persuasion of their minds; and they are given to us as examples, to convince us that a bare belief of the understanding will no more justify the true Israel of God, than a dead body without a living soul will make a man. St. Paul says that no belief will avail a man anything, but that "faith which worketh by love;" but the new creation in Christ; but such a lively working faith as produces the love both of God and of our neighbour. Upon all Christians who walk in love and obedience, who die daily to sin, the flesh, and the world, and so become new creatures by living unto God, the great Apostle pronounces the blessing of peace and of mercy, or reconciliation, as the Israel of God. Our original sin, the old Adam, was mystically washed away, or purged

[7] James ii. 8. [8] Col. iii. 14. [9] Gal. vi. 2.
[10] Rom. xiii. 8—10. [1] St. James ii. 24. [2] Joshua ii. 11.

out, in the laver of regeneration; and by the consequent renewal of the Holy Ghost, our actual sins have been remitted through the covenanted promise of forgiveness, following sincere repentance and renewed obedience. By the grace and privileges of baptism we became new creatures both in will and affections; the old things of a corrupt life were ordained to pass away, and to give place to a new life of obediential faith. And therefore, having been made God's children by adoption and divine grace or favour, the Holy Spirit *renews* us daily unto repentance and amendment of life.

THAT ONLY is a justifying faith which works and is made perfect by love and obedience. A speculative faith, without holiness of life, will rather aggravate our sins than avail us anything towards the attainment of everlasting salvation. Christ Himself, with His own mouth, has mercifully warned us against this self-deceiving faith, by assuring us that it is not the most vehement cries of Lord, Lord, that will justify us at the last day, when we shall appear before the judgment-seat; but obedience to the commandments; "but he that doeth *the will* of my Father which is in heaven." The man that knoweth God's will by a speculative faith, but doeth it not, walks after the flesh, and not after the motions of the Spirit of God. But when we walk by faith, or the expectation of the things not seen, and not after the lusts of the flesh; when, with the assistance of divine grace, we fulfil our baptismal vow "to *renounce* the devil and all his works, the vain pomps and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that we follow not nor are led by them;" but "obediently keep God's holy will and commandments, and walk in the same all the days of our lives," then our justification is complete in this life.

JUSTIFICATION, therefore, is the free gift of God out of His love and mercy, and through the merits of Jesus Christ, which He purchased with His blood, and ratified by His resurrection from the dead. It is primarily bestowed in the sacrament of baptism; and it is afterwards progressively confirmed through the sacrament of the Lord's Supper. Or, as it has been well expressed, "Justification comes through the sacraments; is received by faith, consists in God's inward presence, and lives in obedience." We receive the divine gift of justi-

fication through the sacrament of baptism, when He imparts His divine presence to the soul of the believer; and so our bodies are made His temples. In the Creed we "acknowledge one baptism *for the remission* of sins." The divine nature which is thus imparted to us relieves us from the dominion of sin and its father the Devil; nevertheless the "*infection* of nature doth remain, yea, in them that are regenerate;" and therefore, "if we say that we have no sin, we deceive ourselves, and the truth is not in us." We are therefore taught by our only Master to say daily, "Forgive us our trespasses," and by our inimitable liturgy, "Vouchsafe to keep us this day without sin." He has not only given us the assurance that our constant daily prayers will be heard and answered; but He has also instituted the eucharistic sacrifice to be the means of continually *renovating* and re-forming us, from the font to the grave. We are progressively justified in this sacrament by the remission of our *actual*, daily sins, on the condition of renewed faith and obedience; yet both of these graces are His immediate gifts.

JUSTIFICATION by an obediential faith is agreeable to the goodness and love of God; who does not require of us, as He did of Adam in his state of innocence, a perfect, sinless, and unerring obedience; but an honest, hearty, and sincere obedience, which makes the Gospel a covenant of grace. But God seeth not as man seeth; for He seeth the heart. He values not such exterior acts of religion as the greatest hypocrite can easily perform; but He requires a thing of far greater moment—*the new creature*. It is infinitely more difficult to mortify a single lust or passion; than to hear the most alarming sermons, or to put on the most demure looks. It is easier to practise all the externals of religion; than to obtain that true holiness of heart and morality of life which is the chief object of all external worship. God has made the performance of the moral duties the condition of pardon and justification to us, as He did to faithful Abraham; but they must proceed from a principle of real inward holiness and purity of heart; from the fear and love of God, and a perfect resignation of the heart and soul to the divine will. This is put beyond doubt by the prophet, who says; "Wash you, make you clean; put away the evil of your doings from before

mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow [in the blood of the Lamb[3]]; though they be red like crimson, they shall be like wool. *If ye be willing and obedient*, ye shall eat the good of the land: but if ye refuse and *rebel*, ye shall be devoured with the sword[4]." God therefore requires of us, for our justification, the fruits of holiness; and not merely a speculative faith, or the bare assent of the understanding to the Gospel truths; because such a faith is perfectly consistent with the greatest hypocrisy, with a profane and an impure heart, and an unholy life. "And," says a bright luminary of the Church, "would a man offer unto God a thousand hecatombs, would he sell all that he hath and give to the poor, nay, would he die the most cruel death to procure pardon for his sins, it would *signify nothing*, unless he had the power of godliness, the divine life within his soul, and were *transformed* after the likeness of God in the spirit of his inner man[5]." "Wherewith," says the prophet, "shall I come before the Lord, and bow myself before the high God? shall I come before Him with burnt-offerings, with calves of a year old?" or as in the margin, "with sons of a year old?" "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" No, with none of these things; for although they need not be left undone, yet the prophet adds the true conditions of salvation or justification: "He hath showed thee, O man, what is good[6]; and what doth the Lord require of thee, but to do justly[7], to love mercy, [to love thy neighbour as thyself,] and to walk humbly with God;" or, as in the margin, "to humble thyself to walk with thy God[8]."

Baptism, wherein, according to the prophet's inspired command, we are washed and made clean, is the channel through which God's free and unmerited grace of salvation, remission of sins, or justification, (for they are all equivalent terms,) was at first conveyed to us. And the sacrament of the

[3] Rev. vii. 14. [4] Isaiah i. 16—21. [5] Hickes' Sermon, "Of Justification."
[6] Gen. xviii. 19. [7] Isaiah i. 17. [8] Micah vi. 6—9.

Lord's Supper is the channel through which God is pleased to convey His sanctifying grace of progressive justification; in which we spiritually eat the flesh of Christ, and drink His blood, and by which we dwell in Christ and Christ in us. The sin-offering of Christ on the Cross is the meritorious cause of our justification; for of ourselves we are at best but unprofitable servants, being entitled to no merit for our faith, which with all other graces, is the free and most merciful gift of God. The homily also teaches, "Insomuch that infants, being baptized, and dying in their infancy, are by this sacrifice *washed* from their sins, brought to God's favour, and made His children, and inheritors of His kingdom of heaven. And they which in act or deed, *do sin after* baptism, when they *turn again* to God unfeignedly, they are *likewise washed* by this sacrifice from their sins, in such sort that there remaineth not any spot of sin, that shall be imputed to their damnation. This is that justification of righteousness which St. Paul speaketh of when he saith, 'no man is justified by the works of the law, but freely by faith in Jesus Christ.'"

It is only those who shall endure unto the end of their lives, and who shall be faithful unto death, that shall rest in peace from their labours, and stand in their lot. It is those only who shall depart this life in the true faith of Christ's holy name, who is the resurrection and the life, and in whom whosoever believeth shall live eternally, that shall be finally justified and shall receive that "crown of righteousness," "of glory," or "of life," which the Lord hath promised to all that have loved Him, and kept His commandments. God will bring all those who "sleep in Jesus;" "the dead in Christ;" "the dead which die in the Lord;" and who are now resting from their labours, from the four winds of heaven, and set them down with Abraham, for having walked in this life in the steps of his active and obediential faith.

To attain a justifying faith, we must believe in the name of our Lord Jesus Christ, and on Him who raised Him from the dead, and keep His commandments, walking in wisdom and redeeming the time. We must mortify our earthly members, or the carnal desires of the flesh[9]; because in baptism we

[9] Col. iii. 5.

died to sin, and therefore our life ought to be a continual mortification of that concupiscence which leads to fornication and uncleanness; and of that covetousness which is declared to be idolatry. Like our father Abraham, we must resign ourselves cheerfully to the will of God, and part with father, mother, son or daughter, or the wife of our bosom; yea, and our own lives also, and taking up our cross of afflictions, without murmuring, to follow Christ whithersoever He goeth. If we place our affections on these, or on anything earthly, more than on God the Son, we then incur the sin which St. Paul calls *inordinate affection;* and Christ Himself has said, whosoever beareth not his Cross cannot be His disciple. But if we are not His disciple, then are we reprobate concerning the faith, and the servants of the devil. If we "love not our lives unto the death," but cheerfully resign all earthly affections and possessions when called upon to do so in the course of God's providence; if we place our affections on heavenly things, and so being dead to the carnal pleasures of the world, have our life and its pleasures hid from the world with Christ in God; and if we walk in a sincere and willing obedience to His commandments all the days of our life, then we walk in the steps of faithful Abraham, and our faith being the same as his, will also be imputed to us for righteousness. If we thus walk in the steps of our spiritual Father in all the commandments and ordinances of the Lord blameless, then may we have humble confidence towards God. Our hearts having been sprinkled with the blood of Christ from an evil conscience, or from the dominion of sin, and our bodies washed with the pure water of regeneration, we shall have the full assurance that our obedience will be accepted here, and rewarded hereafter. St. Paul says more than once, that we were buried with Christ in baptism; and that we have risen with Him from the dead. Therefore, as He was raised again for our justification, and with His blood made atonement for us, it incontrovertibly follows that baptism is the channel of conveying to us the divine gift of justification; and the qualification for it on our part is faith. This is the teaching of the Church in our earliest infancy, when we answer to "What is required of persons to be baptized? Repentance, whereby they *forsake sin;* and *faith,* whereby they steadfastly believe the promises

of God made to them in that sacrament;" that is, a belief in the precise and specific doctrines of the Apostles' Creed. The free gift and grace of justification, or remission of sins, is mercifully bestowed through the channel of baptism, and the condition is the obedience of the faith; for all the saving grace to which we can attain in this life is summed up in believing with the heart, and in sanctification of the Spirit unto obedidience.

LETTER FROM CEYLON.

Point de Galle, Ceylon, July 20, 1847.

SIR—THE LAST MAIL to England was delayed four days waiting for the China steamer, which has not yet appeared, and being now ten days overdue, was given up for lost till yesterday, when we heard she had put into Trincomalee, about half a day's steaming from Galle; and her coals used up. She is a beautiful new steamer, on her first voyage, and was expected to have made a quick passage. The captain is inexperienced in these seas, where at this season strong head winds are experienced, and he probably miscalculated his wants; the consequence of which I presume is, that you credulous John Bulls are full of speculations touching Chinese commotions and war. *The Times* is doubtless *thundering* loudly on the supposed mismanagement of affairs by the English officials there; and trying with all its might to make the public believe that it is the worst served public under the sun.

THERE SEEMS to be no end of religious festivals here. I wrote to you a few weeks ago about the delights of the Mohammedan *fast*, and the Cingalese new year. A tribe of the other great division of the native population, the Chetties, is now having its fling, which fortunately for the European ear has not lasted very long. The *saints' day* of their god approaches, which day it seems the wooden deity would not, on any account, spend at any other place than a certain town a hundred miles west of this, where he possesses a celebrated shrine. The usual residence of the wooden divinity is at another town, seventy miles east from this, and we, the fortunate inhabitants of Galle, have been favoured by his residence for a couple of days, whilst he reposed himself from the fatigues of the journey,

from what may be termed his town to his country residence. A great many strangers accompanied the idol, and that part of Galle which is inhabited by the Chetties was gay with feasts, concerts, and processions. I entered a house in which there was a concert of any thing but sweet sounds, and was very politely received by the host. He brought me a chair, and on my leaving he pressed so strongly, that I with difficulty prevented him from sending the musicians after me to my own house. The large long rooms at the back of all the houses here, were divided into unequal portions by a rail; in the larger division sat a number of well-dressed Chetties smoking hookahs, and looking as grave and dignified as so many Pundits. In the other division were four musicians, who *might* have been startled by the sounds they made, they were so loud, so harsh, and discordant, entirely destitute of tune, each seeming anxious only to elicit the loudest tone his instrument could produce, —the effect was worse than that of twenty bagpipes combined. Next morning the divinity went on his journey, and as it is not to be supposed that he could bear exposure to the sun and air like flesh and blood mortals, half a dozen parasols were held over his head, and as many fans were assiduously employed in keeping off the flies and mosquitos! and so we saw no more of the timber god.

THESE CHETTIES, or Malabar men, are generally better English scholars than the other natives; schools having been established in their district by American missionaries, before the rest of the island was so favoured. They are better acquainted, however, with book, and especially with Bible, than with colloquial English; consequently they often startle and amuse by the oddness of their expressions, using Bible and learned phraseology in the most familiar conversations. There is a great activity in establishing schools all over the country, as well by the Government as by the various missionaries, Church, Roman Catholic, Yankees, Wesleyans, and Baptists. The Government has an inspector, who travels about keeping the *dominies* in order, and the Government have a training school and a sort of high school at Colombo, where the colonial youth may receive a very good education.

THE NATIVES are very litigious; the island is dotted over with court-houses and judges; lawyers swarm and thrive; an

English attorney would soon make a fortune, as the natives place so much confidence in our honour! One or two briefless barristers would not remain long in that condition; and if they showed any talent at the bar, they would probably receive one of the district judgeships.

THE 24th JULY.—The China steamer came into harbour this morning, with an unusual number of passengers, who, poor souls, will have to remain on shore for at least a fortnight before they can proceed to England. Mr. Brooke, the rajah of Sarawak, is one of them. I had the honour to be introduced to his *majesty*, and found him an agreeable person. He seems to be about forty, and has a fine and good-natured expression of countenance, and a strongly-built body. Another, Lord Cockrane, who I think said that he was quarter-master general of the troops in China, told me that everything is perfectly quiet there at present, but won't continue so long; the Chinese are making great preparations, and mean to attack us when the season changes.

PEOPLE, ESPECIALLY the English, blame the climate for a great deal of illness; but which is caused by their own imprudence in exposing themselves to the influence of the sun and the water. Most of our countrymen here profess to be keen sportsmen, even those who in England never so much as had a gun in their hands, here attempt to vie with the experienced shot, and talk learnedly on matters connected with shooting. Unfortunately no one can have any sport without exposing himself to the scorching sun above, whilst he wades knee-deep in the wet paddy-fields, and hence one great cause of numerous fevers; but somehow it is not the cause,—no one is ever injured by the combined effect of heat to the head and cold to the feet,—that does not bring on fever, it is all owing to the climate! At some seasons there is very good shooting; wild ducks, parrots, deer, peacocks, and now and then an elephant or a cheeta; but the most plentiful is snipe, which lead the happy sportsman into many a deep and muddy ditch in his pursuit of a breakfast. The fields are separated by broad and deep ditches, generally full of water, and always with a plentiful substratum of mud. The only means of crossing them is by a single trunk of a tree, which forms a very secure bridge to the bare-footed native; but quite the

contrary to the booted European, who seldom succeeds in crossing without slipping off into the ditch. I have seen one of these ditches absorb a tall man as far as the shoulders. On such occasions the great object is to keep the powder dry; the sportsman holding his powder-flask and gun high over his head, at every risk to the latter. Besides the heat and wet, the sportsman runs such risks from snakes and leeches, that it is a mystery to me how any one can be found mad enough to keep a gun in his possession. A pack of hounds is kept in the up-country, and I am told that the hunters go after the fox in a style which would astonish the Meltonians. The country is a large elevated plain surrounded by hills, and a good deal broken up by inequalities and marshy land, in fact, presenting the best possible opportunity "to witch the world with noble horsemanship;" but the men who so boldly face leeches, snakes, and ditches in pursuit of a snipe, quietly trot along the roads after the fox-hounds!

THERE HAS JUST been a grand elephant hunt for the special amusement of our new Governor; and the natives succeeded in driving nineteen, of all sizes, from the full grown animal to the sucking calf, into the kraal. In this there is no danger. A tract of country is fenced in, and the natives by noise and fires drive the animals towards the enclosure, where they are quietly secured, and the great personages merely look on from an elevated platform.

AUGUST 14th.—The weather is very cool just now, though the thermometer stands at 80°. There are strong breezes, and consequently plenty of colds; our thin cotton jackets not being very well adapted to resist the cold winds after exposure to the sun. C. B. S.

☞ The Christians of the seventh century had insensibly relapsed into *a semblance of paganism*. Their public and private vows were addressed to *relics* and *images*; the throne of the Almighty was darkened by a *cloud of martyrs, and saints, and angels*, the objects of popular veneration; and the Collyridian heretics invested the Virgin Mary with the *name and honours of a* GODDESS.—GIBBON, *Decline and Fall.*

Let all the affectations of words and gestures be despised: Patience is the best *proof* of a man's humility.—*Jerome.*

TRINITY IN UNITY.

Unpublished Letter of Rev. W. Jones.

Mr. Editor,—The following copy of a letter from that excellent man and sound divine, the late Rev. W. Jones, of Nayland, in Suffolk, which does not appear in his published works, may prove interesting to your readers, and is sent with a view to insertion in the *Church Warder*.—I am, &c., F.

Finedon, Jan. 20th, 1756.

Good Sir,—I well remember, though you may perhaps have forgot, that when I had the honour of conversing with you among our friends at Oxford, you laid your injunctions upon me to communicate a passage, I had occasion to speak of, from an old English author, one Simpson, a very eminent master of music, in the reign of King Charles II., who has illustrated the doctrine of the *Trinity* in *Unity* from the theory of music; and I do assure you it would have been transmitted to you long ago, but I have been under a mistake that you had procured the book itself, till Mr. Ketherell very lately undeceived me. So I am bound to make good my promise, with which design I have taken the liberty of addressing you in this letter, hoping to have your pardon for so great a delay, and that the matter I present you with, though much out of date, may be found worthy of your acceptance.

The author I have mentioned, in a piece which he entitles *The Division Violin*, a work excellent in its kind, and written with much more judgment and learning than you would look for from a man of his profession, has a choice reflection to the following purpose in Part II., Sec. 10.

'When I further consider that three sounds, placed by the interval of a Third, one above another, do constitute one entire harmony, which governs and comprises all the sounds that by art and imagination can at once be joined together in musical concordance, this I cannot but think a significant emblem of that Supreme and Incomprehensible Three in One, governing, comprising, and disposing the whole machine of the world, with all its included parts, in a most perfect and stupendous harmony!' To which he has subjoined a scheme, or diagram, of musical notes, to explain his meaning, and shew that the orderly progression of the concord, through the whole scale

from the bottom to the top, will afford no more than three notes to the completing of all harmony.

You will agree with me, Sir, that if Mr. Simpson had been a musical author of these days, [1756,] it is ten to one whether he had favoured us with such a pious observation. The temper and education of the present age would have kept these things far out of his view; or if a thought of this kind had occurred, common prudence would have led him to suppress it, lest the report of it might have tainted the credit of his whole work, however useful and excellent in its own sphere. And I am very sure I have read a treatise upon music of a fresher date wherein the notion is squinted at as a thing preposterous and chimerical, from which it appears, as from many other cases, that '*tempora mutantur*,' &c., [times are changed, &c.,] and we may expect that opinions must alter as the world degenerates. Indeed, I cannot refrain a sigh when I look upon many of the books written before the end of the last century, [1699,] when it was no crime for a man to let his readers know what religion he was of, though his subject did not seem to require it; whereas, now there are some writers who can say little or nothing about Christianity, though it be the subject they profess to treat of. But as I purpose to add a word or two by way of comment upon the matter before us, let us leave the Times and return to our Music, with which I remember you were very much pleased; and no wonder, for every true believer must needs have a great pleasure in discovering any quality or operation of nature that may serve to confirm his faith, and help him to a better conception of anything spiritual, particularly of God, the Head of the whole spiritual world, and the end of a Christian's hope; as for this particular phenomenon, my love to music may tempt me to carry it beyond its line, and magnify too much the excellency of its use and application. But I declare I can never reflect upon this Harmonic Trinity in Unity without thinking it to be the most profound mystery within the whole circle of natural philosophy, as that also whereunto it agrees is the greatest within the compass of sacred theology. That the matter of fact is really as Mr. Simpson has stated it, will not be disputed by any man of common skill in music. It is a thing well known, that if any three notes be taken upon an organ or harpsichord,

in the order of Unison, Third and Fifth, as expressed in the figure [given by Mr. Simpson,] and struck all at once, the sounds, though perfectly distinct in themselves, are so blended and lost in one another, that, with this pleasing variety of different intervals, we have also the simplicity and unity of a single note; and so strict is the agreement, that provided the instrument be well in tune, an unexperienced ear cannot readily distinguish whether there be one sound only, or two others combined with it. What serves to increase the wonder not a little is this, that the same notes which are observed to agree thus in themselves do include the sum and substance of all musical concord. For if anything be added to them, and the order of things be changed for the sake of variety in composition, it must be done by excluding one or more of these to adopt fresh intervals in their place, or by multiplying three parts into several more to increase the grandeur of the performance. In the former place you have a jarring sound, or discord, waiting for its resolution into the concord; in the latter you have one, or all the concords above-mentioned repeated in the octave. And this is equally true, though the notes were *Unison*, *Fourth*, and *Sixth*, which are the only remaining chords within the seven musical tones, and are generated by an inversion of the *Third* and *Fifth*, as might be shewn by a scheme of written notes, if it were necessary. So either there is a discord in the music, which in its way is very useful and agreeable, or else the whole harmony, though expressed by five hundred instruments different from one another, is dissolvable into Unison, Third, and Fifth, and these again resolve themselves into Unity. It is hardly possible for a man that takes pleasure in searching out the works of God, to be acquainted with this and not set himself to discover the ground and reason of it.

The nature of sound being unquestionably divine in the original, this surprising agreement of Three sounds in One, with their effect on the bodily organs, is as truly the work of God as the shape, colour, and smell of a rose in the vegetable creation. And it is to be presumed, that if God had disposed the œconomy of music after another fashion, its impression on the sense of hearing might have been not less agreeable; why He did not, but rather fixed upon the scheme we have been

considering, I think can be no ways accounted for, but that music under this form is more serviceable to the soul of man, and displays to a Christian the wisdom of its author more than it would have done under any other. The wisdom of it first appears to us in the relation it bears to the grand œconomy of nature conducted by the three agents, *Fire*, *Light*, and *Air*, spread through the whole system, supplying, governing, and preserving the harmony of all created things.

These three, though as distinct as the three ruling intervals of sound, are yet all of the same æthereal substance; and it is the action of this threefold æther upon the cause which produces the threefold harmony of music, causing it to tally as exactly with that substance from whence it derives its more immediate original. And as Fire, Light, and Air are an apposite emblem of the Personality and Unity of the Divine Being, and accordingly applied to this use in the Holy Scriptures, so the theory of musical concord answers the same end; and it leads the understanding through nature up to God. It first expresses to us the wonderful temper and operation of those natural agents which are the secondary causes of it, and carries us through them to the blessed *Trinity* in *Unity*—the rulers of the whole spiritual œconomy, the essence of life, the fountain of joy, from whose presence the soul, when brought to its glorified state, may feel a delight some way analogous to that which a chaste and well-ordered piece of harmony raises in the body. We will rest, then, in this conclusion, that as there is a Trinity in the Godhead, the Divine Wisdom has given us a symbol of it in the three ruling elements of sound; and as the Three Divine Persons are but One God, so the Trinity in Music has the nature and sound of the most perfect Unity.

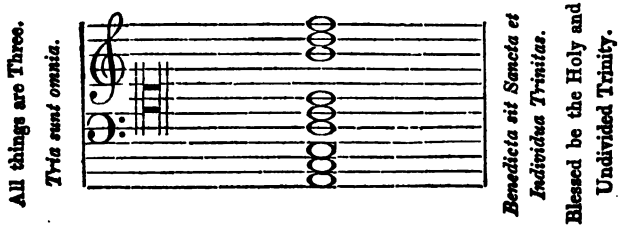
If these observations be founded on truth, how rational is the application of music to the worship of God, when even the instrument employed in His service, though it have neither speech nor language, yet conveys to the ear of the understanding the same for substance with that hymn of the Seraphim, Holy, Holy, Holy Lord God of Hosts; its harmony being in effect no other than a Trisagion to the praise of the Holy Trinity. So just and admirable is the conformity between the adoration and the object to whom it is paid; when music of a grave and proper style is mixed with our public or

private devotions, we herein 'render unto God the things that are God's,' and pay our tribute to Him in such coin as bears the image and superscription of His divine nature. To bestow it otherwise, as in the celebration of any profane or idle subject, is to rob God of what properly belongs to Him; and to cast that which in the frame of it is *most Holy* before dogs. But now if there be such a correspondence between all harmony and the doctrine of the *Trinity*, what has the *Unitarian* to do with divine music? If he acts consistently with himself he ought to praise his Deity with a protracted monotony, or single note, and instead of the organ and choir, which at present are in possession of our cathedrals, he should make interest for the introduction of a monochord, or, in other words, a bladder and string, whose empty and barren sound is not more disagreeable to a musical ear than *his* doctrine ought to be to the spirit of every sincere and faithful Christian.

I MIGHT launch out into farther speculations upon this subject, but the present opportunity will not suffer it. Enough has been said, I hope, both to explain and justify Mr. Simpson's observation. If it should furnish any matter for pious and useful meditation, my end is answered; for I know that a soul so disposed as yours is for every devout exercise, and so inquisitive after anything that may be turned to the glory of God, will reap from it all the advantages it may be capable of affording. All I ask in return for it is only this, that when you think upon it you will not forget with how much sincerity and truth I am, dear Sir,

Your very affectionate brother in Christ,
And most obedient humble servant,
(Signed) W. JONES.

I beg leave to subjoin a copy of the Diagram alluded to, as taken from the copy made of it forty-five years ago.


All things are Three.
Tria sunt omnia.
Benedicta sit Sancta et Individua Trinitas.
Blessed be the Holy and Undivided Trinity.

NEW ZEALAND.

THE NEW ZEALAND SPECTATOR gives a very interesting account of the improvements carried on by the natives at Otaki and Waikanae, illustrative of their progress and capacities for civilization. Before 1839, the Nigatiraukawas were heathens and as barbarous as any of the tribes; but towards the end of that year the Rev. O. Hadfield settled amongst them and they are now Christians and fairly civilized. At Waikanae there are 250 acres, and at Otaki 200 acres of wheat this year. The whole of the ground was prepared for the crop by the spade after a crop of potatoes. The people thresh their own corn and grind it in hand-mills, dress the flour in sieves, make their own bread and sell the residue of their produce to the settlers. Finding the use of hand-mills tedious, they have taken steps to erect a water-mill at Otaki; and a Native Joint-Stock Company has been formed to accomplish this object.

SCHOOLS have been established at both the above named places by the Bishop of New Zealand, in which the natives are instructed by the resident missionary in the English language, in writing and arithmetic. At Otaki the average number of pupils is seventy, from four to fifteen years old. At this place the natives have resolved to abandon the Pah and to build a village on a more eligible site and nearer to their corn-fields. It is to be laid out after a regular plan with streets similar to an English village, and a square has been reserved at the end of the principal street, on which the native village church will raise its spire.

PERHAPS a more striking contrast is not to be found than in the rising generation on whom religious civilization has made some impression, and one of the old school. The comparison is made betwixt an old chief Rauperaha and his son Thompson as types of their classes. The old man with a great deal of natural sagacity, and cunning to a proverb, has been deeply implicated in every deed of blood that has darkened the history of that part of the island in his generation; and he has all the vices and qualities which belong to the savage. But his only son and the last of his race, the others having fallen in the different wars in which their parent was engaged, is

destined to continue his father's name and to succeed to his property; and he has profited by the lessons and examples of civilization. Both Thompson and his wife are always dressed after the European fashion. His house is composed of wood, built on the native construction; but with wooden floors, doors, and glazed windows, and furnished with chairs, tables, and a bed. He intends removing with the rest of his tribe to the new village. He always uses at his meals plates, with knives and forks, and his table is covered with a white table-cloth; and both he and his wife sit at table on chairs in the European fashion. They are always glad to see, and they always hospitably entertain, any of the settlers who are travelling along the coast. On Christmas-day Thompson gave a dinner to the people of his tribe. His table could only accommodate sixteen at a time; but in the course of the day about sixty partook of his hospitality. The entertainment consisted of soup, fish, pork, and plum-pudding. Both men and women sat down together; a thing totally unprecedented in Maori customs. Every guest was dressed in the European fashion, and sat down to dinner on chairs, using plates and knives and forks. To the first sixteen Thompson produced all that his cellar could boast of, a bottle of American cider.

[It is pleasing to see the benefit arising from the residence of a Christian bishop, even in the inferior point of civilization. This has followed the teaching of the church; and as that advances with the increase of the clergy there is no doubt but the whole native population will become good citizens and good subjects. It would be very desirable that the European settlers should set the native Christians a good example of morality as well as of civilization; but we much fear there is a deficiency in that most essential point. Bishop Selwyn has effected much good both among his own countrymen, and also among the aborigines, of which the above is a proof; and no doubt in time he will accomplish much more.]—Ed. C. W.

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* The Holy Spirit, then, is in the Church as the soul in the natural body, for as the same soul does in and by the several parts of the body, exercise several functions and operations, so the Holy Ghost while He animates the mystical body of Christ, causes in it several gifts and powers, by which He enables it to exert variety of actions. —*Dr. South.*

THE PLAGUE-SPOT.

Sketches of Papal and Puritan History.

In this number we must anticipate the slow course of events in order to reach a fact in the papal history of this country, the anniversary of which will happen on the 5th day of November; a day, said King James, who *nosed* out he plot, that should never be forgot.

Pray remember
The fifth of November—
The gunpowder treason and plot.
We know no reason
Why the gunpowder treason
Should ever be forgot.

Our religious and patriotic forefathers took measures that it should not be forgot by their posterity for ever, by an Act of Parliament, ordaining that thanksgiving and praise should be given to Almighty God on the 5th of November, *for ever*. The Church also responded to this grateful feeling for the merciful interposition of Providence, by composing a form of thanksgiving, to be used on that day in the public worship of God. It is entitled "A Form of Prayer with Thanksgiving, to be used yearly upon the fifth day of November, for the happy deliverance of King James I., *and the three Estates* of England, from the most traiterous and bloody intended massacre by gunpowder." The first rubric ordains that "the minister of every parish shall give warning to his parishioners publicly in the church, at morning prayer the Sunday before, for the due observation of the said day. And after morning prayer or preaching upon the said fifth day of November, shall read publicly, distinctly, and plainly, the Act of Parliament made in the third year of King James the First for the observation of it."

We shall now give a brief narrative of this conspiracy; and then show that it was not a rash and extemporary act of zealous fanatics, but the deliberate and preconcerted conspiracy of the pope and of the English Jesuits. In writing of this horrible conspiracy, Dr. Mosheim, a foreigner, says "*All the* resources of inventive genius and refined policy, all the efforts of insinuating craft and audacious rebellion, were employed to

bring back Great Britain and Ireland under the yoke of Rome. Bnt all these attempts were without effect. About the beginning of this century [the seventeenth], a set of desperate and *execrable* wretches, in whose breasts the suggestions of bigotry and the *hatred* of the Protestant religion had suppressed all the feelings of justice and humanity, were instigated by three *Jesuits*, of whom Garnet, the superior of the society in England, was the chief, to form *the most horrid plot* that is known in the annals of history."

THE CONSPIRATORS were thirteen in number, and named Robert Catesby, and Bates his servant, Thomas Percy, Sir Everard Digby, Francis Tresham, Robert Winter, John and Christopher Wright, Ambrose Rookwood, Robert Keys, John Grant, and Guy Faux, and they bound themselves to secrecy, by a solemn oath, administered by Gerard, one of the infamous company of Jesuits. Parliament was summoned to meet on February 7th, 1605. Percy hired a house near the House of Lords, and the conspirators commenced digging a mine in the previous December. In the meantime, Parliament was prorogued till October, which gave them a little respite from their labours. On recommencing they discovered by a noise above their heads that there was a coal-cellar ran under the House of Lords, and afterwards they learned that the cellar was to be let. They immediately hired it, and desisted from mining. They stowed thirty-six barrels of gunpowder into their cellar; but the Parliament just as they were ready, was again prorogued till the 5th of November.

THIS EXPLOSION would most assuredly have taken effect, had it not pleased God to have excited a feeling of affection in the breast of Percy towards Lord Monteagle, who was his friend, and a papist. About ten days previous to the meeting of Parliament, he wrote an anonymous letter to his Lordship, mysteriously advising him not to be present at the opening of Parliament, intimating that some *secret blow* would be given. His Lordship was struck with the writer's earnestness, though he could not comprehend his meaning; but apprehending danger of some sort, he immediately laid the letter before the Earl of Salisbury, one of the ministers. He laughed at it, but shewed it to the king, who read it carefully, and fixing his attention on the words *secret blow*, judged that it meant a

"blast of gunpowder." The association of ideas with his own father's death, who was blown up in the Kirk-a-field, by gunpowder, might have influenced his mind to think of it. A search was ordered to be made on the morning of the 4th, and this very cellar was examined; but the report given in was that there was no appearance of any danger. The king happily was not satisfied with this cursory examination; he ordered another, and a more strict search to be made, and by the Secretary of State in person. At midnight of the 4th of November another search was made and the fatal cellar explored, and here at his station they found Guy Faux, with his dark lantern and matches ready to perform his part in the Satanical tragedy, telling his beads and exulting in the certainty of reaching paradise. On examining the cellar itself, they discovered the gunpowder under some coals and wood, which were placed there as a pretence, to conceal the deadly combustible. Thus by the merciful providence of God, was this execrable villany of an apostate Church discovered not twelve hours before the royal family, the spiritual, and temporal peers, and the representatives of the Commons, with many thousands of the people collected near the House, as spectators, would have been sent into eternity, without mercy, and without remorse.

In this instance God Himself wrought out the deliverance of England with His own right hand, and when there were none to help. All glory therefore be to Him for this unspeakable mercy; and may He still continue to protect, and deliver this pure portion of His mystical body, from the designs of the Satanical and apostate Church of Rome, whose agents the Jesuits are making such efforts to enslave it. This atrocious conspiracy, was not merely the act of wicked enthusiasts, it was made by subsequent acts *the deed of the whole papal Church*; which by saying God-speed to the conspiracy took on their own and their children's heads the blood which was shed in *will* of the King and the three Estates of England. The twenty-seventh canon of the third Lateran Council devotes all whom the Roman Church calls *heretics*, and in their language, *protestant* means *heretic*, to anathemas or curses, to excommunication, to confiscation of lands and property, to the refusal of "burial among Christians;" "and to these let all persons whatsoever

know that they are *released* from all debt of fidelity or courtesy." "*Urge, enjoin,*" all papists "that for the remission of their sins they manfully oppose, and with force of arms, *defend* Christian people [papists] against them. And let their goods be confiscated, and let it be free for princes to subject such persons to slavery." A relaxation of two years' enjoined penance is granted to all papists who have taken arms against *heretics* and who of course must have slain them. The third canon of the fourth Lateran *curses* all heretics in the same way as is repeated in the Bull given in our last number, and consigns them all to the "secular power, to be punished in a *fitting manner.*" That is, by the tortures of the Inquisition, or by the most horrid of all deaths, *burning alive* at the stake, or as in the case before us, by the quicker means of gunpowder. These canons gave the Jesuits authority for this unexampled wholesale massacre; besides, they had the examples of the burning of Huss after a safe conduct had been granted, and also the burning alive of Cranmer, Ridley, and above three hundred faithful Englishmen. Such are the tender mercies of that Church that is now undermining the Throne, the Church, and the Constitution of England.

THE CANONS of their councils and the decrees and bulls of their popes have never been repealed, for that would shew that the papal Church is fallible; but they will be acted on whenever an opportunity presents itself. According to the liberality of the present day they dare not authorize a wholesale massacre; but we see in Ireland *a constant massacre* of the Protestants going on by individual murders. There their priests instigate the people to murder, and openly denounce Protestants from their altars who are shortly after murdered. Although hundreds may witness these murders; yet not one can be found to give evidence on the trials of the murderers. If evidence can be obtained and the murder is clearly brought home to a man; yet if there be one or more papists on the Jury a conviction cannot be obtained. If by some extraordinary miracle a murderer is convicted, such as Brian Seery, he is exalted into the rank of a martyr by the priesthood. Rome is labouring day and night to reduce England to the same state as Ireland; and for our national sin of liberality, which is only another name for Laodicean lukewarmness, perhaps God may for a punishment

permit it. We cannot now escape from partaking of Rome's *plagues;* because in 1829 we openly and nationally partook of her *sins*, and have since been constantly approaching nearer and nearer to her enormous wickedness. "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord who judgeth her."

THE DEMONS who were engaged in the popish plot, confessed their guilt and were justly hanged; but the chiefs were canonized at Rome, and are now in the number of those *saints* who they say "are to be worshipped and prayed to;" and they are daily worshipped. This conspiracy was so well contrived, and the secrecy of the conspirators so well secured that its discovery was beyond the reach of man's ingenuity. Well therefore may we say, "If the Lord Himself had not been on our side when men rose up against us, they had swallowed us up quick. But praised be the Lord, who did not give us over for a prey unto their teeth. Our soul escaped as a bird out of the snare of the fowler; the snare was broken [by an Almighty hand] and we were delivered. Therefore our help standeth in the name of the Lord, who hath made heaven and earth!" Let us then give hearty thanks to God for this great deliverance both publicly and in private; and let this atrocious evidence of the Satanical nature of the popish principles never be forgot.

THE POPEDOM[2].

ENGLAND HAS BEEN the acknowledged head of the Reformation since the middle of the sixteenth century. Elizabeth was excommunicated by four successive Popes, declared to be a heretic and an usurper, her throne pronounced forfeited, her subjects absolved from their allegiance, her person anathematized, and her soul consigned to perdition. The decree of Pope Pius V. was the law of Rome, and still holds as good as ever. We are told that the subsequent anathema, "Cœna Domini," has not been yearly read since the year 1770. But Rome has retracted nothing: and still pronounces every Protestant heretical, and as such sentenced to eternal flame. Yet Rome is at this moment using every art to obtain the countenance of England. This

[1] Psalm cxxiv. [2] From the Britannia.

correspondence has been going on for a considerable time; and it is rumoured that England is actually about to send an envoy to Rome. This act was once the subject of premunire, and the Minister who dared it hazarded his head. It is also well worth recollecting that the "sending an ambassador to Rome" was one of the ripened acts of that James who combined with it the general subversion of the religious and civil liberties of England.

THERE CAN BE no doubt that an English ambassador in Rome would be regarded by the Papal Court as an acknowledgment of the truth, the progress, and the power of Popery. There can be no doubt that it would be regarded by the continental courts as a pledge of British approbation of the new policy of the Popedom, which they evidently regard as revolutionary; and there can be as little doubt that it would be felt by the whole body of Papists in Ireland and England as the first stride, and a gigantic stride, to the extinction of that ascendancy which has so long been the right of Protestantism, and has so justly been earned by its scriptural truth, its civil freedom, its general knowledge, and its national virtue.

WHAT OBJECT COULD POPERY attempt if it were in power in England? We answer that question in the fairest answerable way, by showing what it attempted even when it had little more than a *hope* of destroying the ascendancy of Protestantism in England.

ON THE ACCESSION of James II., Popery, though abhorred by the people, dreaded by the nobility, and resisted by the bishops and clergy, yet even in the commencement of a feeble and tottering reign, attempted and effected the following objects:—The British army in Ireland was put under the command of a violent Papist, Tyrconnell, and the officers largely replaced by papists, under his dictation.—An order was issued that mass should be said in all the fleet.—A Romish priest was introduced into the Privy Council, where all questions of church and state were the subject of deliberation.—Four Romish bishops, with the title of vicars apostolical, were invested with episcopal power. Licences for Jesuit masters, in Eton, Westminster, and other great schools, were issued.—The archbishoprick of York was long held vacant, and the appointment was said to be thus delayed for the purpose of giving it to Fa-

ther Petre.—A new court of ecclesiastical commission was formed, whose action would inevitably have been directed to tyrannize over the clergy and Protestant people.—The privileges of the universities were violated by the introduction of Papist professors.—Finally, an ambassador was sent to Rome, and a papal nuncio was publicly received by the King.

THIS WAS POPERY IN ENGLAND, Popery in a mask, still compelled to be cautious, to avoid measures of violence, and to consult in some degree the patience of the people.

WE NOW LOOK TO POPERY in power; Popery when it had thrown away the mask, and with the breviary in one hand and the sword in the other, enjoyed its longed-for and unlicensed power.

JAMES IN IRELAND was for a short period master of the kingdom. He convened a Parliament, which was almost wholly Popish, the Protestants not amounting to a dozen, and they terrified and overpowered. Then began universal ravage of Protestant property. A succession of furious statutes were passed against the lives and possessions of Protestants. In sudden alarm a great number of the leading Protestants fled to England, and this effort merely to save themselves from the intolerable insults, robberies, and threats of the Government, was taken advantage of as a new means of tyranny. A bill of attainder was brought in, subjecting, to infamy, to the loss of estate, and to the death of traitors, all men who did not return by a certain day named. It seems a refinement in artifice and wickedness, scarcely to be believed, that the publication of this act was withheld until the day of pretended forbearance was past. But the statement is historical. By the result of this atrocious treachery and cruelty the property of two thousand five hundred persons of the highest rank and character was confiscated by a dash of the pen! How can we wonder at the national dread of placing power in Popish hands once more?

BUT ARE WE TO BE TOLD that these were the acts of a barbarous period, and not likely to be repeated in our day of civilization? We must listen with contempt to such verbiage. Was the time of James II., a time of barbarism?—the time of Somers and Locke, and Marlborough, and Burnet, and a crowd of the brightest philosophers and public minds of England.

The year of his accession, 1685, was a plunge back into barbarous times, but it was under the grasp of Popery; and it was but three years from the year of that glorious revolution which gave England the lead in all the councils of Europe, made the fame of her arms immortal, new modelled and almost created her constitution; and fixed power, prosperity, and progress to her throne, by crushing the inveterate antagonist of them all—Popery.

ARE WE TO BE TOLD that Popery has civilized itself? We demand whether it has abandoned a single maxim of its old persecuting code? whether it has retracted a single anathema? whether it has purified its sanguinary pages of a single denunciation of Protestantism? We demand, by what process Irish assassination is to be put down? by what change of the confessional criminals are to be brought to justice? or by what abjuration of the oath of bondage to Rome the allegiance is to be secured to the sovereign of the realm? Until these things are done Popery can require no privileges from the hands of Protestant justice, and no share of power from the confidence of Protestant liberality.

BUT TO COME TO THE MOST important question of all, what are to be the means of Protestant defence against this most imminent of all perils? Under God it must be *Protestant union*; the summons of every good, wise, and true-hearted Protestant to the protection of all. Let the bishops call upon their clergy and point out the course, which they ought to take. Let the clergy call upon their congregations and point out the course which they too ought to take. If neither will act, if a fear of the frowns of Cabinets retard the one, or a love of indolence paralyze the other, let the Protestant people take their cause into their own hands. Let them hold meetings, write pamphlets, make many representations to the empire; show that they will not be deceived, insulted, or bartered; and under God they will stand when Cabinets are shattered, put faction to shame, make Popery recoil like a trampled snake, and in the bold spirit of English liberty, and in the pure spirit of scriptural faith, begin a new age of glory to the empire.

They who believe the Gospel are inexcusable, if they do not obey it and live according to it.—*Tillotson.*

REVIEWS.

THE VILLAGE-SCHOOL FETE. Ollivier, 1847.

THIS IS A delightful story of the good and evil influences of external circumstances, operating on the characters and fortunes of two sisters, born in what might be called high life. The eldest married and went to reside in Paris, and entered into a complete round of dissipation. The other, equally thoughtless, and as far as *religious* education went, equally ignorant of the duties which is in every station demanded of women. Being secluded in the country, the simple circumstance of a village fête introduced the younger sister to a remarkable peasant, young and blind, with whom she held a short conversation on the fête-day, which had a good influence on her after-life. She too married to be contented and happy, whilst the elder sister's husband ruined himself with gambling, deserted his wife, and died a pauper. We may add, that the story exhibits the beauty and advantage of working out the Church system in her own way, and its benefit to the parishioners. It shows also some of the consequences of making a god of money, but we won't anticipate. It is only a small volume, fit for the drawing-room table, and may have *a good influence* on susceptible hearts; and we therefore recommend it to our fair readers.

ANTWERP: pp. 222. Ollivier, 1847.

THE AUTHOR of this small work has given us a journal which he kept at Antwerp, including also notices of Brussels, and of the monastery of St. Bernard, near Westmalle. Besides a description of Antwerp, he gives us a very good view of the domestic manners, customs, and enjoyments of that place. He describes critically the paintings in the churches and public places, and gives some account of the painters, or indeed artists, as they affect to be called. A very interesting part of the work is the account which the author gives of a visit which he paid for two days to the monastery of St. Bernard, or La Trappe, near Westmalle. Here he found a set of men, most of whom had lived the useless lives of the rich man in the parable of Lazarus, and others who had exhausted their fortunes and their natural health and strength, all making the best of a bad bargain, under pretence of contentment, and

disgust with those good things of the world and of Providence which they had *abused*, and for which they had now lost the relish. This cannot be called religion, which is an *active* principle; but a superstitious, indolent, and selfish indulgence of morbid feeling. Self-denial, which is the Christian's cross, may be more extensively and more beneficially exercised in active than in monkish life. So much is said about the charms of the music in popish countries, and the exactitude of their masses, that we are tempted to extract what he says about both these things, in the Trappist establishment at Westmalle.

AT FOUR O'CLOCK I took my place in the strangers' gallery in the Church. The ceremony consisted of much singing, chanting, and recitation, one set of voices responding to another, with the occasional occurrence of a prayer or a chant by a single voice. It seemed to me a very monotonous performance, and, I must say, devoid of anything like devotional feeling. It not only seemed to me monotonous, but it was also, I may add, careless. The reading was performed in a drawling see-saw tone, as a schoolboy would go through the repetition of his fifty lines of Homer, and the singing unaccompanied by an organ or any other instrument, was mere hoarse, coarse bawling, quite destitute of anything like musical sounds, except that now and then it was perhaps possible to recognize *something like them* amid the *din*, and out of all tune and time, a discord of rusty choruses, occasionally dying off in shakes that had just the effect of being produced in a cart without springs, jogging over a rough road. The performance was so bad as scarcely to be saved by the sacredness of the subject from being ridiculous. I cannot help observing, that this part of the service did appear to me not only undevotional, but from the sense of the preposterous and absurd that to some extent it unavoidably carried with it, absolutely indecorous.

IT SEEMS we have more than one of these mischievous Trappist establishments in Old England, got up for entrapping the unwary, the vainglorious, the profane, and the indolent. There was no monkery with our Saviour and His apostles; theirs was an active laborious life; instant in season and out of season, neither slumbering nor sleeping at their posts. The notes on Antwerp are a plain record of the impressions of the time, and are remarkably entertaining. We regret that the author's position led him only into the principal society of Antwerp, into whose habits and modes of life he has given us a clear insight; but of the inferior people, the Flemings, whose habits and tastes are so different, we have but very little

account. *Antwerp* will, however, please and entertain a numerous class of readers, and we beg to recommend it to their attention.

THE PARISH CHOIR, OR CHURCH MUSIC BOOK. London: Ollivier. Vol. I.

THIS IS THE first volume of the *Parish Choir*, a work published by the Society for promoting Church Music; and no doubt, if it is kept up with the same spirit with which it has been begun, it will have the desired effect. We wish much that young ladies, on whom so much money has been expended in teaching, and they themselves waste so much time in practising opera airs and common songs, would purchase this volume, and give a *tithe* at least of the talents with which God has blessed them, to sing His praises in His own temples. They do sing no doubt at church, but it is in such a subdued tone as would not be endured in the drawing-room. Let them open their throats and give their full strength to the music of the canticles, anthems, psalms, and the metrical psalms, as they always do when singing songs at home, then our congregational music would be the best in the world. The musical ear and the melodious voice are the gifts of God, why then should we grudge Him *a tithe* of that talent which He can take from us as easily as He gave it? We wish this work much success amongst all classes, and we are sure, that in a short time it would be the means of improving the service, and drawing back many of that class which have been driven out of the Church by the pew-letting system. The poor have as keen a susceptibility, and love music as their betters, and if they were as well trained, can sing as well as higher born minstrels.

LETTER DEDICATORY to the QUEEN'S Most Excellent MAJESTY. By the *Rev. R. M'Ghee*. London, 1847.

MR. M'GHEE'S object in this letter, which has been published "by permission," is to show the nullity of the Queen's Government in Ireland, and that the Pope is the virtual ruler of that distracted country. He exhibits the papal laws set up by the Romish bishops in Ireland in 1832, to subvert the authority of their lawful sovereign. He shows that the bull *Cœna Domini*, given in our last, was issued to their people, as one

of the papal laws in force in Ireland, although they had sworn the previous year that it was obsolete, and could not be admitted into their sect in Ireland.

IN 1835 IT PLEASED GOD to bring to light certain facts . . . . . that the whole body of the papal hierarchy had been for twenty-seven years before, secretly drilling their priests in the worst principles that have ever been imputed by Protestants to the Papal Church, and that while they were giving the evidence... before Committees of both Houses of Parliament and the Commissioners of Education, they were secretly instilling into their priests, and training them to instil into the people *the very principles* which they were *denying on their oaths*, and the very bulls and canons, of which they had not only denied the principles, but which they *swore* had not been received, and never would be in this country. . . . In their provincial statutes, the popish bishops secretly fulminated the sentence of excommunication against every Protestant in the empire, from the throne to the cottage, to whom in their pastoral the preceding year they had made such loud professions of loyalty and love.

ANOTHER LAW in force in Ireland is the third canon of the fourth Lateran Council, expressly for the purpose of exterminating all the Protestants out of their dioceses; and this, too, soon after they had declared on oath, that the provisions of this canon would *upturn the foundations of society and drench our streets and our fields in blood!* We showed in our August number the regulated scale of prices for which any crime, the most revolting, may be committed, and that there were certain reserved cases which must be decided by the bishop and the pope. It is shown in this "Letter," that that papal law is in full force in Ireland at this moment; but

THERE ARE SOME capital criminals whom this officer cannot forgive; there is one especially marked as pre-eminent in crime, whom the pope retains as a "case reserved" for himself,—that criminal is your MOST GRACIOUS MAJESTY, being a HERETIC! The heretical sovereign, and all powers whom that heretical sovereign may appoint, must receive absolution from their heresy solely from the pope himself; so that while crimes are specified in this bull, the crime of heresy is beyond them all, and while the vilest criminals are marked in it, the most exalted heretic is the most obnoxious criminal.

The whole mystery, as it works in Ireland, is laid bare in this letter to the Queen, but we much fear she has never been allowed to read it. We wish she would, and set the poor enslaved bigots free from that mental slavery which they endure from the whole body of the papal hierarchy in that country. This letter is deserving of public attention in no ordinary

degree. It deals not in mere declamation, but in *facts* that are as much concealed from the knowledge of the public as they can be, but which it is of vital importance to both church and state that they should be generally known.

THE OXFORD AND CAMBRIDGE REVIEW. XXVII. Ollivier. THE OCTOBER NUMBER of this sound Church magazine opens with a life of Spinoza, a Portuguese Jew, born in Amsterdam in 1632. The City churches have been the objects of Ridley's criticism this month, and he has been remarkably severe upon both priests and people. We cordially agree with Ridley in the remarks he has made, on the dangerous innovation of administering the Communion to two or more communicants at one time. As saving of time is the object, much more time would be saved by cutting off the last clause of the words of distribution, namely, "Take and eat," &c. "Drink this, &c." The whole service would be greatly shortened, and the danger guarded against of altering the Catholic doctrine of the Church of England to suit the uncatholic system of Calvinism. There are good papers on the Revelations of the Poll-Book at the late memorable election at Oxford.

TRINITY COLLEGE, GLENALMOND, PERTH.

THIS COLLEGE was opened last month, and besides the parents and friends of the young gentlemen who were enrolled on the occasion, and the Secretary, several distinguished strangers also attended; among others the Rev. Dr. Moberly, Warden of Winchester College, and the Rev. Dr. Todd, of Trinity College, Dublin, all of whom expressed the highest satisfaction with the entire arrangements of the institution. The temporary chapel was filled to overflowing, and an impressive exhortation was addressed, after the service, to the parents and boys by the Warden of the College, the Rev. Charles Wordsworth. On the Saturday following the Bishop of Oxford and his brother the Venerable R. J. Wilberforce, Archdeacon of the East Riding of York, arrived on a visit to the Warden, and his Lordship preached at the morning service on Sunday, and thereupon celebrated the Holy Communion; and the Archdeacon preached in the afternoon.

October, 1847.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XVI. New Series. December 1, 1847.

BAPTISMAL PRIVILEGES*.

IV. Adoption.

When the Church administers the sincere milk of the Word, she teaches us, that in our baptism we are made members of Christ, the children of God, and *inheritors* of the kingdom of heaven. In this first step of our spiritual knowledge our holy mother teaches us that we were not *born* Christians, sons of God and heirs of heaven; but that we were *made* such by holy baptism, when we were adopted into the family of Christ. And again the Church teaches us to pray, that having been regenerate, and made the children of God by adoption and grace, we may be daily renewed by His Holy Spirit[1]. In the baptismal service the priest prays *before* the administration, that the Holy Spirit may be given "to this infant, that he may be born again, and be made *an heir* [adopted] of everlasting salvation, through our Lord Jesus Christ." And afterwards, he yields hearty thanks to God that it hath pleased Him to regenerate this infant with His Holy Ghost; "to receive him for His own child *by adoption*, and to incorporate him into his holy Church[2]." Adoption is the free grace and favour of Almighty God through, or on account of, the merits of Christ; for assuredly there is nothing in ourselves, or in our faith, that is meritorious or worthy of adoption, being, in our best estate, only unprofitable servants. But we may devoutly and thankfully unite with His holy apostle in saying, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ: according as

* Continued from page 467.

[1] Collect for Christmas Day. [2] Baptismal Service.

He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love: having predestinated us unto the *adoption* of children by Jesus Christ to Himself[3]." It is only the indwelling of the Holy Spirit in our hearts as an internal principle united to our nature, living and abiding in us, and making us partakers of the divine nature, that constitutes that divine image by which we become the sons of God, heirs, and co-heirs of the heavenly inheritance with Jesus Christ our elder brother.

THE ADOPTION or sonship consequent upon the gift of the "divine nature," is one of the "exceeding great and precious promises" of the new covenant in the blood of Christ; and we can *only* enter into covenant with God through the sacrament of baptism, which He has appointed to be the means of conveying all its benefits to us. In the two sacraments the new covenant is transacted and maintained; in one we are made or adopted as members, and in the other we are continued members of Christ. At his creation God breathed into Adam "the breath of life;" and in our baptism when we are created anew in Christ Jesus, the Holy Ghost, the principle of this new life, answering to the "breath of life" in the first creation, is infused into us. The Spirit Himself is called an "unction from the Holy One"—"the Spirit of adoption" whereby we are permitted to call God our father, and to draw near to Him in full assurance of faith. By our new baptismal creation we became sons of God, heirs of His kingdom, and co-heirs with Christ our elder brother[4]; and a sure title was conveyed to the inheritance of everlasting glory and happiness in heaven, provided we fulfil our covenanted engagements of faith and obedience; for the fruit of the Spirit is life. This title may be forfeited by disobedience, and by neglect of the vows which were made for us in our baptism. We then promised to renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh; to maintain a firm belief in all the articles of the Christian faith; to keep God's holy will and commandments, and to walk in the same all the days of our lives.

[3] Eph. i. 3—5.

[4] John i. 12, 13; 1 John iii. 1; Rom. viii. 14—17.

St. John expresses his great admiration at the love of God towards us in calling us His sons; which is an honour that He never conferred on His own peculiar people the Jews. They were only admitted to the privilege of *friends;* and they were always treated as servants, with the exception of some eminent patriarchs, kings, high-priests, and prophets. But every Christian is treated with as much freedom and condescension as the most especial favourites in the Jewish Church ever had been; and St. John informs us, that Christ "loved us and washed us from our sins in His blood, and hath made us kings and priests unto God[5]." The Jewish Church was in a state of minority, and in the place of a servant; but God predestinated the Christian Church to the adoption of sons. St. Paul compared the Jewish Church to a schoolmaster that prepared the way for the Christian dispensation; and to the treatment of a son and heir, whilst he is under age. Although a son be the heir to his father's titles and estates, yet he is not entitled, whilst he is a minor, to act as if he were in full possession; "but is placed under tutors and governors." "Now, I say that the heir, as long as he is a child, differeth nothing from a servant, though [by inheritance] he be lord of all [his father's estate] but [he is placed] under tutors and governors until the time appointed of the father. *Even so* we, when we were children, [under Mosaic and gentile rites] were in bondage [to the law] under the elements of the world [the rites and ceremonies of the law, and the impure rites of the heathens] but when the fulness of time was come [for the enjoyment of the divine promise] God sent forth His Son made of a woman; made under the law, to redeem [not only] them that were under [the bondage] of the law [of Moses but] that we [of the Gentiles] might receive the adoption of sons. And because ye [have been adopted as] sons, God hath sent forth the Spirit of His Son into your hearts, crying, [or giving you the privilege to call Him] Abba, Father[6]." The apostle affirms that the full time was then come for the minority of the Jews, and the alienation of the Gentiles to cease: the one was no longer to be treated as a servant, and the other as an enemy; but as a man treats his son, after he comes of age, with more famili-

[5] Rev. i. 5, 6. [6] Gal. iv. 1—6.

arity and confidence; and instead of saying, Master and Lord, as formerly, they were privileged to call Him FATHER.

IN PURSUANCE of this simile the apostle proceeds, towards the end of the chapter, to show the two states of the Church, under the allegory of Hagar and Sarah. Hagar, the mother of Ishmael, and whose name signifies *Rock*, represents the temporary dispensation of the Mosaic law of types, and ceremonies given at Mount Sinai, or the first state of the church of God in the temple at Jerusalem. But Sarah, whose name imports a lady or princess, denotes the Christian Church, the promised seed of Abraham, the spiritual Jerusalem, the kingdom of heaven. The Christian Church is catholic or universal, and free from the troublesome bondage of the Jewish religion which was confined to one nation; but as an universal mother the Christian Church receives all nations into the blessings and privileges of the faith of Christ. Christians therefore are included in the blessed covenant made with Abraham, and in the promise that in him should all the nations of the earth be blessed; and, consequently, they are the spiritual offspring of Isaac. The Jews were typified by Ishmael; and as he persecuted his brother Isaac, so the Jews persecuted his spiritual children the Christian Church. But the apostle carried the parallel farther; and as Ishmael was turned out of his father's family, so have the Jews been cut off from their Father's house, the Church; and, like the former, their hand is against every man's hand, and every man's hand is against them.

THIS STATE OF BONDAGE and servitude is further made obvious by the manner of their devotions, which were done *without* the sanctuary. They never called upon God as their Father; but as the Lord of Hosts, the God of their fathers, or the Great King, and by similar titles of power, majesty, and dominion. But when Christ gave us the privilege of adopted sons, He changed the style of prayer, and taught His disciples on all ages to say, "OUR FATHER;" "for to as many as believed in Him, to them He gave power to become the sons of God;" and as sons to invoke His holy name by the title of Father, "There is no such friendship," says Dr. Hickes, "and freedom, as among near and dear relations, and of all relations that betwixt the father and the son of the nearest and dearest; and,

therefore, the Jews who had been bred up in a servile state, and kept at such a kind of distance from God in their devotions, were brought with much difficulty when they turned Christians to call God, Father. They thought it too much presumption to approach the Sovereign Majesty of heaven and earth in such a familiar manner; and, therefore, the doctrine of *adoption* by Christ His eternal Son, seemed strange unto them at their first entrance upon the Christian religion, till God convinced them of it, and of the necessity of altering the style of their prayers according unto it by miraculous inspiration; for when they met together they knew not how to pray unto God, in their synagogues and assemblies. The style and matter of prayer were both altered under the Gospel, they were neither to invoke God as formerly, nor to pray for the same things that they used to pray for; as for the peace of Jerusalem; the temple; for the *coming* of the Messiah; for temporal power and prosperity, and the like; and, therefore, when they met together, God was wont to inspire one or more of the assembly with the gift of prayer, and by His inspiration to teach them what they should pray for, and how they should address themselves unto Him by the name of FATHER[7]."

WE WERE BORN aliens to God and subject to His wrath; consequently, it requires a new birth *to be adopted as sons*, and to entitle us to this new relationship to God; who begets us into the hope of eternal life entirely of His free and unmerited grace through the cross and passion of our Lord. We received new life through the ministration of the Holy Spirit, who is the earnest pledge, or security, of the inheritance of eternal life which we shall receive from God the Father. Having been born again of the incorruptible and ever abiding seed, we have confidence towards God through the meritorious intercession of Christ our elder brother, to come before the throne of grace, not as servants but as His children. For both Christ, our high-priest, who sanctified us from sin by His one oblation of Himself; and we who are so sanctified are both of one nature; so that He is not ashamed to call us brethren. By the regenerating influence of the Holy Spirit at baptism, we are called into the fellowship of God the Son, and are made

[7] Sermon on "Obedience the only Condition of Favour with God."

the children of grace; in which state we continue unto the end of our lives, provided we do not resist and grieve the Spirit of grace, and so forfeit our blessed privilege. The Church is the house of God in which, through our elder brother, we are to apply unto God as unto a father, as well as unto a Lord, with filial, but not like the Jews, with servile reverence. Such servile fear is not suitable to the Christian doctrine of adoption, and to the free and filial state of sons; who are directed and permitted to approach the throne of grace with more boldness and assurance. And as God has been graciously pleased to adopt us as His children through baptism, as Adam in his state of innocence, was His Son by creation, so we have His chaste spouse the Church for our Mother, and Christ whom we "put on" in baptism for our elder brother[8]. "Hence it was," says Waterland, "that the ancient doctors of the Church, were wont to consider the Spirit and the water under the lively emblem of a conjugal union, as the two parents; and the new born Christian as the offspring of both. The Holy Spirit was understood to impregnate, as it were, the waters of the font (like as He once overshadowed the blessed virgin) in order to make them conceive and bring forth that holy thing formed after Christ, namely, the new man[9]."

ADOPTION IS DERIVED like all the other privileges of baptism, from the will and free grace of God; who predestinated the Gentile world "to the adoption of children through Jesus Christ unto Himself, according to the good pleasure of His will[10]." To as many as have believed on Christ, and have put Him on by baptism, God hath given the privilege of sons by adoption; the right to the inheritance of the saints in light; to a blessed resurrection; and to an incorruptible and an immortal state in heaven[1]. He also ordained from the beginning that we should be "conformed to the image of His Son" in this world by holiness of life; and in the next by having our "vile bodies changed into the likeness" of Christ's glorified body, "that He might be the first born" by His resurrection from the dead "among many brethren[2]." The Holy Spirit is the efficient cause of our adoption, and, accordingly He is

[8] Gal. iii. 27. [9] Sermon on "Regeneration." [10] Eph. i. 5.
[1] Gal. iii. 26, 27; St. John i. 12. [2] Rom. viii. 29.

called "the Spirit of Adoption," who beareth witness with our own spirit that we are the sons of God, and heirs of heaven. We have been advanced to a greater privilege than ever His own peculiar people the Jews were; and we are permitted to address Him as our reconciled Father; the second Adam having been made a sin-offering to atone for the sins of the first Adam, and of all his posterity. By the Spirit of Adoption we have been emancipated from slavery to sin, and from the burthensome yoke of the Mosaic law which the Jews were unable to bear; and, therefore, the Apostle entreats us to "stand fast in the liberty wherewith Christ has made us free, so as not to be entangled again in the yoke of bondage" to the law and to the dominion of sin[s]. Christ in our flesh, and in our stead, destroyed the power of death which the devil possessed; and the fear of which was a constant source of terror to the heathen Gentiles, by delivering us from the guilt of sin, and by the assurance of a glorious resurrection, to live with Himself our elder brother for ever.

TRADITION.

IV. The Worship of God by Animal Sacrifice.

In our September Number, we showed that the first institution of animal sacrifices was not an accidental circumstance which had been contrived and executed by the wit and ingenuity of men; but that it was a divine ordinance instituted by God Himself. It was the only and real worship of God, and was the most acceptable service to Him; as it shadowed forth the sacrifice of the death of Christ at the appointed time. And although a higher dignity has been given to the Christian commemorative sacrifice than to the patriarchal typical oblations, by His calling the former His own body and blood; yet their animal sacrifices no less represented Christ's body and blood, typically and figuratively, than the commemorative sacrifice now does. The typical sacrifices shadowed out and prefigured their promised and future redemption; whereas the commemorative sacrifice of bread and wine, exhibits our

[s] Gal. v. 1.

redemption as now past and perfected. The death of the animal prefigured the future offering of Christ for sin; but the bread now represents the true Bread that came down from heaven, and the wine exhibits the blood of the Lamb slain from the foundation of the world, and who is the TRUE VINE.

WHEN THE descendants of Noah became corrupt, they gradually apostatized from the true faith as it had been taught them from Adam downwards. Cain and his descendants rejected the doctrine of the atonement; and therefore they rejected animal sacrifices, and substituted vegetable oblations instead of them. The descendants of Noah apostatized likewise; but they still kept up the prospective hope of a Redeemer, consequently they have in all ages and in every clime preserved inviolate the worship of their false deities by animal sacrifices. All their sacrifices were expiatory; and, as mentioned before, they esteemed human sacrifices as of all others the most acceptable, and the most efficacious with their deities. This idea could never have entered into the head or the heart of any parent, had it not been suggested to their superstition by the devil. The incarnation and death of Christ as an expiatory sacrifice for the redemption of mankind having been revealed to Adam, and taught by all the patriarchs, especially by Noah, became a corrupt tradition among all the tribes and nations descending from him. And as this tradition was firmly rooted and fixed in their minds, the devil suggested the horrible rite of sacrificing the choicest and eldest sons of their kings and other great men, as a propitiation to their offended deities. In process of time, also, they deified their heroes and great national benefactors, whom they worshipped by animal sacrifice; and after the art of the statuary was known, they made statues or images of them, which they as well as the moderns alleged "were to be had and retained, and that due honour and veneration was to be paid to them."

WHEN THE EARTH was divided, and the immediate descendants of Noah were dispersed into the three quarters of the globe, they carried with them all the sacrificial rites to which they had been accustomed. They continued their hero-worship, and gradually added all the host of heaven as they receded by degrees from the worship of the true God; with whose worship they mixed up the adoration of their false deities

In the course of time, the idolatrous system became entirely predominant, and all but a traditional knowledge of Jehovah became extinct. They continued the worship of their heroes, and of all the host of heaven, by the same rites and by the same system of priesthood, in the king, and chief of tribes, and the fathers of families.

One of the besetting sins of the Jewish Church was its strong tendency to apostatize from the worship of God to the idolatry of their heathen neighbours. Still, whilst they actually did apostatize, they did not altogether reject the service of God; but mixed up with His worship that of the golden calf, together with the abominations of the Egyptians and the Sidonians. This, at first, was the practice of the heathen also. They worshipped one supreme God, Jupiter, whom they styled the Father of gods and men; at the same time offering sacrifices to a multitude of inferior mediators or deities. Some of these inferior gods presided over places, professions, trades, diseases, and countries, as their tutelary deities; whilst others acted as mediators and mediatrixes with Jupiter, the sovereign god. Juno was Jupiter's wife, and queen of heaven, and of all the gods; and there was a long list of the greater, the select, and the lesser divinities, both male and female. Likewise, when the Christian Church apostatized from the pure faith of the gospel, neither the worship nor the belief of the holy Trinity have ever been laid aside. Other inferior gods and goddesses have been added to the public worship of the Church, in the same way as the apostate heathen introduced sacrificial rites to their hero-gods. As sacrifices were offered to Juno as the queen of heaven and of the gods; so the most ardent prayers are offered up at the Christian altar to the blessed Virgin Mary, as the "queen of heaven," "mother of mercy," &c. As Juno presided over marriage and child-birth; so does the blessed Virgin, to whom parturient women address the most powerful prayers for safe and speedy delivery. As the statue of Minerva was supposed to have fallen from heaven; so the statue and the house of the Christian goddess is said to have been conveyed from Palestine, through the air, by angels, to Loretta in Italy. In this way we might review all the gods and goddesses of the heathen, and find their counterpart in the Christian, apostacy.

THE TENDENCY to corruption and apostacy has been strong in all ages of the Church; in the heathen world the knowledge of the true God lingered long amongst the chief men who were the priests; as we read in Scripture of God appearing and making revelations to many of the heathen. The Israelites polluted the worship of God by offering sacrifices to the golden calf on a day that Aaron had proclaimed as a feast unto the Lord; and after they had feasted on the sacrifice "they rose up to play." It is not written to whom Balaam and Balak offered their sacrifices of bullocks and rams in the high places of Baal; but it may be inferred that they were offered to the Lord of Hosts. He answered the prayer of Balaam when he went "to meet the Lord yonder," and inspired him though not a member of the true Church, to utter a most remarkable prophecy of Christ, which floated down the stream of time, and excited a strong expectation of the promised Redeemer in the minds of men all over the East. Gideon was commanded to cast down Baal's altars, a sure indication that sacrifices had been offered on these places to the abomination of Ammon; for there cannot be an altar without a sacrifice, nor a sacrifice without an altar. When the Philistines restored the Ark, they sent with them a couple of milch kine as an offering or sacrifice; and they were sacrificed accordingly. Solomon built altars and offered sacrifices to the abominations of his foreign wives; the certain effect of mixed marriages. His heathen wives introduced and established the sacrificial customs of their own countries into the land of Israel. The priests of Baal offered a bullock to their god when Elijah challenged them to the trial by fire, whether or not Baal was the true god. When Naaman was cured of his leprosy and converted to the true faith, he vowed never more to offer burnt-offering or sacrifice to Rimmon; but only unto the true God. Jehu ordered a great sacrifice to be done unto Baal, in order to ensnare his worshippers. After the deportation of the ten tribes, and their place had been filled up by the conquerors, they established their own gods and offered burnt-offerings unto them, and even burnt their children in the fire.

CEREMONIES similar to those that had been instituted by divine command originally were used by traditionary custom in all the sacrifices of the heathen. Among the Greeks and

Romans the sacrificial rites and ceremonies were regulated by established usage. Those who offered sacrifices were required to bathe themselves and to be dressed in white, and crowned with a chaplet of the leaves of the god's favourite tree. The animal to be sacrificed was required to be without blemish and never to have been yoked to the plough or cart; and their horns were adorned with fillets and ribbons. The victim was led to the altar by the Popa or sacrificer and his assistants with a slack rope, that it might not seem to be brought by force; and for the same reason it stood loose before the altar; and it was esteemed a bad omen if it broke away. The priest sprinkled the crumbs of a cake made of bran and salt upon the victim's head; and poured wine and frankincense between its horns. When it had been struck down with a mall, it was pierced with a knife; and the blood was carefully caught in basins, and poured on the altar. After which it was flayed and cut into pieces, part of which was divided and eaten by the priests and the person who offered the sacrifice; and the remainder was burnt. When the whole victim was burnt it was called a *holocaust*.

THE ENTRAILS of the victim were inspected by the Soothsayers; and the parts which fell to the gods were sprinkled with meal, wine, and frankincense, and then they were burnt on the altar, having been first dedicated by the priest to the gods. When the sacrifice was finished, the priest washed his hands, uttered certain prayers, made another libation of wine, and then dismissed the people by a set form. After the victim had been offered, the priests and people feasted upon the sacrifice, under the direction of the officer who prepared the sacrificial feast. In private sacrifices, the officers, with their friends, feasted on the parts which fell to them.

THE WORSHIP of the heathen, therefore, by animal and human sacrifices, was a corrupted tradition of the revelation of the atonement made, to Adam, after the Fall, and taught and practised by the patriarchs, till God established a written law by Moses, and set a particular family aside as His lot to offer sacrifices. The heathen acknowledged one supreme God, as St. Paul asserts; who says they "were without excuse, because when they knew God they glorified Him not as God; neither were thankful, but became vain in their imaginations, and their

foolish heart was darkened. . . . And changed the glory of the uncorruptible God into an image [a crucifix] made like to corruptible man, and to birds, and four-footed beasts, and creeping things." This is the sin, against which God has specially guarded in the first commandment; and in the second, He has forbidden all reverential and bodily respect to the images of gods or men. It matters not for the sin, whether or not the pagan Romans worshipped Jupiter, Juno, Minerva, or Mars, or Mercury; or the papal Romans the Virgin Mary, the eleven thousand virgins, Dominic, or Francis. There is no difference in their sins of idolatry; or in the apostacy of the Jewish and the Christian Churches; for the one cried O Baal hear us, and the other cries Holy mother of God, holy Virgin of virgins, hear us! Surely the Christian priest may now bid the Romish priest "cry aloud; for Mary *is* a goddess; either she is talking, or she is pursuing, or she is in a journey, or peradventure she sleepeth, and must be awaked."

THE ROMISH BISHOPS—THE POOR—AND THE GOVERNMENT.

Dr. M'Hale has informed the public that he and the other Popish Bishops in Ireland have issued orders to their priests to send in returns of the persons who died of starvation in their several parishes. Those who know these bishops and their priests as well as we do, will estimate such returns at their true value. In the mean time we would suggest to the Romish bishops, that since they are instituting inquiry in reference to the famine, their investigation should take a much wider range. The following seem to us important points of inquiry:—

First. Of the large sums contributed for the relief of the suffering Roman Catholics of Ireland, how much was contributed by Papists, and how much by Protestants?

Secondly. The British Government expended nine millions of pounds sterling in relieving the poor of Ireland, nine-tenths of the recipients of this bounty were Papists, who acknowledge the authority of another Government besides that of Queen Victoria—we mean that of the Pope—what proportion has that potentate contributed to the relief of his Irish subjects?

His influence is acknowledged through a large part of Europe —what amount of benefit have Irish Papists derived from it in their distress, as compared with the aid which they derived from the British Government? This will be another important topic of inquiry for Dr. M'Hale and his brother bishops.

THIRDLY. The public might be greatly edified, if these bishops would institute an inquiry into the comparative zeal of the priests in collecting money for O'Connell and repeal, and for their famishing parishioners.

FOURTHLY. We would also urge upon the bishops, and especially on Dr. M'Hale, the necessity of inquiring how many persons, lay and clerical, authorized by him to collect money for the poor, never rendered any account of monies received by them; and also how many priests entrusted with funds by benevolent societies and individuals could give no satisfactory account of their disbursement. The evidence of the Society of Friends may serve to throw much light on this branch of the investigation, as may be seen by an extract from a letter written by one of that body.

FIFTHLY. We should advise these bishops, in their great zeal for the interest of the poor, not to overlook the inquiry, How many of them who were unable to pay the priests for what they call the "consolations of religion," were suffered to die without these rites?

WHEN, OH! WHEN, will our Government learn the folly of attempting to conciliate those popish bishops and priests into good conduct. Truth and common consistency have been sacrificed to please them; but yet their enmity is more rabid than ever, taking occasion to stir up their miserable dupes against the English Government from a calamity which called forth an unexampled expression of benevolence from the legislature and the Protestant people of England. The power of the Romish hierarchy is the bane of Ireland; until it is destroyed every effort to benefit the country must prove abortive; their power lies in the credence given by the people to their doctrines, and our Government, by endowing a college for training priests to teach these doctrines, have strengthened their people in the belief of them. An honest, fearless, godly man, in the position of Lord John Russell, who would exhibit a consecrated wafer before the assembled Parliament—crush it

into dust, and scatter the fragments on the floor of the House of Commons, asking his auditory if they could vote the public money for supporting priests to teach their fellow-subjects to worship such a thing as God—would do more to promote the temporal prosperity of Ireland, (to say nothing of higher considerations,) than one who should direct the whole stream of English capital to it. Our country is abundantly blessed with resources for advancing national prosperity; but Popery is the incubus which prevents their developement. Does any rational man doubt this? Let him look at the comparative condition of the Protestant and the popish provinces—Let him see how this miserable Connaught, its energies fettered by the influence of the priesthood, still groans under the pressure of famine in one of the most fruitful seasons with which God has ever blessed the land. This is not to be attributed to the poverty of the soil or to other secondary causes: the paralizing influence of Popery is the radical cause. All we want, under God's blessing, is the energy and intelligence which are inseparable accompaniments of Christ's religion; and if a practical proof of the truth of this theory is required, we can point to our Protestant settlement at Achil, as an oasis in the wilderness of want and misery with which we are surrounded.

THE FOLLOWING PASSAGE occurs in a letter written by Mr. Richard Webb, a member of the Society of Friends. The disinterested munificence with which that Society have come forward to the help of suffering humanity, without reference to sect or party, will invest Mr. Webb's testimony with a great degree of credibility. The following is an extract from Mr. Webb's letter, and the Rev. E. Nangle says he is fully competent to prove that his testimony is true:—

"OF THE ROMISH CLERGY, with a very few exceptions, I heard a middling account. They were generally accused of distributing the funds or provisions entrusted to them, to those who had paid themselves best; or who, if matters should take a turn for the better, would be likely to be the most profitable sheep in their flocks. Of the licentiousness, rapacity, dishonesty, and selfishness of some of them, I heard shocking accounts—sometimes from their own people, who complained bitterly of their neglect and hard-heartedness. If you should see my narrative, you will find mention of a father whom I saw dying, while his naked child sat in the ashes, and the dead

body of a woman lay under a covering at the opposite side of the fire-place. I omitted to mention that an old woman sat in the middle of the hut, with an infant on her lap, three-weeks old. The mother of the baby had died shortly after the infant's birth. She was the wife of the man I saw expiring. The old woman had merely stepped in to look after the poor infant. Well, it was on a Sunday I saw this sight, and I was accompanied to the place by some poor people from the chapel, where I had been talking to them about the state of the country. They assured me that their priest had refused to anoint the dying man, to *church* his wife after her confinement, or to baptize the new born infant, unless he were first paid two shillings! I believe that it would have been difficult to get two shillings for all that was in the cabin when I visited it. I heard other reports extremely discreditable to this priest's character for common honesty; but this refusal of some of the most important of the rites of his church to these poor creatures, I thought a plain proof of shocking heartlessness, or of absolute infidelity in the efficacy of his own ministrations. The concurrent testimony of that country is to the effect that the hold of the Roman Catholic clergy upon the confidence and affection of the people, is much on the decline since the famine; and numbers who have been kindly looked after by Episcopal ministers have declared their willingness to renounce the church of Rome, and attend the worship of the Established Church. Such offers were generally declined for the present, with the condition that they will be very welcome to make the change whenever they are more of free agents."—*Achill Herald.*

That we exist, we appear to owe to the Father; "in whom," says the apostle, "we live and move and have our being." That we are capable of reason, wisdom, and justice, is ascribed peculiarly to Him who is reason, and wisdom, and justice,—that is to the Son. That being called, we are regenerated, being renewed we are sanctified, is clearly referred in the word of God to the person of the Holy Ghost.—*Bishop Bull's Def. Fid. Nic.*

WHAT IS TRUTH? 'Twas Pilate's question, put
To TRUTH itself; that deigned him no reply:
And wherefore? Will not God impart His light
To them that ask it?—Truly: 'tis His joy,
His glory, and His nature to impart:
But to the proud, uncandid, insincere,
Or negligent inquirer, not a spark.—*Cowper's Task.*

LETTERS FROM CEYLON.

[This letter is not from our usual correspondent; but nevertheless it will afford a true and lively picture of the interior of that island. —Ed. C. W.]

An Evening Adventure in the Jungle.

The "shades of evening" were closing around us as we entered the forest; and, as if to add to the awe which its gloom inspired, a huge cobra glided across our path, and spreading his hood, raised itself erect to watch our motions; the clouds were lowering fearfully; but few of the struggling moonbeams —which escaped *them*, could pierce the leafy screen under which we moved; presently a flash of forked lightning, betokened the coming storm; and with the roll of the thunder, arose the dismal howl of the jackall, and the *yell* of the demon-bird*, while an occasional growl from the thicket told that chetahs were also abroad; soon the clouds closed over us, and the rain fell in torrents, while the vivid lightning alone, showed us the elephant path by which we travelled. I now turned to my companion, who had called my attention to our servants—they were four in number, grouped as close together as the nature of the path would allow—the foremost having got hold of the skirt of his master's coat, fear having overcome every other feeling,—we were just enjoying a hearty laugh at their expense, when a crashing noise in our front, immediately brought us to a stand; "What is that?" exclaimed my companion, with hasty tremulous voice. "Elephants!!" I replied with feigned calmness, as the lightning's flash discovered to me a huge monster directly in our path. "We must turn," he answered; but ere the word was uttered a noise in our rear, told us we were in the very midst of the herd. "We have no help for it," I said; after a pause, "but only to fight our way, let us advance and both fire at once, whilst the coolies shout, and that will frighten them." Acting on this suggestion, we took our guns, and directing the coolies to shout, we both advanced a few steps; and when the next flash revealed the foe

* In the forests of the Interior of Ceylon, the boding cry of the devil bird constantly breaks at all hours of the night, the otherwise painful stillness of the wilderness; and nothing in the catalogue of sounds can equal its melancholy resonance; even the *too whoo* of the Bakamoona or horned owl, is lively music compared with the wail of the devil bird.

—both triggers were drawn at once, but "clank," the rain had destroyed the caps which we had neglected to change, and alas! the shout that our fellows should have raised, amounted to nothing more than a hollow groan! whilst as if in mockery our intended victim gave an answering *snore*. We now felt some doubts about firing at random, lest irritating him he might charge us—and reluctant, as we were, we yielded to the necessity of following our former *followers*, who by this time were safely ensconced in the top of a tree, there we also placed ourselves; and new-capping our guns, prepared to give our enemy a volley, from our advantageous position, when the next flash should reveal him to us; presently it came long and bright, I had time to take a slight aim, and we must have hit him hard, for he burst out into a tremendous roar and scampered off. We now discovered the danger we were in when attempting to fire at the foot of the tree; all around us the huge animals were rushing, crashing, and crushing; one actually charged across the very spot where we had been standing, but the noise soon passed in the distance, and as we descended the tree, nothing was to be heard but the merciless pelting of the rain, and growling of the distant thunder. We hurried on, and half a mile more brought us to Coffee, and to our kind friend ————'s bungalow—our terrors were turned into a joke almost as palatable as was his whisky punch.

Nor let our decree be impeded, if perchance some one shall say that he is bound by an oath to preserve the customs of his Church. For these are not to be called oaths, but rather *perjuries*, which are contrary to the good of the Church [of Rome] and the appointment of the holy fathers.—*Third Council of Lateran, Canon* xvi.

The resurrection of Christ from the dead assures us of a future judgment, and of the recompences and rewards of another world. That Christ was raised from the dead is a demonstration of another life after this; and no man that believes the immortality of our souls, and another life after this, ever doubted of a future judgment; so that by the resurrection of Christ from the dead, God hath given assurance unto all men of a future judgment, and consequently of the recompences and rewards of another world.—*Tillotson.*

"WHY DON'T YOU GO TO MEETING?"

THE MOTHER'S ANSWER.

You may tell me of the meeting where you Dissenters go;
You may tell me of the liberty that you Dissenters know;
I am little of a scholar, but the question is not long,—
For he who stays away from Church, I know, is going wrong;
THERE IS A WAY THAT SEEMETH RIGHT, the holy Scripture saith,
IN A MAN'S OWN EYES, as yours does now, BUT THE END THEREOF IS DEATH.

The fine old Church! I love it well, with its tower so tall and grey!
There it has stood, where now it stands, five hundred years, they say;
The greatest joys that I have known, or griefs I've had to bear,
The warmest feelings of my heart, they 've every one been there;
Shall I leave it and my Pray'r-book now, to go with you and *look*,
At the preacher whom you tell me of, that prays without a book?

My father and my mother in yonder church-yard lie;
And as they brought me up, I mean, by GOD'S good help to die;
I think 'twould almost grieve their souls, though I hope they are in bliss,
After all their teaching and their prayers, if I could come to this:
Their fathers too, before them, were Churchmen all their days;
I'll never be the first to turn to your new-fangled ways.

It was in Church, that happy day, the happiest of my life,
That my husband said, "I TAKE THEE TO BE MY WEDDED WIFE,—
TO HAVE AND HOLD FROM THIS DAY FORTH, IN SICKNESS AND IN HEALTH,
FOR BETTER AND FOR WORSE, AND IN WANT AS WELL AS WEALTH;"
And I scarcely think, whatever you Dissenters choose to say,
That she's a prudent woman who weds another way.

My baby too! my darling one! you know not what I felt,
When with godfathers and godmother beside the Font I knelt;
And the Parson took him in his arms, and the Church's prayers were said,
And the water sprinkled on his brow, and the holy Cross was made;
And all the congregation seemed to welcome me again,
Giving thanks to GOD, WHO brought me through my peril and my pain.

And when my precious baby died, I followed while they bore
His little coffin to the Church, and then I wept no more;
How could I but take comfort, when I heard from GOD'S own word,
The text that calls them BLESSED, WHO ARE SLEEPING IN THE LORD?
No! I will keep the good old paths that all good men have trod;
And I never can forget my Church, till I forget my God!

Oxford Herald. J.M.S.

PONTIUS PILATE.

About sixty years before the birth of our Saviour, Pompey the Great made the Jews tributaries to the Romans. But during the life of Hircanus, the then High Priest, and of the reigns of Herod and of his son Archelaus, the Roman Government suffered the Jews to be governed by their own laws. After the banishment of Archelaus, the Emperor Augustus made Judea a part of the province of Syria, and sent them governors from Rome. The names of the first four were Coponius, Ambivius, Rufus, and Valerius Gracchus, the last of whom was succeeded by Pontius Pilate, in the reign of Tiberius Cæsar, and in the thirty-third year of the Christian era, calculating from the Conception of Christ.

Pontius Pilate was born in Rome of an ancient and noble family of the equestrian order; and he was styled Procurator of Judea, which was a new title unknown during the republic. After the accession of Augustus a president or governor-in-chief was sent to each province with a procurator, whose office was to collect the revenue and dues of the Emperor, to dispose of them for the expenditure of his province, and to transmit the overplus to Rome. It became necessary to appoint a distinct procurator for Judea; but who was subordinate to the President of Syria. This appointment was made partly on account of the peculiarity of the laws, customs, and the religion of the Jews, which were different from all other nations; and partly on account of their turbulence and constant endeavours to throw off the Roman yoke. On this last account the Procurator of Judea was armed with the power of the sword; because its prompt exercise was so often necessary, that the time could not always be spared to wait the tardy decisions of the Governor-General. Ordinarily the business of the procurator was confined to the revenues of each province; yet in Judea he had the full powers of the Governor-General, only subject to his jurisdiction.

Pilate was very stern in his government of the Jews; and he was very much disliked, not only for his rapacity and cruelty, but also for his disrespect to their temple and religion. At the commencement of his government he set up the Roman ensigns within the city; which, as they were surmounted by

eagles and the busts of the Emperor, were an abomination to the Jews. The people, with the chief men, repaired to Pilate's residence, and entreated him for several days to remove them. But he sternly refused them. Continuing still to petition, he surrounded the multitude with soldiers, and threatened them with death; but they offered cheerfully to submit to his fury rather than to transgress their laws. Pilate was softened by their perseverance, and at last withdrew the ensigns. He next plundered the sacred treasury of the temple, to enable him to bring in a supply of water to the city, which displeased the Jews, and they remonstrated in a tumultous manner; when he dispersed them by a military party, killing and wounding a great many. At our Lord's third passover Pilate attacked a party of Gallileans whilst sacrificing at the feast, and mingled their blood with that of the animals which they had offered in sacrifice. This was a most wicked and unpardonable sin, for the blood of that sacrifice represented the atoning blood of Christ.

In order to insult the Jews, for whom he had a supreme contempt, he dedicated some shields to the Emperor, and fixed them up in Herod's palace within the holy city. As soon as this was known, the Jews sent a deputation consisting of the highest persons in the city, headed by four of Herod's sons, to entreat Pilate to remove the shields, because it was an infringement of their laws; but being of a haughty and implacable temper, he peremptorily refused. Failing in their supplications, the Jews sent a petition to Tiberius, accusing Pilate of maladministration, particularly of his many insults to their religion, and of his extortion and cruelty. The Emperor was greatly incensed at Pilate, and wrote sharply, reprimanding him for his audacious innovations, and commanding him immediately to remove the obnoxious shields.

From these incidents in the government of Pilate we can see the reason of the enmity that subsisted betwixt him and Herod. The Gallileans whom he slew were Herod's subjects; and as he had unjustifiably massacred them, and wishing to propitiate Herod, he sent Jesus to him to be judged when he heard that He was a Gallilean. He was also intimidated by the threat of the Sanhedrim again to petition the Emperor against him, if he should not condemn the innocent blood.

This intimidated him; and in order to ingratiate himself with the Jews, and to prevent their carrying their complaints to the foot of the imperial throne, although contrary to his conscience and his repeated attempts to dissuade them from their madness, "he released Barrabbas unto them, and delivered Jesus to be crucified."

His UNJUST condemnation of our Lord haunted his mind for ever afterwards; he could never escape from the agonies of a wounded conscience. The torment of remorse was unmitigated by the godly sorrow that worketh repentance. That very Blood which he had so unjustly shed would have washed away even his sins, had he confessed and been sorry for them, and said with doubting Thomas, My Lord and my God. This wretched man, unable to bear his mental agonies longer, committed suicide, and so sealed his guilt, a few years afterwards.

REVIEWS.

Critical Analysis &c. By *Rev. J. Christie.* Ollivier, 1847.

This is another crushing exposure of the Drummond schism, by the incumbent of Trinity Church, Turriff. Mr. Christie has not been so uncivil as to call either Mr. Drummond or any of his fellow schismatics liars, falsifiers of history, or distorters of facts; but he has decidedly *proved* them to be such. We would earnestly entreat the English clergy to read this able pamphlet,—it is only eighteen pence,—that they may see and understand the real position of the English schismatics in Scotland. These men have grossly postponed truth to the purposes of their schism; and their many impositions are here ably dissected and exposed.

Sermons on the Charitable Institutions of the District of Trinity, Marylebone. By the *Rev. G. Elliott.* Darling.

Mr. Elliott objects to the reading of the Bible in Schools as a task-book, from whence to learn to read and to spell. He thinks it ought never to be approached except with reverence and as a privilege, therefore he excludes it from among mere lesson-books. He also thinks that the knowledge of the doc-

trines of the Church of England is not to be obtained by teaching the Church Catechism. He states in his Preface, that there are only 1803 children of the poor in the district of Trinity under the age of fifteen; 432 of whom are without any instruction whatever, and 130 are the children of dissenters. He has made a most urgent appeal to his wealthy parishioners, who are quite able, if they be willing, to build and endow schools large enough to contain all the children of their poor neighbours. We do not agree with him in excluding the Bible and Catechism from his schools. The Catechism contains a short summary, level to the meanest capacity, of Catholic doctrine, and cannot be too early instilled into the minds of youth.

An earnest Exhortation to Confession; Masters; Is addressed "to all sinners who having grievously offended the divine Majesty, desire by penitence to destroy the hated past." The author takes as his motto the words of our Lord to the ten lepers whom He cleansed,—"Go thy way, show thyselves to the priest;" but, under correction, our Lord did not send the lepers to make confession to the priest, but to have their flesh examined, to be pronounced judicially clean, and to make the offerings unto the Lord, as they are prescribed in the fourteenth chapter of Leviticus. That which has driven many of the clergy into the Roman apostacy, has been that restless spirit of finding faults in the doctrines and the practices of their oppressed and persecuted mother, the Church of England, which it has been so much the fashion since the late revival of better principles to exhibit. Every "puny whipster" among the rising ecclesiastics has set himself to discover some word or thing that he thinks is not right; and then forthwith he expectorates his conceits into some of the so-called religious newspapers. His speculations and ventosity of spirit set the wits of some other youths a wool-gathering till their wandering mazes are at last lost in the infallible tyranny of popery, where their reforming propensities are crushed in the silence of slavery.

Christ himself never enjoined auricular confession; neither did He require it from those whom He healed of diseases, some of which were evidently the temporal punishment of sin. St

Peter required no private confession from his first converts; but exhorted them to "repent and be converted that their sins might be blotted out" at the time of "refreshing" or baptism; nor from Cornelius; neither did Philip require a confession of the Ethiopian's sin, but of his faith before baptism. No better opportunity could have presented itself to St. Paul of inculcating auricular confession, than when he exhorted the Corinthians to examine *themselves*. St. James bids one layman confess his faults to another when labouring under sore disease, that our neighbour's fervent prayer in faith may be effectual to the removal of the disease. The Church of England exhorts us, when labouring under an unquiet conscience, to open up our griefs to some learned and discreet minister, that by the ministry of God's holy word we may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of our conscience, and avoiding of all scruple and doubtfulness. We do not object to confession to a priest, as the Church exhorts us both before the Communion and in the hour of death; but to that systematic and compulsatory confession required under mortal terrors in the Papal Church. The popish laity could not be so completely subdued and enslaved as they are were it not for the confessional. And as their confessional has degenerated into such a sink of iniquity, both to priest and people, what security have we that the same or similar evils may not follow a revival of it in the reformed church? The clergy are but men, and of like passions too with the laity and with the popish clergy. Besides, before it can be revived and made compulsatory, it must be invested with the character of a sacrament, as the papists have cunningly done, in order to give confession and penance authority. Then the clergy would be placed in the painful position of concealing murder and robbery from the hands of the temporal judge.

INTRODUCTORY LECTURE. By *Dr. Budd.* Churchill, 1847.

THE INTRODUCTORY address to the medical students of King's College was this year delivered by Dr. Budd, Professor of Mecine; who is the Dean of the Medical Department of King's College for the present year, 1847—48. The subject was judiciously chosen, and addressed to those who for the first time

commenced their studies in King's College. Dr. Budd powerfully recommended to his young hearers, the attentive study of Anatomy and Physiology as the basis of their professional knowledge; as the former discovers the minute and hidden structure of the body, whilst the latter teaches the action and uses of the living parts of the human frame. But says he, "the physiologist must not only consider the material fabric of man's body, and its subserviency to the general laws of matter; he must consider also, his spiritual nature; the will, of which the hands are but to do the bidding; the reason, and the instincts and affections, of which the senses are but the ministers, and for which the organs of speech, with all their elaborate mechanical contrivance, serve but as the means of expression."

Dr. Budd paid a well merited compliment to the Universities of Oxford and Cambridge, in forming the character of the English gentry, by the effect of the Collegiate discipline on their mind and conduct. "So it will be, we trust, with the men educated in the various departments of King's College London. One will leave it with a knowledge of the dead languages, and of the past history of Greece and Rome; another with the knowledge of the exact sciences; another with a knowledge of medicine, and of the sciences subsidiary to it; another with a knowledge of divinity; but all will have had their characters more or less modified in the way I have explained; and feeling this they will quit the college, to pursue their different paths in life, still in some degree connected by a feeling of fraternity, and with a respect for each other, as men of well-disciplined and cultivated minds."

This judicious and beautiful address was deliverred to a young and enthusiastic audience; and it was recieved with repeated cheers. It has been since published, and it is well deserving of a careful perusal, not only by the young men to whom it was especially addressed, but by the parents and friends of other youths who may be considering to what classical seminary, or to which of the numerous schools of medicine, they may intrust the education of their sons and relatives.

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LONDON; HARRISON AND CO., PRINTERS, ST. MARTIN'S LANE.

THE

CHURCH-WARDER,

AND

Domestic Magazine.

" ———but still keep
My bosom franchis'd and allegiance clear."—*Macbeth.*

VOL. II. NEW SERIES.

LONDON.

JOHN OLLIVIER, 59, PALL MALL.

M.DCCC.XLVIII.

W. CROSS, PRINTER,
BRUNSWICK STREET, HACKNEY ROAD,
LONDON.

PREFACE.

In the preface to the first volume of The Church-Warder, we intimated our opinion to be, that "the Catholic Church [of England] has entered upon a great controversy with Jews, Turks, infidels, heretics, and schismatics." We have seen no reason to change our opinion; and we are sure that the signs of the times must be obvious to the most superficial observer. As Churchmen, we are bound by our baptismal vow to contend *earnestly* with these several enemies for the true faith which has been committed to the keeping of the Church of England, as "the pillar and ground of the truth," within her own jurisdiction. Into that state of life unto which it has pleased God to call us, we have endeavored to strive zealously for the truth; and with the Divine assistance we shall continue to devote our best energies to the service of the Church. The Church-Warder is intended for the instruction of unlearned brethren in Christ; and we have reason to know that it has already effected some good to a class of readers that have neither time nor opportunity to peruse learned treatises on theological subjects. We, therefore, earnestly solicit the co-operation of the Clergy in recommending our unpretending periodical to their parishioners. To such of the Clergy as maintain Parochial Lending Libraries, the Church-Warder will be found an useful acquisition. It

contains papers on theological, philosophical, amusing, and instructive subjects—not so long as to tire, nor yet so short as to be unintelligible to the meanest capacity.

WITH HEARTY goodwill we take this opportunity of returning our sincere thanks to our subscribers and supporters for their kind support during the last two years; and we earnestly solicit a continuance of it, which we will endeavour to merit by a steady and fearless maintenance of Church principles. We are not controlled by any party; but are affectionately, with heart and soul, devoted to the service of the Reformed Catholic Church of England. We believe that it was planted by St. Paul; that it is the appointed teacher of England; that it has formed and perfected our national character; and that it is the depository of the true and pure religion of the Gospel. It is, therefore, the bounden duty of every son whom she has brought up, to come to her assistance in the hour of her peril from the combined efforts of her bitterest enemies. Her adversaries know the value of the press, and use it with the most pestilential effect. Let not Churchmen despise or neglect these means of defence which Divine Providence has placed at their service. We, therefore, earnestly entreat, that our friends will kindly continue and extend their exertions for the increase of the circulation of the CHURCH-WARDER, as we now humbly thank many of them for having already done. We have been stimulated to greater exertion by the mighty preparation which Dissenters of all denominations, from Rome even unto Geneva, are avowedly making, as they say, for the utter extermination of our venerable and apostolical Church.

December 1, 1848.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XVII. New Series. January 1, 1848.

BAPTISMAL PRIVILEGES*.

IV. Adoption.

Our right of inheritance depends upon the relation to sons which we bear to our heavenly Father; and therefore the Spirit of Adoption, by whom we are born unto God in baptism, is our pledge and security. As many as are led by, or who yield to the gracious influence of the Spirit of Adoption, are the sons of God; and "the children of the resurrection[1]." St. Paul says, that in this case there are two witnesses—the Spirit of God, and the spirit of a man, that is, his mind or conscience which the Holy Spirit so influences as to enable him to think those things that be good and acceptable, and by His merciful guiding to perform the same. In the public baptism of infants the priest thanks God "that it hath pleased Him to regenerate this infant with His Holy Spirit to receive him for *His own child by adoption* and to incorporate him into His holy church[2]." In the office for the baptism of adults, the priest prays God to give His Holy Spirit to the persons then baptized, "that being now born again and *made heirs* of everlasting salvation through our Lord Jesus Christ, they may *continue* His servants and attain His promises, through the same Lord Jesus Christ, His Son." We are made sons or children by the Holy Spirit in our baptism; if therefore "God be for us who can be against us" to deprive us of this inestimable privilege? Our adoption and future inheritance can only be forfeited by our own disobedience to the will of our reconciled Father, and by unconformity

* Continued from vol. i. p. 487.

[1] Rom. viii. 14; Luke xx. 36.

[2] Collect for the Fifth Sunday after Easter.

with that image of our elder brother which we put on in baptism "The faithful Christian," says Dr. Burrow, "is cheered upon his way by fresh accessions of support and grace; he is led forward by a powerful chain, the links of which are interwoven with each other, and cannot be disunited but by his own ill-directed and destructive violence. If he be conformed to the image, and follow the example of the only begotten Son of God, trusting in the Spirit of Adoption for strength and guidance he shall finally attain to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for him who is kept by the power of God, through faith, unto salvation, ready to be revealed in the last time[3]." As adopted sons and members of the Church, we are received into the same intimate and mysterious union with Christ that Eve was with Adam; and the Apostle denotes it by using his words "for we are members of Christ's body, of His flesh, and of His bones[4]." And that we receive the adoption of sons and daughters of God in holy baptism is the teaching of the whole Church from the days of the Apostles.

By Baptismal adoption our names have been written into the Book of Life, which is Christ; and into the holy city, which is the Church of the living God, the pillar and ground of the truth; and we are therefore become the children of God through faith in Christ. Having received the Spirit of Adoption we are led by Him; and being no longer subject either to the bondage of the law or to the superstition of Gentilism, we live under the influence of divine grace. "We are permitted to consider God as our Father in a peculiar sense, in a more elevated degree than is sustained by the mere relation of creatures, formed, preserved, and governed by their Creator. We are more emphatically His sons than His chosen people Israel were; in a sense not less eminent than Adam was before his fall, before he had lost the traces of his celestial origin and the likeness of his heavenly Father[5]." By our baptism, by duly commissioned ministers, we have been received into God's family; and we have been made His children, and adopted as His heirs. We have therefore obtained a

[3] Summary of Christian Faith and Practice, II. 211.
[4] Eph. v. 30. [5] Summary, II. 209.

right or title to the forgiveness of sins, and to an inheritance in Heaven amongst those holy and humble men of heart who have made their faith *perfect*. As He is faithful who has promised, so surely shall we enjoy the blessed reward of eternal life if our faith fail not; but especially if we fulfil the conditions of our baptismal covenant by crucifying the *old man* and utterly abolishing the whole body of sin. To prevent eternal condemnation we must keep the faith whole and undefiled; we must fight the good fight, and run the race that is set before us for the eternal prize. An unholy and wicked life is virtually a renunciation of the faith; and by starting aside from the Christian course, like a broken bow, we shall forfeit our inheritance, and "God shall take away our part out of the Book of Life and out of the holy city [6]."

At Baptism we received the name of the family into which we have been adopted, that is, our Christian name. "Our Christian and surnames clearly indicate the *two* families to which we belong, as men and as Christians—by nature and by grace—of the flesh and of the Spirit. Our surname which we bring into the world with us, and so may be called our birth name, puts us in mind of the humbling state in which we were by our first birth: the christian name, so called, because it was given us when we were made Christians by baptism, and therefore may be called our baptismal name, reminds us, on the other hand, of the happy state into which we were brought by our second birth, our regeneration in that holy sacrament wherein our new birth unto righteousness, or justification by grace, took place, making us *heirs* according to the hope of eternal life; whereas we were by nature born in sin, and the children of wrath [7]." St. Paul asserts that after baptism we ought no longer to walk according to the flesh, but after the Spirit [8]; and Christ himself assures us that that which is born of the flesh followeth carnal things, whereas whosoever is born of the Spirit lives after His motions and influences. We cannot "do works acceptable and pleasing to God," until we have been made partakers of the divine nature in baptism;

[6] Rev. xxii. 19.

[7] Bp. Jolly's Address on Baptismal Regeneration, Cheynes' Edit. p. 3.

[8] Rom. viii. 1.

because, " if any man have not the Spirit of Christ" dwelling in him and influencing his will and affections, " he is none of His" brethren. Before baptism we have neither put on Christ nor have we been adopted into His family, so as to become "lively" or living " stones" in His spiritual house or temple[9]; and until then we have not been made inheritors of His kingdom; consequently, the Church of England has determined " that works done before the grace of Christ and the inspiration of His Spirit are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea, rather for that they are not done as God hath willed and commanded them to be done. we doubt not but that they have the nature of sin."

In baptism we were brought unto the "living," the " chief," " corner stone;" and we were then made lively, or living, stones in His spiritual house; and we are now privileged to offer up such spiritual sacrifices as shall, through the merits of Christ, be acceptable to God. Christ, our elder brother, is touched with the feeling of our many infirmities; having Himself experienced the same temptations to which we are exposed. Through Him therefore we have access to the throne of grace or to the mercy-seat, that we may obtain pardon for our sins and grace to assist us in our battle. For, since our baptism we are no longer reckoned strangers and foreigners, but fellow citizens with the saints and of the household of God; to Whom we have access by the Spirit of Adoption, and are permitted to come as children to their Father. We are therefore temples, buildings fitly framed together, and habitations of God, who will graciously condescend to dwell in our hearts if they are firmly fixed on serving, loving, and obeying Him. But He will suffer no rivals near His throne. If the gods of impure lusts, covetous desires, or malice have entered in and have taken possession of our hearts, He will not enter into such a heart, neither will He love us, nor dwell in it; and our last state will be worse than our first, before we were illuminated in baptism by the Holy Spirit.

We of the Gentiles are now, by baptismal adoption, become the spiritual seed of Abraham, and fellow-heirs with those saints

[9] 1 Pet. iv. 1—6.

of old of whom the world was not worthy; members of the mystical body of Christ and partakers with them of the promises in Christ by the Gospel. They were ignorant of this mystery of mercy, because it had not been distinctly revealed to them except through types and mysterious prophecies, which few really understood; but it was fully revealed to the Apostles and Gospel ministers by the Holy Spirit[10]. Hence the obstinate pertinacity with which the unconverted Jews everywhere withstood and hindered the preaching of the Gospel to the Gentiles; and their malicious perversion of its spirit. But the blessing of Abraham has come to the Gentiles through Christ; the partition wall has been broken down; the hand writing of ordinances has been blotted out; and they have received the Spirit of Adoption through faith. The proud and carnal Jews revolted at and would never understand, that in the fulness of time God would gather a people out of all nations, without respect of persons, and, through baptism, adopt them as sons and unite them into one visible Church. The visible Church is militant here on earth; the invisible Church is triumphant, and consists of the holy angels in heaven, and the souls of the just men and women, who, having been the lights of the world in their several generations, and having accomplished their warfare, do now rest from their labours, and wait in joy and felicity in their prison of hope, for the great and terrible day of the Lord. Let us then, who are the adopted sons and daughters of God, and who still labour under "the burden of the flesh," fight manfully under the banner of our elder brother, that when He shall accomplish the number of His elect, we may "rest and stand in our lot at the end of the days." Let us also unite in the language of the Church: "And we also bless Thy holy name, for all Thy servants, who, having finished their course in faith, do now rest from their labours. And we yield unto Thee most high praise and hearty thanks, for the wonderful grace and virtue declared in all Thy saints who have been the choice vessels of Thy grace and the lights of the world in their several generations; most humbly beseeching Thee to give us

[10] Prayer for the Church Militant in the Communion Office of the Church of Scotland.

grace to follow the example of their stedfastness in Thy faith, and obedience to Thy holy commandments; that at the day of the general resurrection, we, and all they who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate."

SEEING, THEREFORE, that we have been made in baptism members of Christ, of His body, of His flesh, and of His bones, heirs and inheritors of His kingdom by adoption, and from whom as our Head we derive spiritual life, we ought to yield implicit obedience to His commandments with our whole heart and affection [1]. As brethren of Christ we are bound to obey from the heart whatsoever He hath commanded; but especially to take up our cross and follow Him, and through the assistance of His Spirit to "mortify the deeds of the flesh." If we will not suffer with Him, we are not worthy of Him. As all baptized Christians are brethren one with another, they ought to live in love and charity, peace and unity with their fellow-heirs; that there may be no schism in the body of Christ nor divisions among themselves. In the character of sons and heirs of immortality, we are privileged with humble confidence and with thanksgiving to approach boldly to the throne of grace and mercy, that we may obtain mercy for our daily transgressions; and to find grace to help us in running our Christian course, in which we are sore let and hindered by the devil, the world, and the flesh. Christ has especially promised to hear the prayer of faith; and an inspired Apostle has assured us that the peace, the love, and favour of God, which passeth all understanding, shall keep our hearts and minds through Christ Jesus, if without being surfeited by the inordinate cares of the world we present our requests unto God [2].

WE OUGHT TO be careful not to pierce and crucify afresh our elder brother, the Lord of Glory, by sinful lives, nor to dishonour the family into which we have been adopted; but, with

[1] St. John xiv. 15.
[2] Philip. iv. 6. 7.

divine assistance, to keep the faith whole and undefiled by sincere obedience "unto all pleasing;" advancing "in holiness, in the fear of the Lord." For although through baptism we have been saved from the dominion of sin; yet by grieving, quenching, and resisting the Holy Spirit who dwells in us as the principle of spiritual life, we may fall from grace given into "wretchlessness of most unclean living." This may be exemplified by the exodus of the Jewish nation; the whole of which were saved in the passage of the Red Sea by their baptism into the body of Moses. Nevertheless, as a just punishment for their sins, God cut off that whole murmuring and impenitent generation; and He suffered none of them to enter the land of promise, save the faithful Joshua and Caleb[3]. The whole Church, on the authority of St. Paul, has ever considered their baptism unto Moses and their salvation from temporal destruction, as a type of our salvation by the sacrament of baptism. But as the sins of the Israelites caused their *temporal* death, so our wicked lives will also cause our *eternal* death; and we shall never enter into that heavenly rest of which the land of Canaan was a type. But if we keep God's commandments, and do His will with the same cheerful obedience that it is done in Heaven, we shall know the truth of his doctrine; He will reveal Himself unto our hearts as we are able to bear and improve additional knowledge. It is that person that keepeth Christ's commandments who truly loves Him: and He has promised that He that loveth Him shall be loved of God the Father; "and I will love him and will manifest myself to him" by the indwelling presence of My Spirit[4]. Keeping the commandments is the only proof we can give that we love God; for "if a man *love me*, he will keep my words, and my Father will love him, and we [by the Spirit] will come to him and make our abode with him." "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with Me." And "to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His Throne[5]." Therefore;

[3] 1 Cor. x 2; Heb. xi. 29. [4] John xiv. 21, 23. [5] Rev. iii. 20, 21.

O God, whose blessed Son was manifested that He might destroy the works of the devil, and make us the sons of God and heirs of eternal life; Grant us, we beseech Thee, that having this hope, we may purify ourselves even as He is pure; that when He shall appear again with power and great glory, we may be made like unto Him in His eternal and glorious kingdom, where with Thee O Father, and Thee O Holy Ghost, He liveth and reigneth ever one God, world without end. Amen [6].

THE ROYAL OAK *.

In the flight of King Charles II. from Worcester he alighted at break of day at White Ladies, and was then conducted by Colonel Giffard in disguise towards Boscobel, a solitary house near White Ladies, on the Shropshire borders, inhabited by one Penderel, a farmer, a tenant of the Giffards. This humble but noble-minded peasant, with several brothers, faithfully concealed and protected him; though the penalty for so doing was death, and a reward of a thousand pounds was offered for his apprehension. Here Charles put off his buff coat, blue ribbon, and other princely ornaments; his long hair was cut off, his skin stained with walnut leaves, and he was clothed in a noggen coarse shirt, and in Richard Penderel's green suit and leathern doublet, with an old grey greasy hat; he was furnished with old shoes, and the embroidery of his hose cut off. From White Ladies, previous to his being conveyed to Boscobel, Richard Penderel conducted "the king out at a back dore, unknown to most of the company, except some of the lords and Colonel Roscarrock, who, with sad hearts, but hearty prayers, took leave of him,) and carried him into an adjacent wood belonging to Boscobel, called Spring Coppice, about half a mile from White Ladies. William Humphrey, and George, scouting abroad, and bringing what news they could learn to his Majesty in the wood, as occasion required.

By that time Richard Penderel had conveyed him into the obscurest part of it, it was about sun-rising on Thursday morn-

[6] Collect for Sixth Sunday after the Epiphany.

* From Garner's Natural History of the County of Stafford.

ing, and the heavens wept bitterly at these calamities, insomuch as the thickest tree in the wood was not able to keep his Majesty dry, nor was there anything to sit on. Wherefore Richard went to Francis Yates' house, (a trusty neighbour who married his wife's sister,) where he borrowed a blanket, which he folded and laid on the ground under a tree for his Majesty to sit on.

At the same time Richard spoke to the goodwife Yates, to provide some victuals, and bring it into the wood at a place he appointed her; she presently made ready a mess of milk and some butter and eggs, and brought them to his Majesty in the wood; who, being a little surprised to see the woman, (no good concealer of a secret,) said cheerfully to her, "Good woman, can you be faithful to a distressed cavalier?" She answered, "Yes, sir; I will die rather than discover you.' With which answer his Majesty was well satisfied.

Attended by Penderel, Charles made an attempt to escape into Wales, but found the Severn guarded, and he had to return to Boscobel on foot. Here Richard again left him in the wood whilst he reconnoitered the house. Here he found another fugitive royalist, Colonel Carlis. Richard having acquainted "the colonel that the king was in the wood, the colonel, with William and Richard, goe presently thither to give their attendance, where they found his Majesty sitting on the root of a tree, who was glad to see the colonel, and came with him into the house, and did there eat bread and cheese heartily, and (as an extraordinary) William Penderel's wife made his Majesty a posset of thin milk and smal beer, and got ready some warm water to wash his feet, not onely extremely dirty, but much galled with travail. The colonel pulled off his Majesty's shoos, which were full of gravel, and stockens, which were very wet, and there being no other shoos in the house that would fit his Majesty, the good wife put some hot embers in those to dry them, whilst his Majestie's feet were washing and his stockens shifted.

Being thus a little refreshed, the colonel persuaded his Majesty to go back into the wood, (supposing it safer than the house,) when the colonel made choice of a thick-leaved oak, into which William and Richard helped them both up, and brought them such provision as they could get, with a cushion

for his Majesty to sit on. The colonel humbly desired his Majesty (who had taken little or no rest the two preceding nights) to seat himself as easily as he could in the tree, and rest his head on the colonel's lap, who was watchful that his Majesty might not fall. In this oak they continued most part of the day, and in that posture his Majesty slumbered away some part of the time, and bore all these hardships and afflictions with incomparable patience.

In the evening they returned to the house, where William Penderel acquainted his Majesty with the secret place wherein the Earl of Derby had been secured, which his Majesty liked so well that he resolved whilst he staid there, to trust onely to that, and go no more into the Royal Oak, as from hence it must be called, where he could not so much as sit at ease.

His Majesty now finding himself in hopeful security, permitted W. Penderel to shave him, and cut the hair of his head as short at the top as the scissors would do it, but leaving some about the ears, according to the country mode; Colonel Carlis attending, told His Majesty, "Will was but a mean barber;" to which His Majesty answered "He had never been shaved by any barber before." The king bade Will burn the hair he cut off, but Will was only disobedient in that, for he kept a good part of it, wherewith he hath since pleasured some persons of honour, and is kept as a civil relique.

Humphrey Penderel was this Saturday designed to go to Shefnal, to pay some taxes to one Captain Broadway; at whose house he met with a colonel of the rebels, who was newly come from Worcester in pursuit of the king, and who, being informed his Majesty had been at White Ladies, and that Humphrey was a near neighbour to the place, examined him strictly, and laid before him, as well the penalty for concealing the king, which was death without mercy, as the reward for discovering him, which should be one thousand pounds certain pay; but neither fear of punishment, nor hope of reward, was able to tempt Humphrey into any disloyalty. He pleaded ignorance, and was dismissed; and on Saturday night related to his Majesty and the loyal colonel at Boscobel, what had passed betwixt him and the rebel colonel at Shefnal.

This night, the good wife, (whom his Majesty was pleased to call my dame Joan,) provided some chickens for his Majestie's supper, (a dainty he had not been acquainted with,) and a little pallet was put into the secret place for his Majesty to rest in, some of the brothers being continually upon duty, watching the avenues of the house and the roadway, to prevent the danger of a surprise.

After supper, Colonel Carlis asked his Majesty what meat he would please to have provided for the morrow, being Sunday. his Majesty desired some mutton, if it might be had; but it was thought dangerous for William to go to any market to buy it, since his neighbours all knew he did not use to buy such for his own dyet, and so it might beget a suspicion of his having strangers at his house. But the colonel found another expedient to satisfie his Majestie's desires. Early on Sunday morning, he repairs to Mr. William Staunton's sheep-coat, who rented some of Boscobel's grounds: here he chose one of the best sheep, sticks him with his dagger, then sends Will for the mutton, who brings him home on his back.

On Sunday morning (September the 7th,) his Majesty got up early, (his dormitory being none of the best, nor his bed the easiest,) and here the secret place where he lay had the convenience of a gallery to walk in, where he was observed to spend some time at his devotions, and where he had the advantage of a window, which surveyed the road from Tong to Brewood. Soon after, his Majesty coming down into the parlor, his nose fell a bleeding, which put his poor faithful servants into a great fright, but his Majesty was pleased soon to remove it, by telling them it often did so.

As soon as the mutton was cold, William cut it up, and brought a leg of it into the parlor. His Majesty called for a knife and a trencher, and cut some of it into collops, and pricked them with the knife's point, then called for a frying-pan and butter, and fryed the collops himself, of which he ate heartily; Colonel Carlis the while being under cook, (and that honour enough too,) made the fire and turned the collops in the pan.

With the aid of the brother Penderels, of Mr. Huddleston, of Mr. Whitgreave, of Moseley, and of Mr. Lane, of Bentley, gen-

tlemen, of ancient families, and eminent royalists, who, however, did not at first know the quality of their guest, his Majesty was removed to Moseley on Humphrey Penderel's mill-horse, he being miller of White Ladies, and his Majesty too footsore to walk. Here was Lord Wilmot concealed, who had accompanied his Majesty, with other cavaliers, in his flight from Worcester, and who made known his Majesty: addressing Mr. Whitgreave and Mr. Huddleston, he said, "Though I have concealed my friend's name all this while, now I must tell you this is my master, your master, and the master of us all," not knowing that they understood it was the king. Whereupon his Majesty was pleased to give his hand to Mr. Whitgreave and Mr. Huddleston to kiss, and told them that he had received such an account of my lord Wilmot of their fidelity, that he should never forget it; and presently asked Mr. Whitgreave, "Where is your secret place?" which being showed his Majesty, he was well pleased with, and returning into my lord's chamber, sate down on the bed-side, where his nose fell a bleeding, and then pulled out of his pocket a handkercher, suitable to the rest of his apparel, both coarse and dirty. Charles was afterwards safely removed to Bentley, Mr. Lane had obtained a pass for his sister Jane and a servant to visit her relative Mrs. Norton, beyond Bristol. The king rode before the loyal and heroic young lady dressed as a countryman. After many more adventures and disguises, a vessel was at last obtained at Brighthelmstone, and the king was finally landed at Fecamp.

Charles was not unmindful in this case of his former friends after his restoration.

The future state of the wicked will be a state of exquisite torment both of body and mind,—of torments, not only intense in degree, but incapable of intermission, cure, or end,—a condition of unmixed and perfect evil, not less deprived of future hope than of present enjoyment.—*Bishop Horsley.*

Our union with Christ neither confounds persons nor unites substances; but associates our affections and confederates our wills.—*Cyprian.*

DR. JELF'S CONVOCATION SERMON.*

Dr. Jelf, Principal of King's College, London, habited in his academical costume, with the insignia of his collegiate degrees, and not in the surplice, as usually worn by cathedral preachers, ascended the pulpit; and selected for his text verse 27 of the 14th chapter of St. John's Gospel.

"My peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

Dr. Jelf read his text first in Greek, and then in Latin, after which he delivered his sermon in Latin. The first part of the sermon was a lucid explanation of the meaning of the gracious promises contained in our Lord's words; in the second part, the preacher took a rapid general sketch of the state of the religious world at home and abroad, giving a melancholy view of the general amount and increase of schism, heresy, and unbelief. In the third part of his discourse, Dr. Jelf entered at great length, and with consummate ability, into the question of the remedies for these evils; and, amongst others, he discussed the question of councils, general and provincial. As in this part of the discourse he directed attention to a point which excites the most lively interest among the Clergy and churchmen generally, it will doubtless be acceptable if we give an analysis of his argument somewhat more at length. The discussion opened with a grateful acknowledgement to the Divine Head of the Church for the benefits which had accrued to our ecclesiastical establishment from councils, as well general as particular, adopting (as our statute law does) Gregory the Great's high opinion of the four great Œcumenical councils, and referring with thankfulness to the blessings which have been secured to our Church through the pious labours of former convocations, as evinced in our Articles, Liturgy, and other formularies. It was not to be wondered at, remarked the Rev. Doctor, in continuation, that, bearing in mind what convocation had done for us, not a few should be found deficient, neither in matters of learning nor in sincere attachment to our Church, to plead for the restoration of the delibera-

* From the "English Churchman."

tive powers of convocation, arguing that those powers should be restored without delay; that as it was conceded on all hands there was nothing to prevent it re-assembling, with the Queen's consent, at any moment for despatch of business, that great benefit would result to the Church in the settling of controversies respecting habits, ceremonies, rubrics, and the like; in fine, that this would be an efficient remedy against our dissensions, and the best method of restoring peace to the Church. Now, any man of sense and feeling must grant, the preacher contended, that it was a subject for most anxious prayer that the minds of men could be brought, by God's grace, to that state of mutual good understanding which would admit of the assembling and practical occupation, not only of provincial synods, but also of general councils. Yet, on the other hand, it might very well be doubted whether, instead of saying that the silence and desuetude of synods had been the cause of our dissensions, it would not be nearer the truth to say that the dissensions of Christians had rather been the cause why synods had been so generally discontinued. If this were true, then they must reverse the proposed order and pay their first attention to peace, the prevalence of which would restore, naturally and safely, the functions of synods; and that that was true, might be shown by the following consideration:—As regarded general councils, the uselessness of such an attempt in the present distracted state of the religious world was shown at once by the falsely-called Council of Trent, concerning which it might be doubted whether it did more prejudice to peace or to truth. With respect to convocation, if questions were to be moved on matters affecting the faith, what good could arise from their being debated as everything was now in public? Would that be a likely method to promote truth and peace, or even a reverential feeling on the most holy subjects? But if the subjects in debate were matters in themselves not affecting the faith, if being such they had some degree of importance, that very importance would tend to inflame men's minds still more; or if trifling, the merest trifling would derive a weight, to which they had no sort of title, by the very excitement of debate. Would not that be to add fuel to the flame? But if that were the natural consequence of mere debate, what would be the

issue of it if it ever came to the vote whether an ecclesiastical law should be passed or repealed, considering the probability that when men were listening to the dictates of passion rather than of truth, the wiser opinion should be on one side, and the majority of votes on the other. Desirable, therefore, as the restoration of convocation might be in itself, the increase of peace as a preliminary step was still more desirable, and all their prayers and efforts should be directed to that object. If they looked at the last century, it was difficult to avoid tracing the hand of Providence in the very silence of convocation. Occasions would occur to every one when free debate in convocation upon the current topics of the day would have increased the evils of controversy rather than have cured them. It was, therefore, with a feeling of thankfulness for the past, and of hope for the future, that they would regard the question. Above all things, he trusted no one would regard the solemn assembling of convocation on that day as a matter for scoffing, as if it were an idle ceremony. Under those external ceremonies there was a hidden life, which might one day be called into action. But it might be objected that the prayer specially appointed as on that day for God's blessing on their deliberations was hardly justifiable, because they knew that they were not about to deliberate. But did they know that? Was it certain that the civil and ecclesiastical authorities might not within a few months think fit to submit certain questions to the legislative wisdom of that very convocation, that day for the first time assembled? Did not the prorogation which regularly took place every two months seem to be retained as a providential method of bringing about such a conjunction at any moment? And if the actual synod now before them, for whose deliberative wisdom they that day prayed were really to meet even to settle one matter within the seven years of its constitutional duration (as it was at least conceived possible), was there any mockery in praying, that when it did meet its deliberations might be directed by the Holy Ghost? But be that as it might, was there not ample scope for the exercise of wisdom (and if for its exercise, for earnest prayer on that behalf,) even in the short hour which was spent in preparing the address? Might not a single intemperate expression set the whole church in a flame! And if

so, was there any mockery in praying that such expression might be averted by Divine grace? Let them join, then, in that prayer sincerely, and that it might have due effect, let them pray that it might please God to restore the powers of convocation; and that the powers of convocation might be restored let them pray that the degree of unanimity which was necessary to safe deliberation in such matters might be daily increased. After eloquently enforcing these views, Dr. Jelf adverted to other remedies against dissension, and concluded with an earnest exhortation to apply the last words of the text, and, considering their many and increasing blessings, *to avoid faint heartedness* in fighting the battle of the faith.

THE FRUITS OF FAITH.

"By their fruits shall ye know them."

THE ATROCIOUS murder of Major Mahon, at the direct instigation of a Romish priest, has at last roused the nation from its apathy. Murder after sacerdotal denunciation has been by no means uncommon for many years past; but many good people on this side the Channel would not believe that priests or people could be such demons. Some imagined these murders were accidental rencounters much exaggerated; others considered them mere fabrications of political parties. All parties disbelieved that, in a Christian country, and under a Christian government, such cold-blooded atrocities could be perpetrated; or if they were, that they could be tolerated by government. The murder of this good man and real benefactor of his country has at last opened the unwilling eyes of Englishmen to see the horrible nature of that religion, which the government has been petting and pampering for the last twenty years. Sir Benjamin Hall in the Commons, and Lord Farnham in the House of Lords, *terrified* Her Majesty's Ministers by bringing the recent denunciations, and the consequent murders, under the notice of Parliament. Sir Benjamin Hall alluded to the following extract from the public speech of an *amiable* archdeacon of the Romish church:—

"The Ven. Archdeacon Laffan came forward amid loud cheers to second the resolution. In doing so, he said he rose

with a feeling of deep sensation. He looked around him, and he saw an assemblage of the good and the noble-hearted, though perhaps excitable, Tipperary men, who were called by the Englishmen murderers. The Saxon scoundrel with his bellyful of Irish meat, could very well afford to call his poor, honest, starving fellow-countrymen savages and assassins; but if, in the victualling department, John Bull suffered one-fifth of the privations to which the Tipperary men were subject, if he had courage enough, he would stand upon one side and shoot the first man he would meet with a decent coat upon his back. But the Saxon had not courage enough to do any thing like a man—he growls out like a hungry tiger."!

The hon. member, in referring to the recent atrocious murders in Ireland, observed—one man who was denounced was shot the same day; another who was denounced from the altar one day was shot the following evening. These were not imaginary cases; he wished to God they were. What was the evidence of a priest in the county of Tipperary, in a case where a man named Callaghan had been murdered? The following was the examination:—

"Did you denounce the murdered man from the altar?—I did.

"When did you denounce him?—On Sunday at mass.

"When was he murdered?—At five o'clock the same evening."!

Sir B. Hall believed that Major Mahon was a most excellent man, but what were the facts attending his murder? He was denounced by the priest on Sunday, and on the Monday, while returning from his charitable office in Roscommon, he was shot dead in his carriage.

THERE IS NOW a crusade against the payment of rents, especially to Protestant landlords. A few years ago both priests and people assailed the Established clergy; refused the payment of tithes; and attempted to *starve* them out, in which they were but too successful. Landlords, then, looked on with cruel indifference to the murder and starvation of the clergy; and O'Connell was tolerated in the British House of Commons in turning their misery into ridicule. But the landlords laid their hands on the Lord's portion, and seized a fourth part, if not more, of the

tithes from the clergy, under pretence of collecting them. It is seldom that God suffers Himself to be robbed with impunity. Those men who have robbed God of His property in tithes, cannot now secure their own rents. The very men whom they attempted to conciliate at the expense of God and the Church, have now "commended the poisoned chalice to their own lips." This is a retribution which was prognosticated at the time; but the prophets were laughed at, not only as false but as *illiberal*. No measures were taken to protect the Irish clergy; but with Divine support they struggled through a long-continued and most severe persecution (which has not yet subsided) they are still the objects of papal persecution; and one of them was murdered in the most cool manner possible, by one of his own tenants, and on the high road, whilst returning from officiating at his parish church. His crime was the asking his tenants for long arrears of rents; this natural demand has been denounced by the Romish priests from their desecrated altars as *oppression;* and murder is the penalty! Major Mahon's murder brought to light the horrible fact, that he was one of a list of twelve landowners who are consigned to the bullet of the horrid assassin. And from the circumstances attending his murder, it is but a fair and natural conclusion, that the death warrants of the proscribed victims will be pronounced at the altar of the mass-house. But it has been farther ascertained that the whole Established clergy of Ireland have been devoted by the popish priesthoood to be murdered individually, as opportunities occur. Most of them are now obliged to have the protection of policemen both on their premises, and also in going to and returning from performing Divine Service at their churches.

Christian Englishmen can with difficulty believe that men *calling* themselves *Christians* can be guilty of such atrocities as the members of the papal church notoriously and unblushingly commit. And we might marvel with as much amazement as St. John did, when he saw the church of Rome personified by a harlot drunk with the blood of God's saints. But the Holy Spirit informed the prophet that "the Dragon," "that old serpent; which is the devil and satan," *gave the harlot her power;* and that her merchandise consisted among many other things, in particular *of the souls of men*. These noon-day murders, at the in-

stigation of the priests from the most sacred place, are the natural commentary upon the apostle's text. The priesthood have so made merchandise of the *souls* of their people, that they can direct the assassin's aim by the simplest hint of their wishes. As the dragon gave the Romish Church her much abused power over the souls and consciences of men; her priests and people do his work; for he was a murderer and *a dealer in souls*, and a father of lies from the beginning of the world. But the hour of retribution is at hand, and the dragon who has much speculative and trembling faith knows that very well, and sees the time to be fast approaching when the mighty angel shall cast the great millstone into that great engine of his malignity the mystic Babylon, and it "shall be no more found at all." A woe is denounced against the nations of the Roman world; "for the devil is come down unto you, having great wrath, *because he knoweth that he hath but a short time*. As we have cast in our lot with Rome, and have been so far partakers in her sins as to sanction and suffer them without any attempt to curb or remove them, therefore we must expect to suffer with her in the just retribution of heaven for her apostacy from the faith, and for her bloodthirsty persecuting principles. For as *Pagan* Rome called the primitive Christians *Atheists*, and then threw them to the wild beasts; so *Papal* Rome calls true Christians *heretics*, and then tortures, *shoots*, and burns them.

LET US KEEP OUT of her that we be not partakers of her sins, and receive too heavily of her plagues, which, if there is truth in Holy Writ, are most assuredly coming upon the whole papal communion. "For her sins have reached unto heaven, and God hath remembered her iniquities." But let us repent and do our first works, lest our candlestick be removed, and our names be blotted out of the Book of Life. We have not yet denied His great name, but have hitherto kept His word; and we have yet a little strength, let us, therefore, exert it, and stir up our wills and affections to the performance of good works.

TAKING UP THE CROSS.

Lord God of holiness and love,
On whom my soul relies;
Thou dost not lift Thyself above
The sound of human sighs;

But to the voice of feebleness
Thou still wilt bend thine ear;
And to the needy in distress,
O God, art ever near.

With fever'd pulse, and tortur'd frame,
Thou, Lord, didst bring me low,
But still my strength was in Thy name,
My hope from Thee did flow.

And since to health Thou hast restored
That languid, fainting form,
Shall I not ever find thee, Lord,
My refuge from the storm?

Yes, while a pilgrim on the earth,
On Thee, I will depend;
Thou, who hast led me from my birth,
Wilt keep me to the end.

Oh, blessed be Thy goodness, Lord,
I have no cause for fear;
For till is loosed the silver cord,
Thou wilt to me be near.

Then, then, O God of life and love,
My sp'rit to heav'n shall soar,
To join thy ransom'd ones above,
And praise Thee evermore.

THE SCOTTISH SCHISM.

A CRITICAL ANALYSIS has just been published by Mr. Ollivier from the pen of the Rev. James Christie, of a Report of a deputation into England in 1846, from the conference of English Episcopalians in Scotland. In this really critical Analysis Mr. Christie has with great ability vindicated the principles of the Catholic Church of Scotland, of which he is a minister, and the authority of her bishops, from the misrepresentations and fallacies of Mr. Drummond, or as he most appropriately calls him throughout the whole pamphlet, "*the schismatic.*" Although the schismatic was locally *in* the Scottish Church yet he was never *of* it. His heart and affections were always in Clyde-street-hall, and in a Geneva cloak; whilst his *surpliced* body was enchained in St. Paul's or Trinity churches. No sooner, however, had he gathered a party from among the Presbyterians, and constructed a tail, than he found out that his Christian liberty, as he called it, was curtailed. Having been separated in *will* all along, he now thought the time had arrived that he could separate in *deed* with pecuniary safety, and walk after his own lusts. Therefore he began, in cockney language, to be "*bouncible;*" and he had the assurance to tell his bishop that he had a right to do whatever he chose, whensoever and wheresoever he pleased. For this insolent contempt of lawful authority, Bishop Terrott *admonished* him with an unprecedented gentleness; but which the schismatic mistook for weakness. St. Paul commanded all bishops to *reject* heretics after the *second* admonition; which perhaps Bishop Terrott might have done; but after the first admonition the schismatic sagaciously imitated the prudence of the well-bred dog and rejected himself. And then he told his "dear christian friends" that "I am compelled to resign my charge in Trinity Chapel because *I will not part with* that which I think I have proved to be perfectly consistent with the law of the Scottish Episcopal Church."

UPON HIS OWN showing, then, he excommunicated himself to avoid suspension; and to carry out a self-willed crotchet of his own, he made a direct breach of the law of that church. After his self-excommunication he preached to a mixed multitude of

all denominations in a long room which was formerly a tavern, called the "Turkish Divan." Although the schismatic alleges that he was *compelled* and *driven* to self-excommunication, yet he was heard to say in the presence of several persons, "that he had fully made up his mind to do so, i. e. to separate; and merely waited for *a favourable opportunity*" to cut himself off from the church. Bishop Terrott's first gentle admonition afforded him the sought-for opportunity; and at the same time the most desirable eclat of an apparent martyrdom. He assumed the air of a martyr all along, and canted admirably about his tender conscience. Yet the tenderness of his conscience did not prevent his endeavouring to gather "lost sheep" out of Bishop Terrott's fold by enticing those church people who were ignorant of church principles into his heresy and schism. Very few persons, however, were so deluded, for his congregation consists of the sermon-hunters among the innumerable offshoots from the Presbyterian establishment. As they are *external* to the Catholic Church of Christ at all events, it matters little to what form of heresy and schism they may attach themselves. How he salved over his mock episcopacy to his Presbyterian congregation we know not; but as a lure to catch unwary churchmen he boasted of the countenance of the Bishops of Chester and Hereford—that prelate who is now Archbishop of York. From the appendix to the Analysis we perceive that both these prelates have *rejected* the schismatical alliance, and the former has concurred with other English bishops in expressing "very unfavourable sentiments regarding the schismatic."

ALL HIS QUIBBLING and misrepresentations, however, failed in convincing the world that the meetings in which he officiated were *private*. The world decided immediately when the *facts* of the case were known, that a hired public hall, about a mile and a half distant from his cure of Trinity Church, to which the *public in general* were admitted, from whom a collection was made to defray the expense, and in which public extempore worship was conducted, *was* PUBLIC *worship*. It is mere quibbling and special pleading to call, as he did, such gatherings, and such prayer, praise and preaching, *private* family devotions. The schismatics' good breeding soon saw that this dog would soon

be kicked out; so some one suggested to him to raise the cry of *popery*, in which he would be joined by all the discontented spirits of the age. Besides it was a weapon which could not fail to make an injurious impression; and perhaps cause another schism in that church which had rejected him. He adopted the plan of throwing plenty of mud; for some of it would be sure to stick. He had ministered a considerable number of years in the Scottish church, in which time there had been three consecrations at which the Scottish national communion office was used; yet he was never heard to raise a single objection to it, or to consider it of a popish tendency till his rejection, when he wanted a respectable reason for his own act of separation. Therefore he brought a railing accusation of *popery* and *transubstantiation* against that office by which his family had ever communicated!

As he was driven out of his plea of private family prayer by a plain statement of the facts, so now a plain account of this popish plea may have a similar result. In the popish Mass the consecration is complete upon the pronunciation of the words in Latin, "*This is my body.*" This is the whole act of consecration; on the pronunciation of these words the bread is declared to be "the body and blood, soul and divinity of our Lord Jesus Christ;" each wafer is a separate Christ, and if it be broken into a thousand fragments, each crumb is a separate, living, and incarnate Christ. The same holds as to the wine in the cup; it is in whole the body and blood, soul and divinity of Christ; and each drop, if spilt or separated from the mass, however minute, is a separate, living, and incarnate Christ

In the prayer of consecration in the Scottish national communion office, the same words are used—"*This is my body; this is my blood*"—but the Scottish church does not consider that the elements are yet fully consecrated, therefore she makes an offering or oblation of them; after which she invokes God "to bless and sanctify with His Word and Holy Spirit these his gifts and *creatures* of bread and wine, that they [His gifts and *creatures*] *may become* the body and blood of His most dearly beloved Son." It is evident that the Scottish church considers the elements to be still unconsecrated creatures after the church of Rome con-

siders them the incarnate Son of God, and worships them with the highest divine honours. And the Scottish church proceeds to make an oblation of the gifts and *creatures*, and to invoke the descent of the Holy Spirit, so as to make what she still calls mere creatures of bread and wine that mysterious and holy thing which our Lord meant should represent his body and blood.

PAPISTS, CERTAINLY do very unreasonable things; but they would not be so absurd as to pray that the Holy Spirit would make that the body and blood of Christ, which had *already* been made the actual living "body and blood, soul, and divinity" of our Lord. They would consider such an invocation blasphemy not fit to be used. This statement of the distinct modes of consecration practised in the two churches will show how wide apart their doctrines are; and, in point of fact, that the Scottish office annihilates the popish idea of transubstantiation, and presents an insurmountable barrier against it.

WITH THAT ACTIVITY and foresight which men in a wrong cause always exhibit, "the schismatic" immediately applied for, and received the patronage of the "Church Missionary Society." They shewed the true animus by which that society is actuated, by immediately fraternizing with him; and adopted his "*slanderous*" account of the whole of the Scottish clergy, and they have ever since entirely allied themselves to the schismatical party. This society commenced in schism, and have ever since been schismatical in their tastes and associations. He next united himself to the Free Kirk, and also to the Wesleyans in Edinburgh: thus uniting, as he would say, *catholic* principles with *liberal* practices.

THE SAME SPIRIT which actuated the schismatic soon entered into the hearts of others, and produced similar "gainsayings of Korah;" but these we must leave to another opportunity; meanwhile, we recommend our readers to peruse Mr. Christie's Analysis; in which the schismatic is ferreted out of all his doublings, and shown to be not only the most impudent and the most mendacious of men; but the whole party to be blasphemers. We earnestly hope that those clergymen in England who have hitherto given themselves little trouble about the fire that burns in their neighbour's house, and which may reach their own, will

read this able Analysis, which can never be answered by all the sophistry and mendacious impudence of which the schismatic is possessed. Mr. Christie has so completely shown him to be an apt scholar of the father of lies, that his assertions can no longer be received with any confidence. Mr. Montgomery, in his admirable pamphlet, "The Scottish Church and the English Schismatics," says of Mr. Christie's pamphlet, "Anything more triumphant, manly, and uncompromising than this 'Analysis' we never read. The deepest thanks of the church are indeed due unto her heroic champion for this unanswerable exposure of tortuous error and disgraceful injustice."

In the May number of the "Church Warder" there has been published a correct list of the Scottish succession, from the martyred Archbishop Sharp, in 1661, down to the present Bishop of Edinburgh, in 1841. As the price is only twopence, it is within the reach of every one who wishes to be correctly informed on the subject. In some future numbers we shall trace the further development of this schism, and the efforts that are making to extend it.

TRADITION.

V. The Priesthood.

As the kingly government was at the creation annexed to the fatherhood, and thence continued in the primogeniture; so was the priesthood likewise inherent in the supreme civil governor. Priest and king were correlative terms, and were invariably united together in the person of the king or father; and after him in the first-born son. The book of Genesis is so extremely brief that there is no account recorded of any appointment to the priesthood; but the traditionary history of sacrificing shews that all sacerdotal acts were done by the sovereign.

God fixed by an ordinance for ever the *time* for His worship; for He sanctified the seventh day and commanded it to be kept holy as a day of rest from labour and for the observance of His worship. As He appointed the *time* for His worship: so likewise He established the *place*, which was no doubt Eden. He constituted Adam a priest as well as a temporal sovereign; and it

was to him as their high priest that his two sons brought their several oblations, that he might offer them on the altar to the Lord. Like his illustrious descendant Noah, Adam was a preacher of righteousness; to whom God revealed all the mysteries of our redemption. He taught his children and his children's children down to the eighth generation all the mysteries of man's restitution through faith in the promised Seed of the woman; and also the right manner of worship and service of God both in time, place, and circumstance.

THIS IS NOT merely the private opinion of a nameless individual; but it is the deliberate and well-weighed doctrine of the church of England met in solemn convocation in the year 1606. In the fourth canon of which she decides:—"If therefore any man shall affirm that the Son of God having from the beginning a church upon earth, did leave them from the flood without *priests* and *priestly authority* to govern and instruct them in those ways of their salvation, and in the right manner of the worship and service of God; or that they might teach them any other doctrine in that behalf than that which they had received from God himself, HE DOTH GREATLY ERR."

THE OFFICE of the priesthood is to act as ambassadors or representatives from God and in His stead; therefore this office could not be assumed by any one at his own hand. Adam did not assume the office of the universal priest of his family; but was made a priest by his Creator when He taught and commanded him to offer animal sacrifices as types of the atonement to be made in the fulness of time on the cross. Christ is the great high priest of our profession, who was to offer the only sacrifice of inestimable value, being Himself also the victim offered; therefore He only could constitute priests to represent Himself, and to offer those sacrifices that were typical of His own oblation. So long as Adam lived he offered the oblations of his descendants as their chief priest; and after his death his successors, as already enumerated, officiated till after the flood. No man took this office on himself then; but kings and heads of tribes or families were divinely appointed to offer the oblations of their families and people. The office of the priesthood was conveyed from father to son by the prophetic blessing given

to their eldest sons who were to succeed them in the regal or family honours. For from Adam downwards " every high priest [of a merely human condition was] taken from among men, and ordained for [the benefit of] men in things pertaining unto the worship of God ; that he may offer both gifts and sacrifices for the sins" of their people. They were not ordained *by* men but *for* men ; and they only were to offer men's sacrifices ; and at no time were unauthorised men permitted to offer their own sacrifices. Their call and consecration to office was by the blessing given before the death of the father sovereign, as we have seen both Isaac and Jacob convey to their sons.

When the flood had subsided, Noah with his family went forth from the ark, and built an altar unto the Lord ; and he took of every *clean* beast, and of every *clean* fowl, and offered burnt-offerings on the altar. In this simple and concise narrative we have the whole circumstances of an instituted worship—a *high priest*, an *altar*, *clean* beasts and fowls—and a *burnt-offering*. The *cleanness* of these victims consisted in their having been appointed by divine authority as the proper animals to typify the grand atonement and sacrifice of the future Redeemer. During Noah's sacrifice God smelled a sweet savour ; or He recognised the type of the sacrifice of the cross, the meritorious sacrifice of God the Son, and the incense of His merits and intercession. Both Noah and his sacrifice represented Christ ; through whom God established a covenant of mercy ; and He gave the rainbow as its sign and emblem to man, and as a remembrancer to Himself of His everlasting covenant. When Noah's descendants multiplied, and when, under the direction of God, he divided the earth into three grand divisions under his three sons ; and again subdivided their inheritances among his seventy grandsons, each sovereign prince became at the same time the sacrificing priest of his tribe or kingdom. Noah was both a prince and a priest ; so he built altars, offered sacrifices for his people, and taught the church after the flood all that he had learnt by tradition from his fathers, of the creation, of the fall, and of the restitution of men by the merits and sacrifice of Christ, the Great High Priest. So after his death the sacerdotal office was inseparably annexed to the kingly office among his descendants.

LEAVING, FOR THE present, those descendants of Noah that apostatized from the ancient and true faith, we shall follow the line of Shem, Eber, Nahor, Terah, Abraham, and his descendants. God had bound himself by a covenant with Noah that he would not again destroy the earth ; therefore the wickedness of his descendants was not visited with any universal calamity like the flood They mixed up false worship with the true sacerdotal oblations, which for a considerable time they offered to the true God. Even the descendants of Shem apostatized, and chose priests for their impure sacrifices ; so that in order to preserve *the* faith once revealed to Adam, God was pleased to select Abraham to be the depository of the true faith, the pillar and ground of the truth ; and to call him away from his idolatrous associates, to become a stranger and a sojourner in the land of Canaan. Wherever Abraham made a temporary halt, and especially after he came to the end of his journey, he erected altars and offered sacrifices as the priest of his people ; and by that office he pleaded the merits of Christ, and His intercession for the acceptance of his public oblations and prayers. Through these types he saw by faith the day of Christ, the promised Seed, and rejoiced. Although God Himself assured Abimelech, king of Gerar, that in the integrity of his heart he had taken Sarah to be his wife, and that he had prevented him "from sinning against God ;" yet He sent him to Abraham, "for he is a prophet, that is a priest, and he shall pray for thee and thou shalt live." Abraham prayed accordingly, and Abimelech was healed : and not only him but all his subjects who were punished on his account.

THE PRIESTHOOD descended by birthright to the eldest son; and it was the selling of this ecclesiastical birthright and contempt for the sacerdotal character, that constituted the profaneness of Esau. He despised the honour to which by birth he was entitled ; and he rejected the faith that the promised Redeemer should be born of his family. The devolution of the priesthood on Jacob is the first instance of such successive consecration that is recorded ; but the manner in which Isaac proposed and performed it, shewed that it was neither new nor uncommon. Neither were the brothers nor their wily mother taken by surprise. It was a transaction for which they were prepared ; and which they knew would occur some time before the death of

the patriarch. By the disposition of God, Isaac devolved the priesthood upon His chosen servant about 30 years before his death; because it was necessary for Jacob to flee from the malignant jealousy of his eldest brother, and he never afterwards saw either his father or his mother.

UNQUESTIONABLY the aged patriarch intended to have given the prophetic blessing to Esau; and it was not without misgiving and hesitation that he bestowed it on Jacob. Once however given, it could not be recalled; Esau's bitter cry, "hast thou but *one* blessing, O my father?" was in that sense perfectly true; he had but *one* prophetic blessing, and THAT he had given to Jacob. It was the will of God that the Desire of women, the Desire of nations, the Seed of the woman should be born of the line of Jacob, and not of Esau. Isaac, however, did bless Esau with an inferior benediction, and he had manumitted him; for he became a powerful and independent sovereign during Isaac's lifetime, and founded the kingdom of Edom, so called from his own redness of hair and complexion. Jacob was also manumitted and sent away with instructions to marry his cousin, his mother's niece. Jacob was now his father's heir, and the head of his father's family; and succeeded him in the promised succession to the land of Canaan. This promise was confirmed to Jacob on the first night of his journey from Beersheba, where Isaac dwelt, to Haran, the place of his uncle's residence. On his journey he slept upon some loose stones which he collected together at a place which he afterwards called Bethel, or the house of God. There he had that remarkable dream of the ladder reaching from heaven to earth, with the ministering spirits ascending and descending to assist those who were only servants, but now also those who are the sons of God and the heirs of salvation. At the top of this connecting ladder stood God the Son, the Angel of the Covenant; who confirmed Isaac's blessing, and the promise made to Abraham, of the inheritance of that land in which he was then sleeping; and that in him and in his seed should all the families of the earth be blessed. He then solemnly erected the stone and poured oil upon it to sanctify it as an altar to the service of God.

WHEN LABAN pursued Jacob with his wives and children, and overtook them on mount Gilead, they made a covenant

together; and Jacob erected a pillar and collected a heap of stones on the place, as a witness between them. They mutually sware to each other; and Jacob offered a sacrifice upon this heap of stones, and summoned Laban with his attendants, to eat of it. Thus Jacob officiated because the priest of the Most High, and as he was in the midst of his own family, of which he was the head and sovereign; whereas, Laban, although also a king and priest, was Jacob's guest. Afterwards when continuing his journey, the Angel of the Covenant wrestled with Jacob, and suffered Himself to be overcome; therefore He changed Jacob's name to Israel "for as a prince [and therefore a priest] hast thou power with God and man, and hast prevailed." Here is a second confirmation by God himself personally of the priesthood, and likewise an assurance that his intercessory and atoning sacrifices would prevail with God, for or in behalf of, men. Journeying onward he settled at Shalem in Canaan, and there built an altar calling it El-elohe-Israel, where he offered sacrifices. God commanded Israel to remove to Bethel, where he built an altar, and offered drink and burnt-offerings, when the change of name was again renewed.

At a future time this subject shall be continued from the time that the sacerdotal office was changed to the Aaronical and again to the Melchisedechian priesthoods; also to some account of the heathen priesthood.

The evidence for the resurrection of Christ is of two kinds, predictive and historical. From the Old Testament it appears that Messiah was to rise, from the New that Jesus of Nazareth *did* rise, and therefore is the Messiah.—*Bishop Horne.*

Much might be spoken by way of analogy between the internal and external, the spiritual and the material ornaments of the church; but both of them serve to dress and set off the spouse of Christ; the first to recommend her to his own eyes, and the latter to the eyes of the world.—*Dr. South.*

REVIEWS.

THE SCOTTISH CHURCH AND THE ENGLISH SCHISMATICS. 8vo. Masters.

THIS IS THE THIRD edition, revised and enlarged, of an excellent pamphlet from the pen of the Rev. Robert Montgomery; who, having been for several years a priest of the Scottish church, is by far the most competent person in England to write on the subject of the unhappy schism in that long depressed communion. This edition is enriched by a "Dedicatory Epistle" to the Lord Bishop of Glasgow, which shows the straightforward, honest, and indignant convictions of a sound and vigorous churchman. Amongst the stinging reproofs which he administers to the wretched schismatics, he says, "It is morally certain that some of our Anglican schismatics would not *dare* to commit the gross outrage on an English prelate which they have presumed to inflict on a Scottish one. And this homage to the vulgar outwardness of mere secular rank, state, and all the trappings of lordly patronage and power, is not the least of those *bad features* which render this schismatical rebellion in Scotland so truly revolting to the principles of a true churchman." In exposing some of Drummond's mendacious statements, Mr. Montgomery states "*on the best authority*," that "the Bishop of Oxford, in company with another distinguished prelate . . . . *strongly, decidedly, and* MOST SEVERELY *reprimanded*" Drummond and the others "*for their schismatical conduct.*" Mr. D. keeps his thumb upon this; but the more his "Reports" and "Sketches" are examined and analyzed, the more his fabrications and falsehoods are detected. If Mr. D. T. K. Drummond, commonly called "Tom Drummond," wishes to preserve any respectability of character, even among his own "lost sheep," he should call in all these monuments of falsehood and make heretics of them by burning them at the stake to save his credit.

THIS WELL-TIMED pamphlet contains, besides, a Letter to the Bishop of Llandaff who before the happy demolition of Peculiars was the author's bishop, as one of the clergy of the Peculiar

of St. Pancras, with a postscript; a Letter to one of the Managers of St. Jude's, Glasgow; and "The Schism and the Schismatics;" being a reprint from the "Theologian," an excellent paper; and to which, being its author, he has added an extract from the "Gospel before the Age." The Appendix contains a number of valuable documents; and, among others, a letter to Mr. Close, of Cheltenham, out of whom, by the bye, "the shine" has been taken by a new candidate for popular fame. Alas for popular preaching, people *do*, somehow or other, get tired of it. In a note to this letter are contained some excellent remarks on what Mr. Montgomery calls "the hideous dogma of transubstantiation." He says, with justice, in his highly poetical language, that the enemies of the Scottish church "might as well accuse her of teaching cannibalism," as of that leading tenet of the Romish church. Almost the whole pith of this controversy is condensed into this able and eloquent pamphlet, from which a very good view of the whole may be obtained. We trust it will obtain a wide circulation.

A Plain Address to my Household. Masters.

A Clergyman reminds his brethren of the solemn vow that they made at ordination to rule well their own households; for much of their ill success arises from the improper conduct of their own families. To what good purpose does a priest exhort his parishioners to regular attendance in the house of God, to the regular participation of the Lord's Supper, to moderation in food and raiment, to avoid being busy-bodies in other peoples affairs, to the constant practice of family devotions; if his own household are notorious for the breach of any or of all of these things? Wives, sons, daughters, and servants of clergymen should consider that much of the morality and good conduct of the parish depends on their examples, and they may undo in a short time, all the good which the priest may do in a lifetime. In addition to their own exhortations, clergymen might derive some advantage by placing this tract in the way of their households.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XVIII. New Series. February 1, 1818.

THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS.

We read in the Acts of the Apostles, that St. Paul derived comfort from the reflection that he had "not shunned to declare unto" the Ephesian church "all the counsel of God;" and that he had "kept back nothing that was profitable for them." That Apostle was now performing an arduous and trying duty. He was taking leave of those in whom he felt the deepest sympathy and interest, and this, under circumstances of peculiar distress; for he tells them of the conviction he then felt, that those whom he dearly loved, should "see his face no more." And now that his soul was full of trouble, on account of the separation which was about to take place between him and his flock, and also because the "Holy Ghost had revealed to him" that "bonds and afflictions awaited him"—now, in his hour of trial and anxiety he is comforted and supported by the reflection, that he had "kept back nothing" from them, and had declared unto them "all the counsel of God."

And here we may remark by the way, that this is the best consolation for the ministers of Christ, when they are tempted to repine at the small progress, and the seemingly partial fruits of their labours. To know that they have "done what they could" —that they have fully laid before their flocks the doctrines and precepts of the gospel—and that they have "not scrupled to give to each portion of religious truth its due place in the scale of their teaching—this must be their consolation under circumstances which might otherwise cause them to despond. For it is a fearful thing for the ministers of Christ to reflect, that "if the people be not warned, their blood will be required at the

watchman's hand"—and yet on the other side if they have endeavoured to preach the *whole truth* faithfully—if they have left no stone, as it were, unturned—above all, if they have done it in singleness of heart, and out of love to Christ, then indeed they may still hope for the blessing of God upon their "labour of love"—they need not be over anxious about the apparent results of their teaching—they can make it a matter of "faith not of sight"—and they may be content to leave the consequences in God's hand, and to "throw all their care upon" Him.

Now THESE THOUGHTS were suggested by the fact, that the Ninth Article of the Apostles' Creed contains a most important doctrine; but one, nevertheless, which is very imperfectly understood: nay, more, a doctrine concerning which a vast amount of ignorance and prejudice prevails. Consequently it is one, which the ministers of Christ are bound to lay before their people, if they would fulfil the obligations of their state; or hope for any portion of the apostle's consolation that he had "kept back nothing that was profitable," and had not "shunned to declare all the counsel of God." That such is really the case, will be easily comprehended, when we remember that the Article in question relates to the doctrine of the Church or Communion of Saints; a doctrine not only full of pathos, and beauty, and comfort, but which holds out the most persuasive and constraining motives to holiness and newness of life. Besides the importance of this doctrine of Scripture is not only apparent as being a doctrine of God's word; but it is also most necessary to be understood, *because* it forms part *of* the Apostles' Creed. For only let it be remembered by us that in holy baptism we entered into a covenant with God—that the second promise we made therein was to believe ALL the articles of the Christian Faith"—that the doctrine of which we are speaking is one of these articles—that we must keep our part of the covenant if we would have God keep his part; and then it must be apparent to the meanest comprehension, that it is most needful to have definite and right views on a matter so nearly influencing our souls' health. And then, again, we should remember that we have not done with the Creed after our Baptism, or as soon as our childhood is passed—on the contrary, it is a perpetually recurring test whether we

have "kept the faith," and "hold fast the form of sound words;" whether, in short, we still have any claim to the covenant of adoption, and the inheritance of the kingdom of heaven. And this is doubtless the reason why the Apostles' Creed is always recited in the daily service of the church; and also why it forms part of the "Visitation of the Sick." For as we were baptized into it, and *lived* in it, and all our hope is staked upon it—so, at the hour of death, we are examined by Christ's ministers, whether by God's grace we are enabled to "continue in the same unto our lives' end;" and thus, by the merits of Christ, to become partakers of His glory. Not that our reformed church would erect a system upon the "words of *man's* wisdom;" but because she believes this, and all her creeds, to be the essence, as it were, of God's Word; and declares that they ought thoroughly to be received and believed, "for they may be proved by most certain warrants of Holy Scripture."

From such therefore, and other considerations, it is clearly of the highest consequence, that we should have a right understanding of that article of the Creed in which we declare our belief in "The Holy Catholic Church, the Communion of Saints." And to this end, we should solicit the aid of the Holy Ghost, from whom this and every perfect gift proceeds, to dispose our hearts to the reception of the truth in unity and love; that as there is but one Body and one Spirit, one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be of one heart and of one soul; united in one holy bond of truth and peace, of faith and charity, through Jesus Christ, our Lord.

Now there is a text in St. Paul's Epistle to the Romans, which throws much light on the doctrine we are considering—I mean where he says that "we being *many* are *one* body in Christ, and every one members one of another." Here the apostle means *that* one visible society of believers in Jesus who are called the Church. The church is the body of Christ. Thus St. Paul, in another place,[1] speaks of Christ's body "which" says he "is the church;" or again, he says that the Father gave Christ to be the Head over all things, to the church which is His body.[2]" The church

[1] Coloss i. 24. [2] Ephes. i. 22, 23.

is called the "body of Christ" because He formed it by His own power and by the ministry of His apostles—He quickened it by the gifts of His Holy Spirit—He purchased and redeemed it with His own Blood, and He united all its members into one communion by the same faith, and the same sacraments. It is in this sense then that "we, being many, are one body in Christ, and every one members one of another." And this great society or "body" of Christ is so extensive, and is composed of such "an innumerable company," that it is not to be restricted to one country or nation (like the Jewish church;) no, nor yet to this lower world alone. Neither time, nor distance, nor even death itself, can dissolve that union and sympathy which is established among those who, though they are "many, are yet but one body in Christ." For "by one Spirit they have all been baptized into one body."[4] Those who have departed this life in God's true faith and fear, have indeed crossed the flood; and some are in the act of passing now, and we ourselves, as yet, are suffered to continue; but still they "being many," (and far off, and no longer visible,) are "one body in Christ" and are still co-members with us who are alive and remain. They, indeed, are in the triumphant portion of the church, we, in the wayfaring and militant portion of it; but we are all in the same communion nevertheless. They have received their crowns of victory, their white robes of innocence, washed in their Saviour's blood, and their palms of peace—we, on the contrary, have yet our work to do, and, (as soldiers of Christ fighting under the banner of the cross,) we have yet to wage a successful warfare against the world, the flesh, and the devil. Still we are all one; one in union and sympathy, and in the occupation of praising God. We are "fellow-citizens with the saints, and of the houshold of God." The only difference is, that they have departed a little while before us, into a higher and more glorious portion of the church, to be nearer to Christ, our Common Head, and to see Him as He is, and to be with Him for ever.

And this distinction between the church militant and the church triumphant, and yet, the fact that both of them are but

[4] 1 Cor. xii. 13.

one, is admirably expressed in that portion of the Creed in which we express our belief in "The Holy Catholic Church, the Communion of Saints." We shall now proceed to consider this article of Christian Faith more closely, while it will be our endeavour as we go along, to point out the influence which this sublime and heavenly doctrine ought to have upon our hearts and lives.

I. THE HISTORY of the rise and progress of the visible church of Christ is one which may well call forth the utmost gratitude and wonder from all those who are members of it. How ought we to adore the goodness of God, and the patience and sufferings of Christ in that He, the eternal Deity, should leave the bosom of His Father, and forego the homage of the Seraphim to redeem His Church and people! To this end the "everlasting Son," "became flesh and dwelt among us" "he took on Him the form of a servant," and men beheld the "only begotten of the Father, full of grace and truth." It is not certain what our Lord did in His early youth towards the design He entertained of uniting mankind in one great "body" or society of which He was to be the Head. We only know of Him that He was content to dwell in Mary's humble home at Galilee, and to be "subject" unto his earthly parents; thus teaching us a lesson of obedience and meekness. At twelve years' old, indeed, a ray of His deity and wisdom broke forth, by which He began to proclaim the object of His mission; but it was not till "Jesus began to be about thirty years of age" that He was pleased to take in hand the regular formation of His church and kingdom. To this end He took up the note of the Baptist's preaching, and proclaimed that He had come to call "sinners to repentance." He pointed to Himself as the "Good Shepherd" who was about to "lay down His life for the sheep" as "the way, the truth, and the life," and the only "door" by which men could enter into the kingdom of heaven. In order to the furtherance of this work, our Lord next chose twelve apostles, to whom he revealed His design, and communicated the mysteries of the gospel. Afterwards he sent them forth into the world to spread the great truths they had received from Him; He enabled them to confirm their teaching by the working of miracles; and He also gave them power to receive into their body or Society all those who

would "repent and believe the gospel." By these means our Blessed Saviour soon acquired an increase of disciples, from whom he chose seventy in particular, who, in His Name, were to evangelize the world. Yet these were only the earliest beginnings of this great work; for having thus laid the foundation of His church, our Lord soon afterwards purchased to Himself the whole race of man by His death and passion. He reconciled God and man, even every creature under heaven, so making peace "through the blood of his cross." And when He rose again from the dead He provided for the future extension and perpetual government of His church, *by granting to His apostles the like power which He himself had received from the Father.* For that purpose He commanded them to "Go and preach the gospel to all nations," and to make them His disciples by "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;" assuring them withal that, by His Holy Spirit, He would be "with them," and those whom they should ordain to succeed them, "even to the end of the world[5]." And now the Lord Jesus having done all things which were necessary for the establishing His church on earth, ascended into heaven, there to take the supreme management of it. And "not many days after" His departure, He sent down the Holy Ghost, enabling the apostles to speak miraculously in foreign languages; and so the better to convert the different nations to Christ, and to incorporate them as "members" of His mystical body. Then it was that the society of believers increased rapidly indeed. In one day we read in the Acts of "three thousand souls" being added to the church. and that "multitudes both of men and women," and even of the Jewish priests, "became obedient to the faith;" and in short, that "the Lord added to the church daily such as should be saved." From that time, therefore, the church of Christ went on increasing into a vast congregation or society, consisting of the apostles as the governors of it, the inferior ministers whom they ordained, and of those other members, who, without holding office, *maintained communion with them in the word and sacraments.* And when this society was dispersed (as it soon was) in

[5] Matt. xxviii. 19, 20.

most countries then known, (and in our own country among the rest) it was still the same; being still called the church, and being as much joined to Christ through His apostles, or those whom they had ordained—as if they had never left Him. And when any number of the apostles' followers settled in a particular place, then they had ministers over them ordained by the same apostles, and called bishops, priests, and deacons, and this company of believers were called the church *of* that place whatever it might be. Thus we read in the New Testament of the churches of Galatia, Ephesus, or Corinth, and we ourselves belong to the church of England—not that they were separated from the universal or Catholic body, but that they were s called for the sake of distinction. Every local church which "continues stedfastly in the apostle's doctrine and fellowship,[6]" and every individual "member" of it, is by baptism, a "member of Christ, a branch or portion of that great family for which he died; for they are by this means united with their fellow Christians in the Communion of Saints—having all "one Lord, one faith, one baptism," and in short, although they are "many, yet being [but] one body in Christ, and every one members one of another."

And here let us pause a moment, to reflect how grateful we ought to be that the church of Christ was early planted in this country by apostolic hands—that we are thus certified of His presence among us—that we are admitted to the means of grace —made "members of Christ," and are admitted to partake of His body and blood for the "strengthening and refreshing of our souls!" And still more grateful should we feel that the church of this country is reformed of many superstitions which once tarnished her purity and brightness—that *she is truly Catholic but not Romish*, and a portion of the "one body of Christ" which is the Communion of Saints." To be convinced of this we need only consider what a sad spectacle our native land would exhibit had she never been subdued to the yoke of Christ—if we had no ancient and well-grounded faith, and if we all thought and did that which was right in our own eyes! The very sight of our churches should be cause for great thankfulness. They are land-

[6] Acts ii. 42.

marks in our voyage to heaven—visible witnesses for God—and enduring symbols of eternal truth. What a powerful, though mute appeal to the best feelings of our nature does even the fabric of the church afford! It was there we were made Christians in infancy—there the wedding pair was blessed—there we laid our dear ones in the grave. It was there we listened to the words of peace and truth—that we confessed our sins and received God's pardon, and joined with the faithful and with holy angels in the hymn of praise. Everything in and about the sanctuary is cause for thankfulness, and conveys its lesson. The tapering spire points to our journey's destination, and informs us of the road; the gable-cross reminds us of a Saviour's death, that we might live through Him; and the grave impresses us with the mournful truth that dust we are, and unto dust we must return. Let us never permit these salutary and touching lessons to be lost upon us! every time we see these outward symbols let us think of the spiritual and enduring truths which they exhibit—let us thank God we have been born in a land where the true light shineth—and let us show our gratitude by "walking as children of the light," loving and reverencing the church of our forefathers "praying for the peace of Jerusalem," and "for the sake of the Lord our God, seeking to do her good."

But to proceed with our explanation of the Ninth Article of the Creed. We there record our belief in the "Holy Catholic Church," (a slight sketch of which we have just given). Again, in the Nicene Creed we say "I believe in one Catholic and Apostolic church." Putting these creeds together then, we profess that *there are four principal marks or tokens by which the church is known*—proofs by which we may ascertain whether or not any society claiming to be a church has any right to that claim. And the four tokens of a church are these, viz., that it is "Holy," and "Catholic;" that it is "One," and "Apostolic:" Let us briefly consider these marks or signs under their respective heads, and endeavour to ascertain what is their real meaning and force.

(1) And first it may be asked, in what seuse is the church "holy?" Do you mean to say that every one who belongs to the church, is really holy? You may say, I know many persons who are "members" of the church, who lead ungodly lives—who have "the form of godliness" but not "the power"—who hear

the doctrine of Christ, but show little of His spirit—who belong to the church from unworthy motives, and though they profess God with their lips, yet He is far from being in their hearts. How, therefore, you may say, can you call the church holy?

THAT THERE is some truth in this common objection we allow; but then it does not meet the case, we confess there is much—very much—truth in all this. It always has been so, and it always will be so, more or less, while the evil are mingled with the good; and it is what every member of the church must deeply deplore, But the fact is, the church is *not* called holy because all her people *are* holy. Even Scripture likens it to a field having in it "tares" as well as "wheat;" and to a net that gathered of "bad as well as good;" and says expressly, that though "Many be called, yet but few are chosen." But the church is called "holy," not because her members *are* holy; *but because, by the terms of their baptism, they are bound to be holy.* It is "*holy*" because Jesus Christ who founded it is holy—because its ordinances are holy—because some of its members having a true and lively faith in the gospel do thereby bring forth good works, and are therefore holy. It is holy because that portion of it which is in heaven, is certainly holy, and because a day will come when *all* its true and faithful members will be "perfected in holiness."

THESE THEN are the chief reasons why the church is called "holy." And well would it be for all the members of the church to consider their real state before God, whether they are "drawing nigh unto Him with their lips while their hearts are far from Him;" whether, in short they are true, sympathizing members, and devoted lovers of Jesus; or whether mere hollow and outside formalists—mere lukewarm adherents, and shallow and indifferent professors. God grant that such considerations may have the weight with us they deserve, may cause us to perceive the ingratitude and heinous sin of being "members" of Christ's body, while we are neither moved by His love nor influenced by His Spirit!

(2) NOW IT IS more easy to see how the church is "Catholic" than how it is "Holy." "Catholic" means universal; and we have already said that (unlike the Jewish church,) the family of Christ is capable of being composed of every nation under

heaven. The converted Jew and Gentile, Scythian and Barbarian, bond and free "being many are [but] one body in Christ, and every one members one of another." The church is also "Catholic" because it has been *essentially the same always, everywhere, and among all people.* Because it is to be propagated in all ages, and extended to all nations, and teaches all truths necessary for salvation; in short, because it furnishes us with all graces necessary to make our persons acceptable, and our actions well pleasing in the sight of God.

THESE THEN ARE the chief reasons why the church is called "Catholic;" not only in the creeds but in other parts of our reformed prayer books, and why our own church is so. Would that all the professing members of the church would strive after a mind and spirit conformable to this token. To this end men should be humble in themselves, and charitable towards all mankind. These are the characteristics of a true Catholic, and one whose mind is deeply imbued with the spirit of Jesus Christ. We should always be ready to hear the opinions of others—to be lowly in our own sight—and to despise our own little knowledge. It would be our special care to be free from all bigoted and sectarian prejudices, and to remember how boundless is the love, how inexhaustible the peace of Christ. In estimating the conduct of others we should let charity be our rule; and so should we avert many a deadly shaft from our brethren in Christ, and save ourselves a world of pain. Even if we should be thought uncharitable, it is a small evil so long as we do not feel so: and words were wanting to describe the happiness and peace of that "child of God," who, like his heavenly Father, is "not extreme to mark what is done amiss." Let us earnestly strive after that charity which "thinketh no evil," and "covereth a multitude of (others') sins," and so shall we be more conformable to His divine pattern who left us an example to follow in His steps.

(3) A THIRD MARK or token of the church is, that it is "one." This oneness (or unity) is so forcibly impressed upon us in the New Testament as to need little comment here. We have already quoted the declaration of the apostle, that "We, being many, are one body in Christ;" we read that "there is one Body, and one Spirit," and many similar texts have already been quoted. If

any man ask in what sense the church is "one," we reply that it is so, because all its members though many, are "one body (or society) in Christ," and that there is no other having the covenant of salvation. It is "one," because built on one foundation," viz. that of the apostles and prophets, Jesus Christ Himself being the chief corner-stone[7]:" and "other foundation can no man lay than is laid, which is Jesus Christ.[8]" It has, although widely dispersed, "one Lord, one faith," the same government, and the same sacraments: and, lastly, it is one in sympathy and unity of purpose, ascribing with the Angelic Host, "glory to God in the Highest, and on earth peace, goodwill towards men." As a building composed of many stones is one building, a tree, spreading into many branches is one tree, a body having many members is one body; so is the church of Christ, though composed of many members, intimately and essentially one.

But as the practical lesson which is taught by the church's unity will be considered hereafter, let us pass on to observe that the truest token of the church is that it is *apostolic.*

(4) And by this you will readily perceive is meant that it "continues stedfastly in the apostle's doctrine *and fellowship,* and in breaking of bread, and in the prayers." Believing as the apostles taught—governed by apostolic authority—our bishops having an unbroken succession from the apostles, worshipping as the apostles worshipped, and built upon the foundation of the apostles, the church may justly be said to be "apostolic," indeed. We fearlessly claim this description for our own branch of the Catholic Church. In past days she may have been weary, or have slumbered, or been worldly; but it is impossible to charge her with heresy. Even her enemies allow this, and it would be easy to quote in numerous and eloquent passages, how successfully her children have maintained it. By a sort of general consent a veneration has been awarded to our Liturgy, second only to the Word of God; and, though we do not claim perfection for any work of man, yet it may reasonably be doubted whether this noble compilation could be brought much nearer to the ancient and

[7] Eph. ii. 19, 20, 21. [8] 1 Cor. iii. 11.

divine standard. In short, we may be sure that if any cannot see the beauty and spirituality of our Prayer Book, the fault rests with themselves; for it breathes the spirit and tone of Scripture throughout, and is accommodated to all the wants and necessities of man. May we all be impressed with a conviction of the treasure we possess, and be induced to use it with reverence and devotion; so shall our souls be drawn to the contemplation of unalterable love, and our prayer shall not "return to us void;" but having conversed with the Deity we shall be replenished in the multitude of peace, and at last obtain the end of our faith, even the salvation of our souls.

(To be continued.)

COAL MINES.

When it is necessary to ascertain the disposition of the strata in a coal field, the operation of *boring* is resorted to. Boring is performed by a chisel fixed to the end of an iron rod; and the matter obtained is brought up in a tube which is also screwed to the lower end of the rod. As the chisel pierces deeper, other iron rods are screwed on to the previous rods as they graduallydescend When some depth is attained the weight of the rods becomes great; and a windlass, with a rope and pulley suspended from a triangle of three poles, is required to raise them. The rod is alternately raised and depressed by means of a cross elastic beam or "spring-pole," the weight of the rods driving in the chisel; whilst a lateral rotatory motion is given by one or more men, at a cross-handle at the summit of the rods. When the rods are to be extracted, they are secured from falling back, whilst the lengths are successively disjointed, by the insertion of a *fork* under the collar at the top of each rod, and unscrewing them by means of an instrument called a *spanner*. After a certain depth boring becomes expensive from the time required to raise and let down the rods, as well as from their liability to break; when days may be occupied in regaining the lower portion of the rod.

When by this or any other means a bed of coal has been discovered, a shaft or pit is sunk down into it. The shafts are gene-

rally round, and bricked up, unless when they pass through a strata of rock. A steam-engine is used to draw up the substances through which they cut: when they have reached the coal, it is worked according to circumstances.

A BED OF COAL is sometimes level, sometimes inclined, and sometimes perpendicular. The beds in Staffordshire vary in thickness from four to thirty feet; and vary also in the modes of ventilation and working. Generally a horse-gate or gallery laid with rails, is driven right or left from the bottom of the shaft along the level of the coal, by means of which the coal is drawn to the bottom of the shaft by small horses. Galleries are driven into the bed from the horse-gate in such deviations as is most convenient for the transit of the coals obtained. The coals are brought in a deviation oblique to the level. In the north of England galleries or boards are driven into the coal at right angles to the horse-gate at about seventy or eighty yards distance. The quadrangular areas or masses of coal are then worked away; ribs of coal being left, or walls raised, strengthened with pillars of timber at the sides of the galleries and boards, through which the boards are drawn down into the horse-gate. The roof of the mine is prevented from falling in by timber props, which are withdrawn as the miners proceed, and the strata are allowed to be closed in; or, sometimes pillars of the coal itself are left standing, as supports to the roof. The miners find that it is necessary to follow the natural partings or slines, as they are called, of the coals, in order to make the labour of excavation more easy. If the coals have been worked away above the level of the shaft; and they thus lie downwards or below the horse-gate, they have to be drawn upwards by means of a long inclined railway, the coals are worked much lower on the dip, and then a steam-engine, near the bottom of the shaft is required to draw them up this inclined plane. Sometimes several beds of coal or ironstone which are generally found together, are worked in the same pit, and drawn up through the same; and in many cases level galleries are driven below the beds, proceeding horizontally till the natural dip of the stratum brings it down to the level of the cross-cut. In perpendicular or *rearing* beds, the method varies, and the danger of accidents is much greater.

It is requisite to drain all mines of the water that accumulates in them; which is usually done by pumps driven by steam-engines. The inferior extremity of the pumps is perforated with holes to prevent the entry of any solid materials; and it is sunk into a well or *lump*, as it is called, at the bottom of the shaft. When the mine is very deep the pumping apparatus must be divided into several lifts; the lowest pump delivering its water into a cistern at the bottom of the vent, and so on. These cisterns are frequently placed where water breaks into the shaft, that it may not sink to the bottom and thereby require more steam power to raise it up. The water also is frequently not brought to the top of the pumping-shaft, but delivered through a side culvert into some neighbouring valley.

If a mine be extensive, and particularly on a bed of coal which abounds in inflammable air, great attention to ventilation soon becomes necessary; and two shafts are requisite, one being the downcast, and the other the upcast pit. The atmospheric air is made to rush down the former, and to ascend up the latter, after it has circulated through the mine. In many cases a fire is burned in a sort of furnace erected over the mouth of the upcast shaft, which creates a great draft; and sometimes a fire, contained in a large portable grate, is hung by a chain some distance down the shaft. Sometimes a steam-engine is placed at the bottom of the shaft to draw the coal up the inclined plane, or to drain the mine; and the smoke and steam from this engine being discharged into the upcast shaft, has also the effect of producing a powerful current. These methods seldom fail to produce a good draft if there be two shafts; in case there be but one, a wooden pipe is sometimes fixed to its side down to the bottom; and the air is made to descend through it by means of a box close at the top, and open at the side which is always turned to the wind. A strong draught having been procured, it then remains to make it circulate in a good current, through all the galleries and chambers of the mine; and if this be accomplished, no accumulation of inflammable gas, or *fire-damp*, or *choke-damp*, can occur.

The gas so fearfully destructive from its explosions, and to prevent the accumulation of which, this ventilation is princi-

pally necessary, is a combination of hydrogen with carbon; four parts, by weight, of the former, with eleven-and-a-half of the latter. It is not inflammable unless it is mixed with as much as six, and not more than fourteen volumes of common air. It is given off by the coal either slowly and silently, or in a more rapid violent manner by what are called *blowers*. Wherever it abounds it is extremely dangerous to use a naked light, or to blast the coal with gunpowder; and Sir Humphrey Davy's safety lamp must be used. Explosions generally happen from neglecting to use this lamp, which, in some seams of coal, is always necessary; in others it is only occasionally necessary, as when exploring after temporary suspension of work, when gas is particularly apt to accumulate; or in certain conditions of the atmosphere, which are indicated by a low state of the barometer. Davy's safety lamp, however, is not always a safeguard; for when a current of explosive mixture is moving through a gallery at the rate of three hundred feet a minute, the wire gauze with which it is surrounded, becomes red hot. And although it will not set fire to the external gas; yet if a particle of soot or coal in a current of inflammable air, comes in contact with it, it may become ignited and cause an explosion.

Another danger to the miners is *choke-damp*, or gas, particularly after an explosion, by which carbon acid gas and nitrogen are produced. If he breathes this deleterious gas, he is instantly suffocated; and from its great specific gravity, it is apt to accumulate at the lowest parts of the shafts and mines. There is a gas that sometimes exists in coal-mines, which has but little effect on light; but yet it destroys life when breathed. Colliers are subject to a defluxion of sharp serum from the glands of the head and throat, produced by inhaling the coal-dust; and which gives a black appearance to their lungs after death. Heat in coal mines is frequently as high as ninety degrees of Farenheit; which oblige the getters to work with the upper part of their bodies naked; whereas the miners wear flannel dresses to protect the body from fire in case of explosions. The colliers are commonly let down and drawn up sitting in the loops of the chain; and their heads are protected from any accidental fall of coals from the top, by a sheet iron umbrella fastened to the chain. The

IT IS REQUISITE to drain all mines of the water- lates in them; which is usually done by pumps d engines. The inferior extremity of the pump holes to prevent the entry of any solid mat into a well or *lump*, as it is called, at th When the mine is very deep the pumpin vided into several lifts; the lowest pur a cistern at the bottom of the vent, a frequently placed where water bre not sink to the bottom and therel raise it up. The water also is of the pumping-shaft, but de some neighbouring valley.

IF A MINE be extensiv which abounds in inflam soon becomes necessa .. nas a *right* the downcast, and t is own mind, *and* air is made to ru .e endless diversities with latter, after it .e service of God. cases a fire is k .at the promises of God are all made to of the upcast , and that individuals are made partakers of a fire, cont ily by being members of this body. He receives some distu .e integrity, the words, "And the Lord added to the placed a ily such as should be saved." He holds that as there plane, "one Spirit," by which all must be animated, so there is engin "one Body" to which all must be joined; and that all the of y bers, how many soever, acknowledging the "one Lord," must p embrace the "one faith;" and as they are all adopted through "one baptism," so must they all "glorify God with one mind and one mouth," *Invisibly*, they are united in one spirit; *visibly*, in one body. It is to the church in her corporate capacity, that all the promises of redemption, justification, and sanctification—"the forgiveness of sins, the resurrection of the body, and the life everlasting," are vouchsafed; and the individual members can enjoy these blessings only by being members of this body,—visibly by being baptised into its communion; invisibly, by being baptised into its spirit; the outward sign and the inward grace always accompanying each other; and as the

only by abiding in the vine, so the member can
tinuing in the body. It is not being saved
ist, but *in* Christ: "As Thou Father art in
at they also may be one in Us."

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most spiritual benefit; and that every religious so-
as a right to adopt, according to the judgment of its
aders, whatever creed, mode of worship, or system of ecclesiastical polity, is, in their opinion, consonant with Scripture. Thus, according to this principle, the fact of a man belonging to any particular community, is merely incidental, and in no way affects his privilege of "holding" as the phrase goes, "by the head." All idea, therefore of one body, visible and definite, in which the whole Christian family must be joined, is treated as a mere chimera. Nevertheless, from the diversity of opinion which prevails, one would suppose that even union in the one Spirit invisible, has in it just as little of reality. According to this principle, the promises are directly and personally addressed to every one apart; and it rests with every one to lay hold of them, independently of the faith and practice of any other, whether apostle, saint, or martyr; he has, therefore, no notion of a system beyond himself.

TAKE ANOTHER point of difference. According to the *Catholic* principle, the word of God must be received in that specific sense in which it was made known by the Spirit, understood by the inspired authors, and communicated by them to their more

narchy in the church; and made the bishops, who are Christ's representatives and ambassadors, his deputies or vicars apostolic, then heresies, schisms, idolatries, and apostacy, followed in that church.

THEN AGAIN when the episcopate was overthrown in England and Scotland, the whole island was overspread with a swarm of heresies; no less than fourscore different sects sprung up, which all, except three or four, disappeared upon the restoration of the church. From that time to the present moment there have been nothing but divisions and sects without end in Scotland, who can scarcely find distinctive names for themselves. Writing on this subject, in the year 1707, Dr. Leslie says:—

THEY ALL disappeared (except three or four of chief name) upon the restoration of episcopacy in 1660, and we heard no more of them for near thirty years. But we have since seen a large crop of them rising up again: not yet so many in number, but greater in wickedness than any of the former. None of these mad enthusiasts ever stumbled upon the Horeb contract, or made the authority of God Himself to have been derived from the people. The dissenters of the Commonwealth were far behind the dissenters after the Revolution; some of whom asserted that it was written, that "man may be translated from hence into eternal life without passing through death;" although the human nature of Christ Himself could not be thus translated until He had passed through death, whilst others asserted that the soul of man dies with his body; and another called the Scriptures withered branches, and blasphemously asserted they were the devil's productions. The men of Bishop Hoadly's school, were constantly preaching up moderation to such an extent as to make religion a matter of indifference, and to charge our delusions upon God. There were many professed deists, who threw off all revelation, and set up, what they called, natural religion in its place, as ever will be the case; for natural religion and deism are the self-same thing. Jane Leads, the mother of a sect called the Philadelphians, taught that she had been in a higher heaven than that into which Christ ascended. None during the Commonwealth blasphemed so loud as the Camisar sect — a species of the genus quaker. They not only said that they were sent from

heaven, and spoke in His name in the style of the prophets; but they assumed the Person of God, and said He spoke by moving the organs of their bodies without their own knowledge or consent! They also alleged that He spoke in them and to them, as well as to others. A person of veracity informed Dr. Leslie that he saw one of this sect of quakers, in one of their meetings, take another of them by the arm, and looking steadily in his face, said, "Do you not acknowledge me to be the eternal and ever-living God?" The other immediately fell on the floor, trembling, and replied, "I do acknowledge you to be the eternal and ever-living God!" They aggravated their blasphemy by alleging, that it is not themselves that speak these words, but God who spoke in them.!

It is to be hoped that the dissenters of the present day are more wise and sober than they were just after the Revolution. In canvassing for votes during the late election of representatives for the city of London the Jews affected to call themselves dissenters, and imposed that opinion upon many. This we heard one of them say; but we denied his right to even that equivocal title, and assured him that his whole people were *not* dissenters but *blasphemers*.

THE PRIESTS, PARLIAMENT, AND PERSECUTION.

The fulsome courtesy with which any reference is made in parliament to the sanguinary ferocity of the Romish priesthood, in instigating their wretched dupes to the commission of murder, is thoroughly loathsome. Within the last month, a member of the House of Lords, actually introduced his allusion to the murderous harangues of priests Laffan, Hughes and M'Dermot, by a glowing panegyric on the virtues of the Romish priesthood! Now, we beg leave to ask his lordship, what have the Romish hierarchy done to exempt them, as a body, from an *approving participation* in the atrocities which he brought under the attention of Parliament? It is true he brought forward an extract of a pacific address delivered by a Romish bishop from the altar of one of the chapels; but we must remind his lordship that

words and deeds are very different things. In the church of Rome particularly there is often a wide gulf of separation between them; indeed his lordship himself, in his commentary on a passage of Father Laffan's sanguinary harangue, adverts to this fact. But even words condemnatory of these crimes, which make Ireland a reproach among civilized nations, are of rare occurrence. The whole range of his lordship's experience enabled him to refer to but two Romish ecclesiastics who had poured the oil of pacific words on the troubled waters of society. One of these was a bishop. But we must ask, What has this bishop *done?* These denunciations have been uttered in his own diocese; by priests over whom he can exercise despotic control. We again ask, what has he *done* to curb the sanguinary fury of these turbulent spirits? We can name a priest in his diocese who denounced the magistrates in his neighbourhood with such fury that one of them left the country; and more declined to attend the petty sessions, as they considered that, in consequence of the priest's denunciations, their lives would be endangered by the fulfilment of their duties. Did the pacific bishop suspend this rabid priest from the performance of his sacerdotal functions? No such thing. His wicked tongue is still as free as ever to inflame the ferocity of an excitable rabble.

THE INSTIGATIONS TO murder, to which the noble lord alluded, were uttered in the dioceses of Cashel, Tuam, and Elphin. Have the priests, who uttered them, been suspended by their respective bishops—nay, has a single one of them been subjected to any ecclesiastical censure? We wish that the noble lord, when he next assumes the office of panegyrist of the Romish priesthood would answer this question? Until it is satisfactorily answered, the common sense of the public will lead them to regard every Romish bishop, in whose diocese such villainies are perpetrated, as *consenting parties* to the crimes which their inteference might have prevented[1].

[1] Since the above article was written, we have read with pleasure from the parliamentary reports, the same view of the responsibility of the WHOLE Romish hierarchy and priesthood of Ireland, presented to the House of Lords by a Romish peer; and in the newspapers by the Earls of Arundel and Shrewsbury.

Now let us suppose that these priests instead of instigating the people to murder the Protestant gentry of the country, had referred in glowing terms to the unbounded munificence with which Protestants contributed their money to relieve their destitution; that theyproceeded to say that the religion which yielded such fruit could not be so bad as their prejudices had led them to imagine, and to conclude their address by earnestly exhorting their flocks to engage in a prayerful study of the Bible. If such, we ask, had been the character of their address, would these priests have been so leniently deal twith by their ecclesiastical superiors! Nay, nay, had such an address been delivered in terms the most ambiguous and guarded, there would have been an instant suspension; or if any single bishop hesitated to inflict the penalty, the whole hierarchy would have risen as one man against him; the power of the Vatican would have been invoked against him, and he would himself have become the victim of the antichristian tyranny which he refused to wield for crushing the innocent.

We do trust that the people of England are beginning to see the Romish priesthood in their real character, but they have much to learn; and it is deeply to be deplored that the progress of knowledge on this important subject should be retarded by such speeches from Protestant peers, as that upon which we have animadverted.

Some persons childishly talk of paying the Irish priests, in order to conciliate them, and make them good subjects of a Protestant queen: they might as well think of extinguishing fire by adding oil to the burning fuel; or of putting a spark into a powder magazine to keep silence, as to calm the battle that is now going on between popery and the Protestant church. Such a scheme would only give additional steam and power to the priesthood; and stereotype the sanction of the nation to that already too powerful tribunal, the confessional.

It grieves us much to find that some of the most zealous Irish clergy, whose labour of love during the prevalence of famine brought them into friendly intimacy with the Roman Catholic poor, and won from them the warmest expressions of gratitude, are now marked out *for assassination*, and have received the

usual warning. The "head and front of their offending" was this same labour of love; they toiled indefatigably to procure and distribute sustenance to the perishing creatures that resided in their districts, and who besieged their doors, literally, day and night; and while they fed the body they did not fail to administer to the spiritual wants of the miserable suppliants; they preached Christ to the people.

THE NATURAL RESULT of such labour, and consistent Christianity, was, the removal of prejudice and ignorance from the minds of very many; and while the clergy refused to receive these converted parties into church communion and fellowship during the pressure of want, lest it should be supposed or insinuated that they were converts from carnal motives, they have now received some of them within the church, when no such motives could be imputed. This is their offence; they have done well as servants of Christ, and they must die for it, or flee the country. We have been credibly informed, that some have already received directions from their bishop to close their churches and to retire from danger. Others, we know, have not yet resolved to abandon their position, although the deadly warning has reached them.

WE DO NOT attribute the warnings or the intended murders to the individuals who now retain their lives in consequence of the Christian benevolence of these clergymen; but to the organised popish party, which is at this instant defying the law, and is permitted to defy it with impunity. When this party receives information of a movement in any parish in favour of the Protestant church, its warning is issued at once to the minister of that parish; and the messenger of death immediately follows to execute the sentence denounced if the warned man does not remove from the scene of his labours.

WHAT WE LAMENT above all things, is, the utter indifference of the government to the duty of preserving the lives of our most valuable men. We do not use any hyperbole when we thus write. The clergy proved themselves during the famine most faithful and laborious servants of the public. Were they now protected, were protection likewise afforded to all who are willing to conform to the protestant church throughout the island, a vast

addition would be made, not to our church merely; but to that portion of the community in which alone, by unanimous confession, industry, peace, and loyalty are to be found.

TRADITION.

V. The Priesthood.

In our January number we left the patriarch Jacob at Bethel; where he offered sacrifices on the altar which he had there erected. This is the last mention that is made of sacrificing until the institution of the Passover; but this being the established mode of worship it was not necessary to mention it in the brief history of the Book of Genesis. Moses was directed to apply to Pharaoh to license the Israelites to go three days' journey into the wilderness, that they might hold a solemn feast and sacrifice unto the Lord. Pharaoh expressed no surprise at the fact of offering sacrifice as if it had been something new or unheard of: for it was the established and well-known worship not only in his own kingdom, but it was the way of all the earth; and there was an order of priesthood established in Egypt for offering the sacrifices of his people, to their false gods. He would not suffer the Israelites to leave the kingdom; but ordered them to offer their sacrifices in Goshen, where they dwelt. This was not the obedience which God required; and therefore his offer was rejected; but, besides, had the Israelites publicly complied with his order, they would have offered the very animal which the Egyptians worshipped as a god; and therefore they would have resented this "abomination" by stoning the Israelites.

When the pride and stubbornness of Pharaoh's heart was momentarily subdued after each successive judgment, he complied with the demands of Moses and Aaron; but on the removal of the plague he relapsed into his former hardness and impenitency of heart. And it was not until that awful visitation, when the first-born of every creature, from Pharaoh on the throne, to the first-born of the maid-servant, and of the captive that was sorrowfully sighing in the dungeon, that he gave permission for their departure to do sacrifice. On that night of horrors, the Pass-

over was instituted. Pascha is a Hebrew word, which signifies to *pass by* or *over ;* and the sacrifice was called the *Lord's passover.* It was commanded to be offered in sacrifice at even, and eaten on the fourteenth day of Nisan, which was then made the commencement of the Jewish year. At its first institution it was offered to the Lord in their own houses, by the father of each family; as at that time Nathan, the chief of the regal or sacerdotal tribe of Judah, and the national high or chief priest could not publicly act with safety. It was done in secret. The paschal lamb was ordained to be a *male,* to denote the masculine and peerless virtue of our Saviour whom it represented or signified, and whose death it shadowed forth. It was to be of the first year, and not older; and it must be without blemish; as well to admonish the Israelites of the necessity of their own personal integrity, as to signify the absolute perfection of Him whom it represented—the LAMB OF GOD.

THE SAME WORD is used in the institution of the Lord's Passover, as He adopted at the offering Himself up in the last supper; *this* IS *the Lord's passover—this* IS *my body.* In the Hebrew language, in which both Moses and our Lord spoke, there is not a verb which means to *signify*; therefore, when it is said in Scripture that the seven kine *are* seven years; the seven stars *are* the angels; and the seven candlesticks *are* the seven churches it is meant that the kine *signified* years; the stars *signified* or *represented* the bishops or angels; and the candlesticks *signified* or *represented* the churches. So again this lamb *is* or signifies the Lord's passover; this bread *is, signifies, or represents* the Lord's body. The Rock in the wilderness *was* or *signified* Christ. Therefore in Scripture the irregular verb *to be* is invariably used, where the words to *signify* or to *represent* is meant to be expressed.

THE ISRAELITES were commanded to sprinkle the blood of the Lord's passover upon the lintels and side posts of their doors; to be a *sign* for the angel to pass over or pass by the houses so marked, and not to slay their first-born sons. The blood of this lamb *was,* signified or represented *in type* the blood of our Lord and Redeemer; in the same manner as the *wine* in the Lord's Supper, and the *water* in baptism, *are* or signify in *commemoration* the blood of Christ. But no one ever supposed that the blood

on the lintels, or the Rock in the Desert were *transubstantiated* into " the body and blood, soul and divinity of our Lord." Neither has any one been so absurd as to suppose that the omniscient God, required the mark of blood to direct Him where to slay or to keep alive. No, the blood was the sign of the obedientiial faith of the true Israelite; and the faith which prompted his obedience, saved the life of his Son;—thy faith hath made thee whole. But had he presumptuously rested in a merely speculative faith *alone*, without obedience to the command of God to put the blood upon his door-posts, his son would have paid the forfeit of his *dead* faith, as surely as the Egyptian monarch's did. But the faith of the Israelites was perfected by obedience; for we read that not one of them lost a son in that fearful night.

The Paschal Lamb was to be slain in the evening at its first institution; but under the Aaronical priesthood it was offered before, and slain at three o'clock, or the ninth hour, which corresponded with the time when our Lord dismissed His soul from His body on the cross. The lamb was to be eaten with bitter herbs, to remind the Israelites of the duty of thankfulness for their redemption from the bitterness of Egyptian bondage. The bitter herbs were the unblown flowers of the caper-bush; and they were dipped into a sauce as thick as table mustard, called *charoseth*, of a red or brick colour. This was to be a memorial of their Egyptian slavery and the making of bricks. The *charoseth* was made of bruised palm branches, or of dried figs or raisins to which vinegar was added to season, and make it like clay. At its first institution in Egypt, and in their wanderings in the wilderness, the Israelites ate the passover standing with their loins girt, and with staves in their hands, in token of haste, and in readiness to commence their march. But after their settlement in Canaan, it was eaten in a reclining position, in token of that rest and security which their Redeemer with a mighty hand, and an outstretched arm, had wrought out for them.

After the miraculous passage of the Red Sea, and the defeat of the Amalekites at Rephiddim, Moses built an altar and called it Jehovah-Nissi. On this altar Jethro, his father-in-law, and the priest of Midian, offered a burnt-offering and a sacrifice; at which Aaron and all the elders of Israel, or chiefs of tribes,

were present. After the delivery of the commandments and the appointment of the three great festivals of the Mosaic church, Moses built another altar under the hill; and he sent young men who offered burnt-offerings and peace-offerings of oxen upon it to the Lord. Of the victims then slain, Moses took half of their blood in basins, and sprinkled the altar and the Book of the Covenant. St. Paul asserts that this blood was mixed with water; and that the sprinkling was done with hyssop and scarlet wool; and he called it the blood of the Covenant or Testament which God had just made with the children of Israel.

Moses received the most minute instructions for the erection of an altar, according to the heavenly pattern which was shewn to him in the Mount. Some think that God gave him a glorious vision of heaven, with God the Father on the throne, and God the Son as a man in the habit appointed for Aaron and his successors, with the angels attending in the place of the Levites and the people. Whilst others think that he had a vision of an earthly tabernacle of the Holy of Holies, the mercy-seat, the altar of incense *within*, and the altar of burnt-offerings *without*, with the high-priest and people in their places. Moses was faithful in God's house, and made everything according as he was commanded, after the heavenly original which he saw in the Mount, which was to him as the heaven into which St. Paul was wrap. At this altar none, except Aaron and his sons, were permitted to minister under pain of death. But as this will come more properly under the next division of this subject, the Jewish priesthood, we shall stop here. In a future number we intend also to shew the office and dignity of the heathen priests.

The substance of all the apostles' discourse, and the groundwork of mine, shall be this one aphorism,—Nothing is efficaciously available to salvation but a renewed, a regenerated heart. —*Dr. Hammond.*

Wherefore by a common metonomy, which calls the gift by the name of the giver, the Holy Ghost is said to be given or received when *this grace* is given or received at ordination.— *Dr. Ridley.*

RAISING THE WIDOW'S SON.

Lines suggested on seeing Haydon's Picture of Christ raising to Life the Widow's Son.

How great thy power, and fascinating spell,
True genius! when thou deignst to visit earth,
And in a Haydon's mind enthron'd doth dwell;
To give to mimic life, immortal birth,
That thousands yet unborn, may strongly feel
The magic scenes, his talents doth reveal.

Methinks, Emmanuel, with thy power supreme
And meek sublimity, I hear thee hail,
Back to its cold late tenement, the beam,
To illuminate again its mortal gaol.
Mark how its mighty power, its magic sway,
Reanimates the cold and senseless clay.

And see that deep maternal fond embrace,
That over-powering love, that mothers' know;
Ere yet his recollection well can trace
The cause of all this passion and this woe;
She sinks upon his breast—her only stay,
Her evening hope, in life's lone chequer'd day.

The mourners too, awaked from sorrowing gloom,
In wrapt amazement scarce their sense believe,
That he they follow mourning to the tomb,
Should start to life and light, and speech receive;
Whilst Peter, conscious of his Master's power,
In solemn awe doth bless the sacred hour.

All hail, Omnipotence! whose gen'rous will
Thus makes the widow's heart to beat with joy;
And call from sorrow's deepest shades, the thrill
Of hope, of love, of gladness, that destroy
The cares that sicken life, and cheers the way,
To bask at last, in heaven's eternal day.

THE JESUIT EXPOSED.

THE FOLLOWING letter is a very remarkable exposure of the unscrupulous lengths to which the advocates of popery in Ireland are prepared to go. It is little creditable to a religious system to lean for support upon such practices as those of deliberate forgery. The Rev. Dr. Beatty's letter discloses a pious fraud, scarcely exceeded in grossness and audacity by any of those notorious fabrications with which holy mother church amused the ignorance of the middle ages—the darkest period of which, in central Europe, probably never approached in intensity the midnight darkness of popish Ireland in the nineteenth century:—

"To the Editor of the Dublin Evening Herald."

"SIR—THROUGH the columns of your paper I beg to correct a false rumour that has gone abroad respecting me in this country—namely, that I had relapsed into the abominations of popery. Such is not the case, and, with God's blessing, shall never be. It is true, that a letter appeared in the *Freeman's Journal*, dated Aug. 11th, 1847, upon my alleged relapse. The authenticity of that letter I solemnly and distinctly deny. It was concocted by a Jesuit, and my name affixed to it: I shall give the letter for the information and astonishment of your readers.

"NOW I BEG leave to reiterate that I never wrote, indited, or—until after its publication—read one line of that letter; I emphatically and utterly deny the truth of the statements contained in it, from beginning to end.

"I NOT ONLY re-assert the opinions I have professed in my published letter to the people of Ireland, entitled, 'Farewell to Rome in Ireland,' but I shall maintain them in open controversy with any, or all of the priests of Rome. I challenge them now to the discussion; I dare them to the contest. I am still a Protestant, and, with God's grace, I shall live and die one; and war, eternal war, I wage, and shall ever wage, with Rome. I shall not trespass more on your columns at present, but I promise, through you, to my poor, priest-ridden, and afflicted countrymen, a second letter, not inferior to my 'Farewell to Rome;' and believe me to be, your faithful servant,

"N. BEATTY, D.D.

Dublin, Dec. 3, 1847.

The following is the letter referred to—

Return of the Rev. Nicholas Beatty to the Bosom of the Catholic Church

Dublin, Aug. 10, 1847, Feast of St. Lawrence, Martyr.

"My Lord—I address you in the profound bitterness of my soul. I trust I may do so without offence, although my conduct has rendered me unworthy of your notice. Your charity will not refuse to receive the submission of an unworthy priest, who has disgraced religion and the sacred character with which he had been entrusted, but who now bitterly deplores his guilt, and is determined to repair to the fullest extent, the scandal he has given. This letter I intend as the first step in reparation, and I address your lordship, as it was in your diocese that I last officiated as a Roman Catholic clergyman. I declare to your lordship, in the presence of God—and I desire my words to be proclaimed throughout the church of Ireland—that in renouncing the holy Roman Catholic faith as I lately did, I acted against the dictates of my conscience, and I was instigated only by the evil passions of my heart, by anger, and a want of submission to the lawful authority of my superiors. The writings which have been published in my name I intend more fully to retract; but I wish to say here, that they are, and ever were, totally opposite to my convictions. In fact, I never for a moment doubted the doctrines of that one true and holy Roman Catholic Church, in which I have been baptized and educated, and to the bosom of which I have now returned. May I entreat of your lordship that you will cause this letter to be published from the altars of every parish in your diocese, in order that the faithful people whom I have scandalised may know of my repentance, and may offer their fervent prayers for me, that my sins may be forgiven. Pardon me, my lord, the troubles and afflictions I have occasioned you, and remember in the adorable sacrifice of the altar, him who has the honour to be, with profound respect, your lordship's most unworthy but repentant servant in Christ,

"Nicholas Beatty.

"To the Right Rev. Dr. O'Higgins."

ROMISH SAINTS' DAYS.

MANY OF THE fabulous and other saints in the Romish church were retained in our calendar for the convenience of tradesmen and country people after the Reformation; because they had been accustomed to account, and to celebrate their anniversaries as a sort of tutelary deities; because the courts of law regulated many of their proceedings by the annual observance of certain saints' days, and periods of the Church; and because the monkish historians and chroniclers dated most of the facts of history on some or other of these anniversaries. Most of these are still rigorously observed in the papal parts of Ireland at this day, to the great injury of agriculture, trade, and commerce; and to the fostering of idle, superstitious, and immoral habits in the people. It is curious to observe how extremes meet. In popish Ireland there is a saint's day or a holiday for almost every day in the year; whereas, in presbyterian Scotland, they abominate the name of saint or festival; yet every parish has its own sacramental fasting day on a Thursday. These days are not observed simultaneously, but each minister appoints his own day in his own parish, whilst the surrounding parishes are pursuing their ordinary business. In consequence of this individualising of their religious observances, instead of observing a *fast*, most of the young people of both sexes adjourn to the neighbouring parishes to feast with their friends; and the lower orders to riot in all manner of unmentionable debauchery.

We have frequently known races or a fox hunt, a fair, or any other public amusement to have been got up in a neighbouring parish, when it was the fast-day in Edinburgh, Glasgow, or any of the large towns. The consequences, in point of morality, may be easily anticipated. Although the Kirk repudiates every festival of the Church, she does not know either their names or seasons, far less the sacred subjects which they commemorate and illustrate; yet, and has a fast-day for every parish once in the year, which gives her over a thousand fast-days annually! So easily are people blinded by prejudice, superstition, bigotry, and the *sound* more than the sense of words.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XIX. New Series. March 1, 1848.

THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS *.

So far we have attempted to lay before our readers a short history or sketch of the rise and progress of the Holy Catholic Church. We then considered what are the four marks or tokens of it as collected from the Apostles' and Nicene Creeds, and endeavoured to show in what sense it is there called "holy" and "catholic" and "one" and "apostolic."

All, therefore, that has been hitherto adduced appertains to the church *visible*; we shall now treat the subject as referring to that portion of the same church which is *invisible*. All that has been yet said, refers to the church *militant*, what we are now going to add refers to the church *triumphant*; hitherto we have considered that part of the Holy Catholic Church which is still upon earth, we are now going to consider that more favoured portion of it which is in heaven, and what is the "communion" existing between these two portions: in other words we are now going to speak of the "Communion of Saints."

And in attempting to approach this most consoling, but deeply awful and mysterious subject, we should endeavour to do so with hearts influenced with devotion and humility! not seeking to look into those mysteries which are now veiled from us, but desirous of knowing and walking in the "truth as it is in Jesus." For, surely, (to repeat what has been said) it seems, to say the least, inconsistent, that so many persons should be baptized into this belief—should live in it—repeat it openly in God's house, —be enquired of concerning it on their death-beds, and yet all the while be ignorant of its real meaning! To remedy this, there-

* Continued from p. 44.

fore, in some measure, and because the subject is one of some nicety in the way of its exposition, we shall be careful to refer as much as possible to the words of Scripture, in proof of what we shall say; and to assert nothing but what has been held in the earliest and best times, and also by the brightest luminaries of our reformed church.

II. Now in considering the meaning of the Communion of Saints, we must first attempt to discover who these "Saints" are; and then proceed to describe with whom it is that they have communion; and in what that "Communion" consists.

We may observe, then, that whenever, generally speaking, we read the word "Saints" in the New Testament, it means simply Christians. There are instances, indeed, where the term has a more extended signification; but almost always it simply means *members of the visible Church of Christ*, those who, although they be "many are yet one body" in Him. And it is certainly in this sense that St. Paul uses the word when he speaks of the "churches of the Saints;"[1] and "a collection" (of alms) for the "Saints;"[2] the "wants of the Saints;" the "Saints at Philippi, and those of Colosse;" or where he says that the ascended Saviour "gave some apostles, some prophets and evangelists, for the perfecting of the Saints,"[3] i. e. to strengthen Christians more and more in their membership with Christ their Head, and with one another, till they arrive at perfection in heaven, where grace shall be exchanged for glory. But here it may be objected (as in a former supposed case) that, although the body of Christians are represented as "Saints," yet that many of them have little claim to that title on account of their wickedness. But still they may be properly described as such; because they have all been "called to be Saints," and by baptism were, to say the least, once and really regenerated or made "Saints." A soldier may be a coward, or be secretly favouring the enemy while he serves in the service of his king; still he is a soldier till he has received his final expulsion or discharge. The arm of our body may be paralysed and useless, or the limb of a tree fruitless and dead; yet still they are parts and "members" of the trunk till they

[1] Cor. xiv. 33. [2] Cor. xvi. 1.
[3] Eph. iv. 11.

shall be finally cut off. In like manner men have been called and enlisted into the Christian army, they have formally been enrolled among the followers of Christ, but may not have obeyed the calling, and may even be traitors in the camp; yet still, in a general way, they may be called Saints to distinguish them from the unbaptized or the heathen, and it ill becomes sinful prejudiced man to judge his brethren in Christ, till that day when God shall judge them in equity, and "make manifest the counsels of their hearts."

BUT THIS, after all, is taking the question at the worst. For we contend that among all the "many members" of this "one body" in Christ, "there is an innumerable company who are properly and really saints. Not that this sanctity proceeds from any personal perfection or inherent virtue, for there is no such thing as human merit, good works however necessary, can never be meritorious; but they are "Saints" because through faith the sanctity of Christ is applied to them; because they do not live in wilful or habitual sin, and strive heart and soul to keep their baptismal vows, and to "make their calling and election sure." Doubtless there are numbers in every country under heaven—many perhaps, whom, in the great unobtrusive tenor of their lives we should least suspect of it, who are seeking to realize Christ in their hearts—to imitate him in their lives, and to foster His grace in their souls. Such persons, whatever may be their amount of learning, and though they be far from perfection, are nevertheless "sanctified in Christ Jesus." He is made to them "righteousness, and sanctification, and redemption." He "purifies their hearts by faith;" and they are "washed, they are sanctified, they are justified in the name of the Lord Jesus." Therefore we contend that all such persons in the Catholic Church, of whatever nation, rank, age, or condition they may be are SAINTS. They are "called with an holy calling," and they are not disobedient to it—they are indued with faith and penitence, and are thereby purified; they are sanctified by the Holy Spirit of God, and they strive to perfect holiness in His fear; though different "members" they are one body in Christ"—they have not lost their new birth, nor wilfully stained their white baptismal robes; their souls are strengthened and refreshed by

drinking of the life-blood of Christ's body in the Eucharist; and, therefore on all these accounts they are truly and emphatically, SAINTS.

LORD? WHAT IS man that thou carest for him, or the Son of Man that thou so regardest Him! Thou hast made us but a little lower than the angels to crown us with glory and worship? Oh, may we never forget thy wonderful love in "calling us to be Saints!" rather give us thy grace to obey thy calling without delay, in holiness of life! That so having striven to be like Thee, and knowing Thee here by faith, we may in the world to come, enjoy the fruition of Thy glorious Godhead; and may come with all the Saints, to those unspeakable joys which Thou hast prepared for them that unfeignedly love Thee!

SUCH THEN being a description of the "Saints," let us proceed to examine with whom they have communion (or communication, as the word means) and (so far as we can tell from God's Word) in what that communion consists.

(1) FIRST OF ALL then, Christians, or Saints, have "communion with God, the Father.

"THAT WHICH WE have seen and heard," says St. John, "declare we unto you, and truly our fellowship (or communion) is with the Father.[4] Our Blessed Lord prayed that all His followers might be "One in His Father and Himself:"[5] and the same apostle speaks of "continuing in the Father."[6]

AGAIN, CHRISTIANS are represented in the Gospel as the branches of a vine of which our heavenly Father is the husbandman, and as such, we have the benefit of His providence and care. Again, as Abraham's faith was counted to him for righteousness," and he was called the friend of God,"—so all, who are heirs of Abraham's faith, may in one sense be also called His friends, which surely is "communion?" But we are more than friends, we are even accounted sons of God, for "Behold," says St. John,[7] "what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And of a truth no relation or "communion" could be more perfect and complete than this.

[4] 1 John i. 3. [5] St. John xvii. 21. [6] 1 John ii. 24.
[7] 1 John iii. 1.

But here, let it be considered what a powerful and affecting motive is offered for a holy life! Surely, if God has been mercifully pleased to adopt us as His children, we must owe Him an infinite debt of gratitude, honour, and love! "Even as a father, pitieth his own children, even so is the Lord merciful to them that fear Him?" And what, let me ask, does God require of us in return for His great and condescending love? He requires our love, and the full and perfect offering of our whole hearts. He requires of us to endeavour to please Him in all things, and to walk in His commandments. Consider how a good child acts towards his earthly parent, how we would have our children act towards us, and then we shall know how we should act towards "Our Father which is in heaven:" we will then learn to desire His love beyond all other things, and though we can never deserve it, we shall resolve to "continue in His love"—we shall "walk as obedient children," and resolve (by the power of His grace) that we will never wilfully offend.

(2) In the second place, Christians or Saints, have communion with God the Son.

And this follows from their communion with the Father; for if God be our Father, we must stand towards Christ in the relation of brethren. Our Lord Himself prayed that His disciples might be "one in Him." Nothing can be more remarkable—more intimate—more stupendous than the communion between true Christians and Jesus Christ. They are high and awful thoughts, and such as could never have entered into man's heart; but Christians are nevertheless described in Scripture, as "brethren" of Christ, "co-heirs" with Him, and "fellow-sufferers"—Christ is represented as their "Bridegroom" and "Spouse" as the "Head" of their "Body;" and it is declared that "we are members of His body, of His flesh, and of His bones."!!

These, I repeat, are thoughts "too wonderful and excellent" for us, and almost too great for our faith. But such, and so intimate is our union with Jesus Christ! After this, shall any of us care for sufferings or losses? Will it much matter to us, whether we are poor, despised, forgotten? Come what may, fortune or misfortune, will it greatly signify so long as we are still "members of Christ?" Oh, surely not! for, if we are all these

we shall be more like Christ, and so our union and sympathy with Him, will be more complete. We shall be the liveliest representatives of His person, because the inheritors of His woes. And if our communion with Christ be so perfect that "we being many are one body" in Him, reflect again how great must be the enormity of sin! if we "yield our members as servants to unrighteousness," we are, in fact polluting and disgracing the members of Christ! and shall not God visit for such iniquity as this? Or again, if we are true members of Christ, we shall sympathise deeply in his woes—His woes would be our woes—His sufferings our sufferings—His cross, our cross; for it is a characteristic of this as it is of the natural body, that "if one member suffer, all the other members must needs suffer with it;" or lastly, I would ask, are we indeed "members" of Christ? Then we must feel we cannot subsist without that precious Blood which is the very life of the system. What is it which keeps the members of our natural frames alive? which gives them health and strength, and needful sustenance, but the blood? Even so, as members of Christ's body, we must needs wither and decay without this means of maintaining and invigorating our spiritual life. Every true Christian, therefore, will not only have faith in Christ's blood, but he will also receive it spiritually, yet "verily and indeed," in the Supper of the Lord. I feel sure, that if professing Christians, who never kneel before the altar, would only come to view the Sacrament in this light, they would never refuse to partake of it; for, says our Lord Himself, "unless they eat the flesh of the Son of Man, and drink His blood, they have no life in them." In short, this is why the Sacrament is emphatically called THE HOLY COMMUNION; for, (receiving it with penitent hearts, and true faith) "we dwell in Christ, and Christ in us, we are one with Christ and Christ with us;" our bodies are cleansed by His body, and our souls are washed by His most precious blood;" and "we are very members incorporate in the body of Jesus." It would indeed be profitable for Christians to weigh in their minds, these affecting and most important truths. If we would only seriously consider how awfully and intimately "we being many are one body in Christ," it would be impossible that many of us could lead the lives that we do. I speak not here

of those grosser instances of sensuality and crime which often come to light; but of many lesser sins (if the term is allowable) which are common to us all. If we only kept the thought uppermost that we were members of Christ's body, we should certainly receive many wholesome and effectual checks. If, for example, we were frivolous in our amusements, encouragers or fomenters of schism, unprofitable in our lives, or uncharitable in our judgments, the thought would often occur—Does this become a member of Christ? Am I now like Him? Is this what *He* would wish to see in me? And the contrast would be so complete, our error would appear in such a glaring light, that we should soon seek to conform ourselves more to His image, and to do those things that are pleasing in his sight. And we should begin soon to realize something of that blessedness which must needs result from communion with our Lord. In such a case we should judge of things temporal in relation to things eternal, and weigh our actions by the standard of divine truth. We should be more calm and serene in our minds and tempers, not over-elated by prosperity, or depressed by adversity; and we should begin to feel that "peace of God which passeth understanding, and which shall keep our hearts and minds through Jesus Christ."

(3) In the third place, Christians or Saints have communion with the Holy Ghost.

Thus the apostle speaks of "the fellowship," or, as it would be more properly rendered the communion) "of the Spirit;"[9] and in his benediction to the churches, he says, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship (or communion) of the Holy Ghost, be with you all." We have communion with the Holy Ghost because the "inward and spiritual grace" of baptism is infused by Him, and so our bodies are made His temple or residence. "Know ye not," says St. Paul, "that ye are the temple of God, and that the Spirit of God dwelleth in you?" And certainly it is impossible to imagine a more perfect or intimate union than this in-dwelling of the Spirit, we are reminded that it is through this same Holy Spirit sent

[9] Phil. ii. 1.

into our hearts, that in the spirit of adoption, we may address God as our "Father."[9]

And now, what is the practical inference to be drawn from this fact of our communion with the Holy Ghost? It has been briefly, but well expressed, in the language of an ancient father of the church.[1] "Since all Christians, are become the temples of God by virtue of His Holy Spirit sent into their hearts, and consecrating their bodies to His service, we should make chastity the keeper of this sacred house, and should suffer nothing unclean or profane to enter into it, lest that God, who dwelleth in it, being offended, should desert His habitation thus defiled; but rather glorify God in your body and in your spirits which are His.

But while the thought is very awful that we may "quench the Spirit," and "do despite" unto Him, and fall from grace as David and St. Peter; and many saints have fallen, yet our communion with the Holy Ghost suggests numerous consoling and most happy thoughts. For instance, what a blessed thing it is for the meekhearted and desponding, to know that if the *desire* of improvement remains with them, and is backed by vigorous efforts on their part, that then the Holy Ghost has not altogether departed from them. If, therefore, God is pleased to give us spiritual comfort, let us be thankful for it; but let us not vainly presume, but rather be the more humble of this gift, and the more cautious and fearful, lest we should lose it. On the other hand, if comfort should at any time seem to be taken from us, and our communion with the Holy Ghost to be relaxed, do not let us presently despair: rather we should wait for the heavenly Visitant with humility and patience, knowing that God is able to restore us to a greater consolation than we have ever yet enjoyed.

(4) In the fourth place, it has always been a part of this belief that Christians or Saints below, have communion with angels and with Saints above.

Now the fact of this communion or (communication) is to be gathered from numerous places of Holy Scripture, where the

[9] Gal. iv. 6, 7. [1] Tertullian.

blessed angels, at the command of God, *interested and concerned themselves* in the welfare of men. The holy angels foretold the birth of St. John the Baptist; and it was they who proclaimed the coming of Christ to the shepherds of Bethlehem. We are told that the soul of Lazarus was "carried by angels into Abraham's bosom;" "angels came and ministered" to our Lord after His temptation in the Wilderness; and angels "comforted Him" in the dreary garden of Gethsemane. Angels foretold our Lord's resurrection—angels comforted the disciples at the ascension of Christ, and an angel delivered the apostles out of prison—again, our Lord tells us that at the end of the world the "angels shall sever the wicked from among the just" from all which facts we infer these bright and spotless beings *have a constant and perpetual relation with the saints below.*

(To be continued.)

LETTERS FROM CEYLON.

Galle, December 9, 1847.

SIR—IN ONE of my sister's last letters, dated October, which reached me at the end of November, she wrote most pathetically of the cold; how it nipped her toes and threatened chilblains. This seemed strange to me on first reading it; for I was at that moment sweltering under the heat which feels greater now than it was in July. Yet, though the sun is scorchingly hot, and the thermometer generally at about 80°, the air is usually very cool and sometimes even chilly, owing to the strong breezes which we are seldom without. It is only when there is no breeze, which happened to be the case on the day that I received your letters, that we are at all inconvenienced by the heat.

THE HEAT MAKES another thing seem strange—the approach of Christmas; even my experience of last year scarcely enables me to realize it. Old ideas of Christmas and cold, blazing fires and frosty air, are as yet, too strong. From our proximity to the equator, the days and nights are nearly of equal length throughout the year. Almost daily showers keep every thing verdant and spring-like; and we are placed in a *fix* by inability to de-

fine any particular period of the year by referring it to a season. I sometimes catch myself saying, last winter, or last summer, when there is none of the first, and the last is perpetual. Such sameness at length becomes tame, and a sharp frost and a heavy fall of snow, would be quite *jolly !* There is only one way of dividing the year; for six months the wind blows steadily from the S.W., and for the other six from the N.E.; but even this does not give quite a correct notion; for one of the monsoons belongs to two years, commencing in November and ending in May.

December 14. I rode, since writing the above, to a place about sixteen miles distant, but saw nothing very remarkable. My pony went very well; but my companion's carriage broke down by the way, from the dreadfully bad state of the roads. We put up at a planter's house; and while the kettle was being boiled for coffee, a man was set to work to make butter. He first milked a buffalo, then he put the milk into a bottle, which he rolled backwards and forwards on the floor; and sure enough we had some fresh butter almost as soon as the coffee. We went to see the Buddhist temple which are generally placed on elevated sites; this one was built on the top of an abrupt rocky hill, and, with the court-yard, occupied the whole of the summit. The form is nearly square, with a gate on two sides, from which long steep stairs, without any resting-place, descend to the level ground. The temple itself stands in the centre; the outside of the wall is covered with carved elephants and armed men on horseback; and the inside with painted histories of some of the former great men of the place. There is an inner temple, or more holy place, in which there is a gigantic figure of the god, apparently about forty feet long, in a recumbent posture and highly gilt. There are some smaller gods on the corners, and an altar with a lamp always burning. The entrance to the inner temple was decorated with paper flags hung up by the votaries. In one corner of the yard there is a large circular building, surmounted by a dome, which is said to be full of treasure, buried there unknown ages ago, and guarded by a demon; but there is no door or opening in the side. In the other corner is an immense pepal tree, which is a sacred plant; and this one is an ob-

ject of admiration, to which there is a shrine attached, with a light constantly burning, and it is full of offerings, flowers, &c. The walls of the enclosure are decorated with carved COBRAS, the most venomous snake in the country; and it is held so sacred that no Cingaleze will kill one. The Buddha priests live in a sort of monastery outside the walls; they are celibates, and are usually selected when young, from among the natives at large. They are compelled to go about with their shaved heads uncovered, without umbrellas, and in rags; but in fact they are even then better dressed than the rest of the natives; and their carriages are dragged by men. They are fat, comfortable looking fellows, and hold it a sin to understand a word of English.

THE WANT OF RESPECT shown to their god is surprising; they had no objection to our going everywhere, and handling everything; nor to our keeping our hats and shoes on. The little boy-priests, and some coolies jumped on and about the images to remove the coverings. Their worship is carried on at night; and they have no peculiar day like Sunday, set apart for it; but each one goes to the temple when he feels inclined. The country is populous, and like every other place in the island which I have seen, is covered with cocoa-nut trees, so that there is a great sameness in the scenery.

T. B. S.

THE BULL IN CŒNA DOMINI.

IN NUMBER XIV. for October, we gave a condensed translation of the Bull in Cœna Domini; by which the popish church annually *curses and excommunicates*, as far at least as she is able, the whole of the British empire, from the Queen down to the meanest Protestant in her dominions, and devotes the whole to death. According to the system of his church, the late bishop Doyle advanced a direct falsehood, and denied that this bull was in force in Great Britain or Ireland; but he asserted an important truth, that "if it were in force, scarcely anything would be at rest." The truth of that assertion is infallibly vouched for by the present state of Ireland; where neither life nor property are safe,

and where this bull is the supreme law of the papal hierarchy. In it, it is expressly declared that neither the Queen nor Parliament of England can impose taxes on the people without a license from the pope; hence the resistance which the popish hierarchy in Ireland have made to the poor-rates, which have been laid there for the maintenance of their own poor. Dr. M'Hale has resisted two years' assessments, which are now in arrear; and hence also the scornful resistance to the two godless colleges that were built and endowed by government, for their especial benefit.

The Protestant Association have recently published this bull, with some documentary evidence to show, notwithstanding the assertions of the Romish priesthood, that this most infamous bull is in full force among the papists in Ireland. The notorious and filthy Peter Dens, whose Theology is one of the Text books at Maynooth, quotes this bull as his authority for the various propositions of the laws which he lays down; and for his obscene directions to confessors how to extract the reluctant secrets of their dupes. This bull asserts that the pope has power to dethrone all sovereign princes, and to absolve their subjects from their allegiance. The last prank of this kind which was played in England, was in the deposition of queen Elizabeth, whose subjects the then pope absolved from their allegiance, and commanded to pay no more taxes or legal imposts. It is true these were but impotent threats which he had not the power of executing; nevertheless they showed his will and desire. He did make the attempt by the Spanish Armada, to depose Elizabeth; he advanced large sums of money to defray the expenses of the expedition, and he formally blessed the armament; but his blessings were turned into curses, for it pleased God to annihilate the Spanish fleet.

The effects of this bull have been to keep all popish Ireland in a constant state of open rebellion, ever since the reign of Elizabeth. In her, and her successor's reigns the whole military resources of England were fully employed in keeping down rebellion; and innumerable attempts were made to assassinate them both. In Charles I.'s reign the whole popish population of Ireland were in open rebellion, and they massacred in cold blood, an hundred and fifty thousand Protestants, with circum-

stances of unmitigated ferocity and cruelty. In all these scenes of murder and bloodshed, the popish priests took the lead; and encouraged the assassins with the hope of crowns of glory in heaven for their cruelty and bloodthirsty atrocities on earth. Cromwell took severe vengeance on the papists for their horrible massacre of the Protestants; and they were fettered by laws afterwards that prevented their murderous propensities.

THE WISDOM OF our ancestors began to be despised in the end of the last century; and parliament was so ill-advised as to grant the papists the elective franchise, in 1793. No sooner had they obtained that concession, than the kingdom was convulsed in all quarters by a popish banditti called Defenders. These committed such monstrous acts of lawless turbulence upon the persons and properties of the Protestants, that the gentry, and all that could fly the country, took shelter in the garrison towns and in Dublin. This lawless turbulence led to the rebellion of the whole popish population of Ireland; and as they have ever been in every country which is cursed with their presence, *the priests* were the leaders of the rebellion, and the prompters of the massacres that took place during the rebellion. In June of that year, bands of papists collected such Protestants as had not fled from their cottages, and huddled them, men and women, old and young, children and all, to the number of *one hundred and eighty-four persons*, into a barn, at a place called Scullabogue. One Murphy, a *priest*, ordered the barn to be set *on fire*, and these unhappy Protestants were all miserably burnt alive! Besides these there were thirty-seven Protestants shot and piked outside the barn.

SIMILAR ATROCITIES were committed at Wexford, where it was at first proposed to burn the Protestant prisoners in the gaol, alive; but it being arched over that could not be accomplished. A priest then fixed a black flag, with a white cross on it, on the bridge, and distributed drink to the popish assassins; who with remarkable superstition knelt down and prayed, probably to the Blessed Virgin, before they commenced their butchery. The Protestants were then marched to the bridge, and insultingly ordered to bless themselves. Afterwards, two papists pushed their pikes into their breasts, and two their pikes into their

backs; and in this state held them up, writhing in agony, for some time, and then hoisted them over the bridge into the river. In this cruel manner about one hundred Protestants were wantonly butchered in cold blood.

SINCE THAT REBELLION the presence of fifty thousand troops has prevented the papists from open and combined rebellion; but the system of massacreing the Protestants by detail, has been carried on as extensively as ever. It is only a few years since Lord Norbury was shot at his own door, and his murderer has never been discovered to this day; although the priests know well enough who and where he is. Denunciations from the popish altars are immediately followed by the murder of their victims. Wherever denunciation is followed by murder, like cause and effect, the priest is the really guilty party. He is doubly guilty, in as much as it is from the teaching of the popish church that the murderer acts; and he deludes himself all the while with the awful thought that he is doing good service to God. There is a remarkable sympathy betwixt the popish priest and the perpetrators of murder and other great crimes; for the popish system embraces a great auricular system of secresy. In the confessional, crimes are planned, and the perpetrators absolved by anticipation, so that the assassin goes forth to his work confident in the justice of his act, and with a foregone forgiveness of the contemplated deed of blood; and it shows the Satanical nature of the system, that the murderers who have been convicted at the late Special Sessions upon the clearest evidence, have all protested their innocence. That is, they have not said they did not commit the murders, but that they were innocent of them; having received the priest's absolution either before or after the deed. A modern writer on Prophecy, of great abilities, shows that Ireland is by no means uninterested in the vintage of God's wrath, which will shortly take place,—"thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe."

"THE CLUSTERS OF this vine," says Mr. Galloway,[1] "are the clusters of that church [of Rome's] membership, which are commanded to be gathered and cast into the wine-press of the wrath

[1] The Gate of Prophecy, vol. II. pp. 389, &c.

of God; and the wine-press is said ver. 20, to be trodden '*without* the city.' The city is the Roman *civitas* in its largest sense; the freedom of whose citizenship extended to all the provinces of the ancient empire, but did not extend to all the places over which the Roman pontiff has in modern times carried the religious influence of his assumed supremacy. The awful and bloody judgment which is here predicted, is therefore excluded from having its local fulfilment in any of the European kingdoms south of the Rhine and Danube, or in any of the Mediterranean countries, or in England, or in the lowlands of Scotland; nor are the highlands of that country, though beyond the limits of the Roman freedom, at all a probable field for it. Ireland, and the countries on the continent north of the Rhine and Danube, with Sweden and Norway, and most of the countries of the East, beyond the Euphrates, are without the city. The circumstances of the prophecy, however, narrow this wide range very considerably, for this gathering and concentration of the clusters and energies of Rome, must needs take place in some country where the Roman Catholic religion is greatly predominant, and rising as in a hopeful stronghold: and this at one sweep takes out of the list the greater part of the countries which have been named, and of the rest leaves Ireland a singularly prominent object. Ireland is without the city, and thither the clusters of Romanism are already gathering. There Rome meets in immediate antagonism with the greatest Protestant power in the world; there her efforts and her hopes are concentrating; there she has the opportunity of striking at the vitals of that kingdom, which has been the mainstay of the Reformation from the beginning, and the greatest obstacle to the papal projects of universal supremacy; thither the eyes of the world are turned in expectation of great events from a people drunk and maddened with the wine of Rome's cup of sorceries, and rushing with reckless determination upon their own ruin, that they may convert their green isle into one vast field of blood; content in the intensity of their hatred, to perish themselves if they may, but first 'flesh every sword to the hilt,' in the bosoms of the Saxon Protestant population..

"IRELAND is transmarine in reference to Rome, and is a great

receptacle of Rome's embittered waters; and it is beyond the limits of the ancient Roman freedom of the city, though it still may be regarded as a Roman territorial acquisition of later date than the fall of the empire in the west, because it was conquered by Henry II. by virtue of a bull from Pope Adrian IV., claiming it as a right belonging to the papal see; and authorizing and exhorting Henry to take military possession of it, and to hold it of and for Rome. . . . . Thus, it seems to be established that Ireland may be considered, both by the papal claim, and by the title of the English conquest, annexed to the Roman territory, though beyond the range of the ancient Roman freedom. . . . . It agrees also to the description of being 'without the city.'[2]

"MEANWHILE, THE conclusion at which these circumstances manifestly point is, that the first libation of wrath has had its fulfilment in the events of the French Revolution, and the other continental revolutions and wars following thereupon: that the second [vial] is yet unfulfilled, but that it signifies an appalling, and revolting scene of revolutionary and cold-blooded violence, limited as to locality, by marks which peculiarly agree and meet in Ireland; attended with the death or extinction of all who have the life of the true faith in that locality, perpetrated at the instigation of the channels and fountains of *wormwood* doctrine; and that the third signifies the manifest retribution of God on the perpetrators of the deed, in the bloody judgment of the Roman Catholic church, to be there executed."

LIBERALISM.

LIBERALISM is one of the numerous politico-religious sects or *isms*, of the present day, which, with insidious malignity attempts to impose on the thoughtless or the credulous as only another and purer name for CHARITY. Its pretensions are false; for its real character is an intimate union betwixt infidelity and hatred of the reformed Catholic church of England. It is one of the three *unclean spirits, like frogs*, which the last of the prophets

[2] Rev. xiv. 20.

saw "come out of the mouth of the dragon [the devil], and out of the mouth of the beast [the secular Roman empire], and out of the mouth of the false prophet [the papal hierarchy]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of [the wrath of] God the Almighty." In consequence of the foul mouth from which this diabolical spirit of liberalism flows, it is in close and harmonious alliance with popish ambition and propagandism, and infidelity which always go hand in hand together. These make a tool of it to confound every principle of right and wrong, but especially to teach the *liberal* doctrine that the church of England is only one of the sects. The principle of liberalism or infidelity exhibited and embodied in unbelieving political *expediency*, springs from the Dragon or Satan. The principle of democracy, deeply impregnated with both sensuality and infidelity is the child of the wild beast or headless Roman empire; and there can be no doubt whence popish propagandism proceeds, even from the false prophet—the man of sin.

It is a curious and instructive fact, that your *liberal* man will admit of no other opinion either in politics or religion, than his own or that of his party. His liberality is all on one side; and it is always arrayed against the church of England. He will admit the most bigotted and anti-social claims or pretensions of the most unprincipled sect; whilst he fiercely denominates the Christian principles, the long-established and laudable usages, and the scriptural doctrines of the church, as bigotry and illiberality. In his opinion it is illiberality to defend herself, or to teach her own children the saving truths of the gospel; but it is *liberality* to assail, to misrepresent, and to calumniate her. In short his liberality will not allow the church a being, nor her doctrines a hearing; but contemptuously speaks of her as *a sect*, and her members as *sectarians*. On the other hand he contends that he shows his liberality by considering all the discordant sentiments and false doctrines of real sectarians as the truth. He is too *liberal* to allow a churchman to express an adverse opinion of any of the sects, or a favourable one of the church; but he delights to express himself, and to hear others declare the foulest

calumny on the church and her governors. He will not unite with churchmen in any society which is confined to their own communion; neither will he subscribe to the building-fund of a church, because he says he hates *sectarianism*. He will however, unite with quakers and other real sectarians, in any society which they may start up against the church; and will readily give his money to assist in building their meeting-houses, because, he says, that shows *liberality* and *antisectarianism*.

It is deeply to be regretted, that many, other ways good churchmen, give encouragement to this most wicked *liberality*, by so far assenting to it, as not to show their disapprobation of it. They show a spurious liberality, by not defending the church when they hear it thus persecuted; or at most, their defence amounts to no more than excuses for the church's principles. Churchmen too frequently exhibit indifference and lukewarmness towards the just rights of their persecuted mother; and give the liberals reason to conclude that they are ashamed of her and of her doctrines. This sinful latitudinarianism encourages the liberals to confound the church of England with the sects; and to call her faithful sons by the unjust and odious name of *sectarians*.

THE STORK.

The following particulars regarding the Stork, are extracted from Burder's Oriental Customs, Chardin (tom. iii. p. 108), describing the magnificent pillars that he found at Persepolis, tells us that the storks (birds respected by the Persians) make their nests on the tops of these columns with great boldness, and are in no danger of being dispossessed.

"At present the village (Bournabat) is chiefly composed of very elegant country houses, built in the European fashion, belonging to the merchants of Smyrna. It contains one open space, surrounded by a few neat shops, and shaded by several large and aged cedar trees, whose branches are hung with storks' nests. These birds had arrived from their winter quarters nearly at the time when we passed into Asia. They were stalking about on the flat roofs of the houses, and even in the streets of Bour-

nabat perfectly unmolested. Such indeed is the attachment of the storks to the habitations of man, that I do not recollect to have ever seen their nests in any tree at a distance from some human dwelling; and they build even in the tops of mosques and inhabited houses. The traveller, in his walks amidst the ruins of ancient cities, is often awakened from his reverie by the loud chatterings of one of these domestic birds, perched on the fragment of a column, or on the the shed of the solitary shepherd. Hobhouse's Journey through Albania, p. 640.

Jer. viii. 7. "The stork in the heaven knoweth her appointed time."—The storks come here (Bagdad) about the middle of March in great abundance, and return again some time in July with their young, which are hatched here. They make their nests on the tops of the highest buildings, such as the columns of the mosques. About the middle of June they begin to teach their young to fly, the parents always attending; and about the end of the month they begin to lengthen their flight, and are seen to go away in the morning early, and not return until evening; this they always perform in two or three squadrons or divisions, in a very regular manner. About the middle of July they all combine, about two hours before sunset, in three or four divisions; they then soar higher than usual, and make several circuits about the city and adjacent country. This they repeat daily, with such regularity and seeming obedience to their chief, who always is single and foremost, that it delights and surprises every beholder. At length the twenty-fifth of July arrived, the day on which they took their final departure for this year; early in the morning they all collected and formed themselves into four divisions, and flew or rather sailed round the city very leisurely and not very high; then continued hovering sometimes near together, as if in consultation; and about eight in the morning they flew straight away swiftly to the N. W.

The storks pay an annual visit to Turkey; they arrive in vast numbers about the middle of March, and always in the night. They arrange their progress very systematically: they send forward their scouts, who make their appearance a day or two before the grand army, and then return to give in their report, after which the whole body advances, and on its passage leaves

during the night its detachments to garrison the different towns and villages on their way. Early in October they take their departure in the same manner, so that no one can know from whence they come or whither they go. They are known in the night-time to leave all the villages, and have been seen in the air like immense clouds. They leave none behind but those who from infirmity or accident are unable to fly. A person, who at the season of their departure was in the habit of coming from the interior, told me, that on his journey the year preceding he had seen thousands and hundreds of thousands of them near the banks of a river, and that they annually assemble there, and when the general sees that his whole army is collected, he at a given moment sets them in motion, leaving a detachment, no doubt, to bring up the stragglers."—Travels in Turkey, Italy, and Russia, by Thomas Macgill, p. 125.

THE ETERNAL DECREE

From the Westminster Confession of Faith.

I. God from all eternity, did by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions, yet hath He not decreed anything because He foresaw it future, or as that which would come to pass upon such conditions.

III. By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life, and others foreordained to everlasting death.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.

V. THOSE OF MANKIND that are predestinated unto life, God, before the foundation of the world was laid, according to His eternal and immutable purpose, and the secret counsel and good pleasure of His will, hath chosen in Christ unto everlasting glory, out of His mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving Him thereunto; and all to the praise of His glorious grace.

VI. As GOD HATH appointed the elect unto glory, so hath He, by the eternal and most free purpose of His will, foreordained all the means thereunto. Wherefore, they who are elected being fallen in Adam are redeemed by Christ; are effectualy called unto faith in Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by His power, through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, aud saved, but the elect only.

VII. THE REST OF mankind, God was pleased, according to the unsearchable counsel of His own will, whereby He extendeth or withholdeth mercy as He pleaseth, for the glory of His sovereign power over His creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of His glorious justice.

VIII. THE DOCTRINE OF this high mystery of predestination is to be handled with special prudence and care, that men attending the will of God revealed in His word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election. So shall this doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.

Thus, Mr. Hardinge, it is plain by the judgment of your own doctors, that were your auricular confession quite abolished, yet might the people notwithstanding have full remission of their sins.—*Jewel.*

Lines suggested by receiving Flowers culled from the Grave of Two Young Ladies.

Welcome sweet flowers, whose opening bloom
Wakes in my heart a painful feeling;
While thy pure breath, in rich perfume,
Is o'er my senses softly stealing.
Tho' welcome, still thy presence awes
My soul, and tells of friends long gone;
While round me recollection draws
Her sable shroud, and leads me on
To view that spot where thou bloom'd, fair;
And caught within thy opening sphere,
From bleeding hearts, that linger there,
The tribute of a burning tear.

Come all ye flowers in sad array,
And mourn their premature decay;
Come sweetest rose, in moss-clad stem,
And violet blue, thou bonny gem,
And pink of every form and hue,—
Their tender care is reft from you.
Weep jessamine, in ivy bower,
And lily fair of fleeting hour;
Sweet honeysuckle, thy dewy tear
Let fall, as doth the scented briar;
And hawthorn sweet, thy odours bring,
Upon the zephyr's gentle wing;
And o'er their tomb in rich perfume,
The scent of every flower commune.

Dear Henrietta's lovely form,
Their various beauties did adorn;
Her ample brow, the seat of thought,
That wise o'er all her actions wrought;
Her hair approach'd the sloe's deep dye,
That glow'd so softly in her eye;

While on her cheek, the tint that grew,
Did 'similate the rose's hue;
And on her neck, so softly fair,
The snowdrop spread its whiteness there.

And Mary, pure as glistening tear
Of love's first pledge, to mem'ry dear;
The gowen, bathed in dews of night,
Of her sweet nature was a type.
Need there more to tell the pain
These flowers, thus cull'd, hath brought again;
Yet, to my soul they seem to say,
They are not dead, but fled away
To join those blest seraphic strains,
Where "Sharon's Rose" in glory reigns
O'er myriads that hath felt the flame,
That own'd the great Jehovah's name!
Nor shall they cease, 'mid joy supreme,
To swell the lov'd eternal theme.

A. K.

RESIGNATION UNDER AFFLICTION.

Jesus, to comfort mourners came,
Then let me cry to Him,
Nor doubt that true to His great name,
Me He will save from sin.

Oh, foolish heart! what should I fear,
In coming to my God?
Why doubt His willingness to hear,
Because I feel His rod?

If I have needed pain and grief,
To bring me to the Cross,
To make me part with unbelief,
And count the world but dross,

Shall I not bless the Shepherd good,
Who thus my steps doth lead;
And gives me harsh but wholsesome food,
According to my need?

Holy, O Lord my God, art thou!
Unchangeably the same;
That rebel, I, before Thee bow,
Proves love to be Thy Name.

A blessed name O Lord, for me
So helpless and so vile;
Bidding me trust myself to Thee,
Throughout life's little while.

And when this pilgrimage is past,
In brightness or in sorrow;
Thou'lt bring me to that home at last,
Where joy knows no to-morrow.

Amen, my Saviour, 'tis enough;
So comfort all who weep;
So, help them over ev'ry rough,
Thus give thy lov'd ones sleep.

If we speak of our desert, that is death,—death is the only wages we have all deserved.—*Beveridge.*

But the New Testament is an everlasting covenant made unto the children of God through faith in Christ, upon the deservings of Christ; whose eternal life is promised to all that believe, and death to all that are unbelieving.—*Tyndall.*

Let the example of our Lord's humility bring down the haughtiness of men; and when we consider how He abased Himself, let us be vile in our own eyes, and abhor ourselves in dust and ashes.—*Tillotson.*

There is a natural analogy between the ablution of the body, and the purification of the soul.—*Bishop Taylor.*

If our sins be notutterly detested and abominated, this is a contradiction to this first branch of our vow of baptism.—*Hammond.*

REVIEWS.

The Gate of Prophecy.*

The Gate of Prophecy is the title of a most learned and highly interesting work on the Revelation of Jesus Christ, by St. John, theologically and historically expounded; and shown to elucidate various prophecies of Isaiah, Ezekiel, Daniel, Zechariah, and St. Paul.

As the time of the end draws near, knowledge increases, and men run to and fro; the minds of men also are more drawn towards that mysterious series of prophecy contained in the Apocalypse. Nevertheless, it seems to be but a continuation of the prophecies of the Old Testament seers, confirmed by our Lord in His prediction, that Jerusalem, which symbolises the Christian church, should be trodden down of the gentiles, *until the times of the gentiles* should be fulfilled; and foretold by St. Paul, in the development of an *apostacy*, so extensive in the Christian church as to entitle it to the denomination of a *new race of gentiles*. Prophecy has a language peculiar to itself; and for the sake of the unlearned reader, expositors should be careful to commence their labours with a vocabulary of prophetical words and phrases. Mr. Galloway has explained the symbolical language as it occurs in his narrative. He has commenced his elaborate and learned work with a discussion on the title, authorship, and general character of the Book of Revelations. The third chapter contains a dissertation on the inscription to the Seven Churches of Asia; the introductory sentences; the seer's narrative of the circumstances under which he saw the vision; and of the first vision itself, Mr. Galloway says, it is clear that we behold in this vision not the individual body of Jesus, but the "mystical body of Christ." And His clothing hanging down even unto his feet, as representing the Jewish high-priest's robe, which was directed to be made of blue linen, bordered with hems, and adorned with pomegranates of blue, purple, and scarlet, and

* By the Rev. W. B. Galloway, Curate of St. Pancras. Rivingtons; 2 vols. 8vo., 1846.

fine-twined linen. The dress of our great high-priest may be considered the blue and embroidered podera of the jewish high-priest, which by its colour symbolized the azure sky, with its embroidery of stars; and probably also the moral qualities of heavenly truth and fidelity, p. 51. The golden girdle where-with He was girt was also a part of the priestly dress, and was indicative of "LOVE which is Christ's golden rule of righteous-ness; . . . . love taken comprehensively of all moral excellence." "*Officially* regarded, this dress is the robe and dress of Christ's high-priesthood;" and covers His whole mystical body. *Morally* regarded, it is the robe of Divine truth and righteousness, and the girdle of holy and heavenly love; and with the same gar-ments, the whole body is invested, the robe flowing down from the head, all in one seamless piece, admitting no patchwork of other righteousness than Christ's, and suffering no divisive and sectarian ministrations." p. 54. These are the introductory words to a paragraph on the *imputation* of Christ's righteous-ness; a doctrine which we have been accustomed to consider Calvinistic and dangerous. We are reckoned righteous, by Christ's righteousness having been *accepted* by God the Father on our account; and we are *accounted* righteous in the sight of God through faith in the atonement made for us by Christ. We are reckoned righteous on account of what Christ did and suf-fered for us; and by the grace of the Holy Spirit imparted to us, working in us, and enabling us to will and to do according to His good pleasure.

THE FOURTH CHAPTER treats of the candlesticks and stars, which Mr. Galloway says, in this place represent the church universal; and the number, *seven*, means totality and complete-ness. "Christ is the one golden shaft from which the seven branches spring, and in which they are united: . . . . To have in-troduced a visible shaft besides, would have been to have made the unity of the several dioceses of the church universal, to depend on some other visible thing besides Christ, such as the institution of the papacy. . . . . In this vision there is but one *Person*, the Person of Christ, and all the rest are symbolized by *things*. The ministers are symbolized by stars, and the churches, by candlesticks. They are, as it were, but adjuncts of His one

person; circumstances for setting forth His pastoral office. He is the one life, the only liver of the whole. Both ministers and people are but earthen vessels in which he puts the glory of His great name," pp. 56—74.

THE FIFTH CHAPTER contains the chief bishop's charges to the bishops or angels of the Seven Churches; and it is divided into seven sections; and the author justly considers that this charge was meant to apply to all the bishops of the church universal, as well to those of the Lesser Asia. Chapter sixth contains an exposition of the chapters fourth, and part of the fifth of the Revelations, where the prophecies of this Book really begin after THE DOOR in heaven had been opened. In another work the author has proved, that "the four living creatures full of eyes within and without," whom the apostle beheld "in the midst of the throne, and round about the throne," "are the Seraphim, and that they altogether constitute the body of one church. Their six wings, and their use of the very words.... of the song of the spiritual beings in the vision of Isaiah, identify them as the *Seraphim*. Their four forms identify them as the four faces of one of the Cherubim, in the visions of Ezekiel. P. 135

CHAPTER SEVENTH contains the interpretation of the first six seals, with the historical proof and illustration of the fulfilment of the first four of them. The four first visions disclosed on the opening of the four first seals respect the quaternion of the equestrian seals. Mr. Galloway assigns the horses and their riders places as representatives of four different states of the same, or Roman empire in its decline and fall, and their riders as the imperial government. The WHITE HORSE, he says, is the empire under civil forms, and the colour of liberty; whilst in defending the frontiers, the emperors carried the war to a distance, as symbolized by a bow, or to the outskirts of the empire. This period, or the white horse, lasted from the year 96, until A.D. 192. The second period symbolized by the *red* or *bay* horse, was a period of much civil war and foreign invasion; hence the rider is appropriately armed with a sword, as indicating close personal conflict; and this period, he says, extended from A.D. 192, until the reign of Gallienus and the thirty tyrants, A.D. 268. The rider on the *black* horse held a *balance* in his

hand, which Mr. G. says indicated the restoration of discipline and the reign of equity, while the empire continued depressed and in poverty; and this period lasted during the reigns of Claudius, Aurelian, Tacitus, Probus, Carus, and perhaps the first six years of Dioclesian. The fourth period under the symbol of a *pale or sallow-white horse*, bestridden by *Death*, and ominously attended by *hell* or *hades*, is the new state of the empire, under the system of QUADRUPARTITION introduced by Dioclesian, with its fatal and ruinous conseqnences, tending to the utter dissolution of the state; and conducted with an enormous expense of human blood, as well as distinguished by the most infernal cruelty and persevering intensity of persecution against the Christians, and by the providential visitations of pestilence and famine. P. 240.

MR. GALLOWAY supports his interpretation of the four seals, by abundant quotations from Gibbon, as also by his own critical and learned expositions. Other expositors of prophecy have likened these four war horses, with their military riders, to as many conditions of the Christian church through which it gradually passed from a state of primitive holiness and purity, to a state of active persecution in practice, and of death-like corruption in morals and doctrine. Whilst others assert that the four successive war-horses, represent the four successive military empires of Babylon, Persia, Greece, and Rome. The colour of the horses, are designed merely to represent the different empires irrespective of any characteristic quality. The conquests of the rider of the *white* horse, were those of the two Nebuchadnezzars, between the years 624, and 570 before Christ, whose arms were bows and javelins. The *bay*, or *red* horse, symbolizes the Medo-Persian empire; this is not the same but *another* horse, which seems rather to countenance the supposition of another empire, than of another state of the same empire. Cyrus introduced a new method of arming his troops by *the sword*, which gave a smaller body of men a decided advantage over the Babylonian archers. By this exposition, the opening of the second seal, is placed in the year 331 before Christ, when the brass of the Grecian empire was politically joined to the silver of Persia. The *black* horse of the third seal, represented the Grecian empire; and his rider bore a balance in his

hand or *a yoke*. The Greek word signifies a yoke as well as a balance; and if the former signification is taken, the rider's implement will symbolize the horrible *yoke* of the Mohammedan little horn, which arose behind the territories of the he-goat, in A.D. 609, by a line of intolerant and persecuting Mahometan princes, which continues to this day.

THE OPENING of the fourth seal describes the Roman empire, by the *pale* or *sallow-white* horse, bestridden by *death*, and followed by an impersonification of *hell* or *hades*. Death symbolizes the secular Roman empire, and exhibits the spirit of persecution with which it is actuated! whilst it is attended and stimulated to the execution of its cruelties on the people of God by the impersonification of hell, breathing its spirit, and acting as its agent, in opposition to the Spirit of God. *Hades* or *hell*, therefore symbolizes the spiritual two-horned empire of the papacy; and thus the Holy Spirit has shown whence that religion has sprung which is engrafted on Christianity, and is *earthly, sensual, and devilish*. "I place," says Mr. Faber, "the opening of the fourth seal in the year before Christ, 30, when the Roman empire succeeded to the Grecian, or when the iron was politically joined to the brass: but the period of the fourth seal, wrapping over the periods of its successors, does not expire, until the close of the latter Three Times and a Half in the year after Christ, 1864; when in the course of the short term styled THE TIME OF THE END, and synchronical with the efflux of the seventh vial, the tyranny of the wild beast and the false prophet will be dissolved and annihilated."

THE SUBJECT OF the vision of the *fifth* seal is formed, Mr. Galloway says, by the change which was introduced into the external condition of the church by the arrival of Constantine at the sole power. The *pagan* Roman persecutions had now ceased; the church, however, was not to expect permanent tranquillity, but to prepare for a *second* persecution under the instigation of hades, the attendant on the rider of the pale or sallow-white horse. He reckons the accession of the great Theodosius to the imperial crown, which marks a new era in the history of the church, as the opening of the sixth seal. At this time, when paganism was thoroughly abolished, the perplexed and defeated votaries of paganism sought refuge in the mithratic

caverns of the rocks, and attempted to hide themselves in the consecrated clefts of the mountains, calling on them to fall on them, and hide them from the wrath of the Lamb of God. Thus, those who did not conform to Christianity, are described by St. John as hiding themselves in their consecrated grottoes; and vainly seeking to avert the ruin which had overtaken their former superstition.

Our space forbids our proceeding further, and we must for the present take leave of this interesting work with the following words, in concluding his remarks on the sixth seal:—"Thus," he says, "we behold the luminaries of the world—the great men, and the mighty men, and the chief captains,—the pagan senators of Rome, hiding their diminished heads before the Lamb that was slain; superstition flying from the face of Him that sat upon the throne, to groves and dark recesses, but driven from these last lurking places, and expiring amidst the throes of its vain and impotent enmity. It was an earthquake shock, affecting all the customs and institutions of an ancient and long-civilised society which were closely interwoven with the associations and practices of idolatry; every mountain and island was moved by the shock of a faith which is of power to surmount every difficulty—to remove even the mountains. Christ sat revealed as the claimant and the receiver of the sovereign homage! while the old heathen heavens were rolled away as a scroll, and the lights of the old religion were put out in utter darkness. Such were the figurative terms in which the heathens themselves spoke of this revolution [or earthquake]. 'The ruin of the pagan religion,' says Gibbon, 'is described by the sophists as a dreadful an amazing prodigy, which covered the earth with darkness, and restored the ancient dominion of chaos and of night.'"

(*To be continued.*)

Remarks Deprecating the proposed Admission of Her Majesty's Jewish Subjects, to Seats in the House of Commons.—Spencer, 1848, 8vo., pp. 36.

These very judicious remarks, made in a most Christian spirit, are by the Rev. T. T. Robinson, Rector of St. Andrew's, Holborn. This new assault upon the Christian constitution of

England, is one of the many dangerous consequences of the papalised breach made upon it in 1829. That religion which is accursed of God, has ever brought national calamity and degradation along with it. The Stuarts sacrificed three kingdoms for a mass; and their family is extinct. The family of Hanover, obtained the throne for the support of the pure reformed church of God; but the last two kings of that house were deceived by Rome's sorceries, and they admitted popery into the national counsels, and died childless; and their sceptre is in the act of transition from their family to the Cobourgs. Their unrighteous act has brought national distress, famine, and pestilence, upon England. Jesuitical principles have superseded that good old English morality which made England the admiration of the world; and we are now called on by the professedly Christian government, to make a national renunciation of the Christian religion. He that says good speed to a sin is a partaker of it; and will be partaker also in its punishment. We are nationally going to say good speed to the descendants of those men who crucified God incarnate, who *persecuted* His followers, so long as it was in their power; who contributed with the most fiendish malignity, to prevent the preaching of the gospel, and the salvation of men; and who imprecated the *blood of* God *upon themselves and upon their children*, even upon those of the present generation! Shall we bring down the same fearful imprecation on our own heads, and on our children's? Will not God visit for these national sins? But has He not already visited us with the rod, and made the empire a scene of blood and incipient rebellion, with a second threatened famine in prospect? This able pamphlet has reasoned the subject well; but to what good purpose is it to reason with, or to petition a legislature that turns a deaf ear to the most urgent, and the most numerously signed petitions? Mr. Robinson says, "Of all people in the world, the Jews are the most vehement, explicit, and uncompromising in denying Christ: they are most exclusive in their views of Christian society; they entertain a profound horror of Christian influences: and a convert especially, from their own body to the faith of the gospel, realizes all that they can conceive of degradation, and becomes the object of their scorn, and, if possible, of their

persecution. Is it fitting, that England, the great Christian missionary to the heathen world, should hold such a people with one hand, while with another she offers to unconverted nations the words of eternal life. Can her efforts in the cause of gospel truth be blessed, when she appears before God and man with a *lie in her right hand?* What can avail her lofty position, her almost universal sway, and her matchless talents to give weight to her embassy from heaven in the name of Christ, when the *anti-Christian* is seen honoured with her civil distinctions, trusted in her councils, and chosen by those calling themselves Christians, among her people to represent their opinions, and to aid in making laws which are to bind themselves and their children. Christian England is the salt of the earth, but if the salt has lost its savour it is fit only to be cast upon the dunghill: we profess to go abroad into the world to cure souls, to plant that tree of life, the leaves of which are for the healing of the nations; but if our own spiritual constitution be impaired, we may well be met with this word, 'Physician, heal thyself.'"

The destructive character of Romish principles, when carried to their legitimate results, is, in my opinion, *subversive* of all that is most valuable and sacred in morals, politics, and religion.—*Rev. D. C. Wordsworth.*

The Catholic doctrine of the One body in Christ Jesus, is so clearly defined in Scripture, as to leave sectarists without a plea for its rejection; so that in this, as in the case of the Sacraments, and other Divine institutions, where it cannot specifically be denied, its true nature is evaded or misrepresented.—*Words and Principles.*

NOTICE TO CORRESPONDENTS.

The Editor requests that Person who wrote a private letter to him, about the end of January, to have the goodness to write again, and name a place *where he can forward an answer. The writer's* name *was given, but* not any address.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XX. New Series. April 1, 1848.

THE HOLY CATHOLIC CHURCH, THE COMMUNION OF SAINTS *.

But observe further that we are not left to mere inference or conjecture in this matter; our communion with the Holy Angels is *clearly* set forth in several passages of Scripture. "Are they not ministering spirits," asks the Apostle, "sent forth to minister for them who shall be heirs of salvation?"[1] Accordingly, in the Collect for St. Michael's Day, we pray that "as the Holy Angels always do God service in heaven, *so they may succour and defend us upon earth.*" It is certain, also, from God's Word, that the angels have a particular sense of our condition; for that "There is joy in the presence of the Angels of God over one sinner that repenteth." The Jews of our Lord's time believed that mankind had guardian angels, on the strength, perhaps, of that passage in the Psalms, "He shall give His Angels charge concerning thee, to keep thee in all thy ways;" our blessed Lord Himself is supposed to have acquieseed in this belief when he said, "Take heed that ye despise not one of these little ones, for I say unto you that in heaven their angels do always behold the face of my Father." And, certainly, we may suppose that this belief was current among our Lord's disciples; for when St. Peter was liberated from prison by the instrumentality of one of these glorious and pure beings, he suddenly appeared at the door of the house where the apostles were assembled, and the party were so astonished at his appearance, knowing him to be in prison, that, at first, they could not credit it was St. Peter, but said "It is his angel." All these things being put together, then, esta-

* Concluded from p. 73.

[1] Heb. xii. 22, 23.

blishes beyond all doubt the fact of a "Communion" between the angels above and the saints below. From these passages of Scripture the standard authorities of our church have concluded that the angels "guard and defend us from outward dangers, and from evil spirits, by forewarning us of approaching perils, by unaccountable impressions on our fancies. They are peculiarly present (says Nelson) in the public assemblies of God's worship, they assist good men in the discharge of their religious offices; at the hour of death they stand by them in that great conflict, and convey their separated spirits to the mansions of the blessed."

IT IS CLEAR, THEN, that the holy Angels have communion with us. Now, in what respects we communicate with them is not so apparent. Certainly we are *not* to worship them, for Scripture is quite against that: "Let no man deceive you," says St. Paul, "into a worshipping of angels." Bishop Pearson (the great authority of the Church of England on the Creed) says that "what *we* ought to perform, in reference to the saints and angels is a reverential respect and study of imitation;" "there is," says that eminent theologian, "*The society of hope, esteem, and imitation on our side,—of desires and supplications on their side;* and what is now taught in the Church of Rome, is, as unwarrantable, so a novitious, *i.e.* a novel or recent, interpretation."

AND WITH THIS opinion of that learned authority of our reformed church we leave this portion of our subject, only begging our readers to remember, how powerful a reason is here set before us for devotion and earnestness in public worship. If, the angels, though unseen by us, take part therein, consider how sad the comparison between our want of reverence and devotion, our wandering thoughts and listless inattention, and their perfect and harmonious praise! Surely it is a thought full of joyful solemnity, that in public worship, and especially in the holy communion, we do, "WITH ANGELS AND WITH ARCHANGELS, and with all the company of heaven, praise and magnify God's glorious name!" and, surely, we should therefore strive so to attune our minds by heavenly contemplation that we may be meet worshippers with them at the Throne of Grace!

(5) IN THE FIFTH PLACE, christians or saints have "commu-

nion" *with all those who have departed out of this life, and are admitted to the presence of God.*"

THE APOSTLE ST. PAUL teaches this in a well-known and remarkable passage. "Ye are come," says he—and he says it to the Hebrew Christians—"Ye are come unto Mount Sion, and unto the city of the Living God, the Heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, *and to the spirits of just men made perfect*, and to Jesus the Mediator of the new covenant." [2] Observe well that the apostle does not say *ye shall* come to all this, but ye *are* come to it, and to the spirits of just men made perfect. You are *now*—now that you are members of Christ's body, born here below—ye are come "to the spirits of just men made perfect," or, in other words, you have "communion" with the departed in the faith.

DO ANY READ THIS who have lost those whom their souls loved more than life? Oh, what comfort must they find in the doctrine of the Communion of Saints! For their dear ones are not separated in fact—they are still "members;" holy purified members with us of the "One Body of Christ"—and have only exchanged one portion of the vineyard for a better, and are gone before us for a little while. What peace and happiness is this for the mourner! for they may, as christians, think of their departed as if they saw them now; and may assure themselves that they have not lost them or parted from them quite. Happy souls, beyond the reach of danger and temptation! it would be wrong, and doing them an injury, to sorrow for them, or to wish them back! Neither time, nor space, nor death itself, can destroy the "mystical union" between Christ and all his members! because there remaineth for ever the same foundation for it, viz., the one body of Christ. Therefore, we ought to love to think of the departed; and it is most consoling to reflect that perhaps they may be very near us, though we cannot see them, and certainly that they take an interest in those they left behind. And has not our church provided a well-spring of consolation for

[2] Col. ii, 19.

mourners such as these? Not only has she appointed days for the special commemoration of many of them by name, but also she has taught us to "bless God's holy name for all His servants departed this life in His faith and fear," to "beseech him to give us grace so to follow their examples, that, with them, we may be partakers of His heavenly kingdom." Or, the mourner may lift up his heart to God, in the words of our burial service, that "It may please Him, of His gracious goodness, shortly to accomplish the number of His Elect, and to hasten his kingdom, that we, with all those that are departed in the true faith of His holy name, may have our perfect consummation and bliss, in His eternal and everlasting glory." "Blessed are the dead which die in the Lord, even so saith the Spirit; for they *rest* from their labours." "Blessed are those who mourn, for they shall be comforted;" and blessed be the Communion of Saints, by which both the living and the dead are "One body in Christ, and every one members one of another."

(6) In the sixth and last place, christians or saints have communion among themselves.

"If we walk in the Light," says St. John, "we have fellowship one with another." "We, being many, are one body in Christ, *and every one, members one of another.*" Christians evince their mutual sympathy and love by union in the church and sacraments—by mutual support and almsgiving—by interceding for one another—and using the common prayers. They "endeavour to keep the unity of the Spirit in the bond of peace;" like the church in the wilderness they "all eat the same spiritual meat and drink of the same spiritual drink, for they drink of the Spiritual Rock—that Rock is Christ." In short, they are all engrafted into the same stock, and so receive life from the same root—all being united in one body, under the same head, which being "nourished and knit together increaseth with the increase of God."[2] They do not, indeed, have all things common, like the primitive church, as represented in the Acts, because such an obligation only arose out of peculiar circumstances, and was not intended to be perpetual, being, in fact, very soon abandoned. But all true christians do endeavour to "bear one another's burdens, and to fulfil the law of Christ." They lay up in store, and contribute

their offerings for their poor brethren, as God has prospered them; and they seek to alleviate distress, and to do good unto all men, but especially to those who are of the household of faith.

And hence we learn how deep and enduring is christian sympathy; and hence, too, we may derive sweet consolation in the absence of those we hold dear! or when we are prevented from joining the great congregation. Although "we are many we are but one body in Christ," and if we think fondly of our absent ones, and pray for them, and they for us, then there is a real communion between us, and no real separation of our souls. And this is especially so in the common prayers and sacraments. In them distant relatives and friends, and all the church of God, are one with us; at the same time that we are, are they occupied in the same thoughts—making the same confession of sin—receiving the same pardon—singing the same psalms—hearing the same lessons—saying the same prayers—receiving the same sacrament. Is not this, then, a most consoling doctrine, and a most perfect and complete communion? What more ought we to desire to make us happy here, or to smooth the way to that blessed place where we shall meet in perfect love hereafter.

Such then, in conclusion, is the Holy Catholic Church—the Communion of Saints. Feebly as the subject has been handled, we earnestly trust that it may at least induce in our readers more thoughtful inquiry than it generally receives. This high and heavenly doctrine requires thought; and if, by God's grace, we are enabled to realise it in our hearts, we should derive great comfort in trials and afflictions; and see in it many powerful and constraining motives to holiness of life and conversation.

Especially we are convinced that those who comprehend this article of our church would never lend their countenance to unauthorised or schismatical meetings; for it is not enough that we be of "one spirit," but we must also maintain communion in "one body." It is not said "There is one body, that is to say, one spirit," but there is one body *and* one spirit; so that, if we possess sentiments of christian sympathy and love, we must evince it outwardly in our conduct, not by making a religion for ourselves, or joining on to dissenting bodies, but by keeping close to the church of our baptism, like true members of the body of

Christ. This is our safest and best course, because, though we dare not affirm that none others shall be saved; yet this we *do* say, that the church is the only *covenanted* instrument of salvation. And, surely, in a matter involving our eternal interests we shall hardly be so unjust to ourselves as to prefer an uncertainty to a certainty, or to run any risk in the pursuit of an object, which must require all our vigilance and care, and the use of every divinely-appointed means for its acquisition.

And may God speed the time when all those who confess His holy name may agree in the truth of His holy word, and live in unity and Godly love. As many members of the same body, may we be knit more and more to our Divine Head, and having lived in the communion of saints in the world below, may we, for Christ's sake, be partakers of their happiness in His eternal kingdom.

PREDESTINATION.

We inserted in our last number the fundamental and all-pervading doctrine of the presbyterian establishment of Scotland. The Westminster divines, as they were called—though they were chiefly laymen—who drew up the Confession of Faith, adopted the principle of the Eternal Decree from Calvin, who, himself, termed it "*the horrible decree.*" It may be very justly esteemed the fundamental article of their faith; because it runs through the whole of their doctrines, which are all based upon it, and drawn up in conformity with it. The Westminster Assembly founded this uncatholic and blasphemous doctrine chiefly on the following words of St. Paul, in his epistle to the Romans; "for whom He did *foreknow*, He also did *predestinate* to be conformed to the image of His Son, that he might be the first-born among many brethren. Moreover, whom He did *predestinate* them He also called, and whom He called, them He also justified; and whom He justified them He also glorified."

No doubt predestination is a Scripture word; but it is used in condescension to the capacities of finite creatures, which can neither express nor comprehend the infinite nature of God. To

Him all things are *present;* and nothing is either past or future In Scripture phraseology the words to *know* and to *forekuow* import "an affectionate knowledge joined with approbation and affection;" but to apply them in the strict sense of the Westminster confession is blasphemy, and an accusing of God as being the Author of sin. When mankind apostatized from the faith and worshipped the creature instead of the Creator, He designed or predestinated "in the fulness of time," to receive back the heathen from their apostacy, and instead of aliens and enemies to adopt them as sons. They were foreordained or predestinated to be called into the kingdom or covenant of the Gospel, and chosen to the enjoyment of eternal life, upon the conditions of faith and obedience. That is, they were offered the means of grace; but being free agents they might accept or reject the offer, as they thought fit. But no private individual is mentioned in Scripture as having been elected to eternal life by any absolute or eternal decree of God. The doctrine of election and reprobation cannot be proved or even supported by Scripture. It has plunged multitudes into the dominions of Satan, either by the mortal sins of *presumption* or of *despair*. We met with one of the former sort the other day, whilst buying a pair of boots in the city. Without any leading or observation on our part the boot-maker said he had reason to rejoice, for, whatsoever might happen to other men, he knew infallibly that he was safe; nothing could possibly prevent his enjoying the kingdom of heaven!

Of late years the abominable doctrine of predestination has been inculcated with some success in a more amiable form, under the name of *phrenology*. This modern science, as it is called, leads directly to fatalism, and to a presumption as dangerous as the mental persuasion of our friend the boot-maker. Adepts in phrenology assure us that a murderer could not avoid the commission of the deed for which he suffered. Certain bumps on his head indicated certain propensities; and, therefore, reason, revelation, and free-will were bestowed on him in vain. He was predestinated millions of years before he was born to commit murder; and, therefore, as he could not help it he only fulfilled his destiny. But, according to the predestinarian doctrine, this same murderer, without the exercise of repentance and renewed

affections, may be a glorified saint, if he has been so predestinated; for they maintain that God sees no sin in His Elect! If he was one of that "certain and definite number," specified in section IV, that can "neither be increased nor diminished," neither the justice of God could condemn him nor His mercy save him; but only as he might happen to have been predestinated!

LET THOSE WHO admit this dangerous doctrine consider to what it leads; how full of blasphemy it is against God; how it makes Him, who is LOVE ITSELF, worse than the devil who only *tempts* men to sin, but if this doctrine be true He *compels* them to sin by an irresistible decree. Thus, "to the praise of His glorious *justice*," He is made to punish one man for obedience to the commandments, and to glorify another who systematically and of set purpose breaks them all! Oh, John Calvin, man, it would have been happy for the world, and peradventure for thyself also, if thou hadst never been born.

IN SOME FORMER articles we have shown in what manner all men in the christian church have been called, elected, justified, regenerated, and adopted. But in section VI we are informed dogmatically that none enjoy those privileges, nor are redeemed by Christ, and saved, "*but the* ELECT *only*." How or when this election is to be found, "the Westminster divines" have no where informed us; but they positively assure all the elect, in their sense of election, *i.e.* those who have an internal *persuasion* that they have been elected—that they "can neither totally nor finally fall away from the state of grace, but are kept by the power of God through faith unto salvation." Now this doctrine is most false and dangerous; and it may be asked, was Adam or was he not in a state of grace previous to his fall? Have any of his descendants ever been in so high a state of grace as he was? Yet there was no irresistible force upon his will, either to oblige him to the commission of sin or to prevent his being deceived by the false representation of the devil. Life and death were set before him, with full information as to the consequences; but he suffered himself to be seduced into the way of death. So it is with his descendants; if they desire to enter into life they must keep the commandments, and love God with all their heart and mind and soul and strength, and their neighbour as themselves. For this

end God's grace is sufficient to stir up their wills, to enable them to work out their salvation, and to make their calling and election *sure*. This do, says our Lord, and ye shall live eternally. But if the Eternal Decree be true, to what good purpose is it to keep the commandments? They are a solemn mockery; and only restrain those animal propensities, which, whether or not we indulge or restrain, will neither advance us to heaven nor sink us to hell, according to the Calvinistic principle. In short, if this blasphemous doctrine be true *the elect* wil be saved, be they never so wicked; and the others will be condemned be they never so holy. But God by His holy prophet has declared that the soul that sins *it shall die*, aud whensoever the wicked man turneth away from his wickedness, and doeth that which is right, *he shall save his soul alive.*

But the article says, "the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons." The expressions in Scripture which attribute *fore* or *after* to God; to be angry, to repent, to grieve, to hear, to see, to smell, &c., are all levelled to our capacity of understanding. The perplexities occasioned by the words fore-know, fore-ordain, and predestinate, would cease were we to prefix the words *as if*, thus:—*as if* He were angry, *as if* He repented, *as if* He grieved, *as if* He had fore-ordained, or *as if* He had predestinated, *as if* there were a present and future in Him, *as if* He had chosen us by name, and *as if* He had passed an irreversible decree, which neither time nor our freedom of will and action could ever alter. All the promises and threatenings of Scripture—all the solemn, nay, even sworn assurances that God delighteth not in the eternal death of a sinner—and all His earnest and repeated invitations to repentance—clearly show that men are possessed of *free-will*; and have the power of choosing betwixt everlasting life and eternal death. Let us, says Mr. Leslie, "understand God's predestination to be a word to our understandings, not to be strictly and philosophically inquired into, and consequences drawn from it; but to look to the general import and meaning of it; and there we understand the firmness of God's promises, and of His covenant made with us in Christ, impossible to be frustrated, *as if* decreed *in time past*, even from

eternity; but *the decree* of God being *only present*, for that there is *no past or future* in Him, we take the expression only as said in condescension to our capacity of understanding, and see no future infraction upon our free-will from the predestination of God. The whole difficulty being as to the *time* of *fore* and *after*, which we are sure is not, and cannot be, in God."

SIERRA LEONE.

SIR,

I HAVE JUST returned from hearing a most beautiful sermon by the Reverend E. Jones, missionary at Sierra Leone, on the western coast of Africa. His text was the Second Epistle to the Corinthians, 8th chap., and the 9th v. After having expounded the verse fully, he shut the book and told us some interesting facts with regard to the natives. He said that their anxiety for the Word of God is such that when he left Sierra Leone in May there was not a single Bible to be had, for the 1,500 that had been sent were all sold in a fortnight. In the small colony of Sierra Leone there is a school where children are taught the truth as it is in Jesus; and it is quite of common occurrence for a boy on Sunday to be seen teaching an aged father, or a girl her mother. There is also a grammar school, and a school where the Rev. E. Jones presided over young men of really promising attainments, who intend to go among their own people, and teach them the way to life eternal.

MR. JONES said that it has been his happy lot to have been labouring in Christ's vineyard for seventeen years in foreign parts, and that it has often happened, when he has been called to a sick bed, that he has returned himself the instructed one. He is often, as he may say, besieged by them, so anxious are they to know the word of God; tell us, say they, what the Bible says, it must tell us right: and at church they are to be seen with their Bible open before them, devoutly listening to God's messenger; and, after service, those who have not understood, going into each other's houses to get it more explained. But I ought to have begun by saying that these people were originally slaves, eman-

cipated from the slavery of the flesh out of Egypt and other parts.

THEY OFTEN COME there in galleys, so huddled together that they are bent double, which it seems arises from the dreadful sufferings they undergo from man. They arrive in the lowest state of degradation, both morally and physically; and seem to turn to the only one who is not against them, their Saviour; and shewing how easily they may be taught. They are pagans, and much more easily won than the enlightened sects of heathens, such as Mahomedans, &c. One man, who had been quite a boy when first taken by the missionary society, was brought up in the school, and became one of the teachers; in a short time he and several others wished to return to their own part of the country to teach their friends, and to tell them what God had done for them; but they said they should not go back without a missionary, and, as it was not in the society's power to grant them their request, they wrote to the society in London, who gave permission for a missionary to be sent out with them; and there are now three regular missionaries, and their work is going on in a flourishing condition. I must add that the young man found all his friends alive except his father, and they returned thanks to the society for what had been done for his soul. B.

PREVAILING PRINCIPLES OF RELIGIOUS PRACTICE.

THE INDIVIDUAL PRINCIPLE, or that which leads every man to look to *himself alone*, when contemplating the work of Redemption and the means of Sanctification, has, for a long time, been threatening to supersede the CATHOLIC principle, which teaches us to consider the work of redemption as accomplished for the *whole world*, and the promises of the gospel as made to the *church* as a body, and so to be realised by *individuals* only through membership with that body.[1] So prevalent has the *Individual* prin-

[1] "All the faithful, baptized into one body, and having drunk of one Spirit, constitute that single vine, that single spouse, that single

ciple become that it has been adopted by some who professedly adhere to the church and formally embrace her creed.

THE PRACTICAL EFFECTS of these two principles are as distinct and different as the principles themselves. As the former is based on the belief that the means of grace may be obtained as readily apart from the visible church as in its communion, and that the promises of God, through Christ, are made to every one immediately, and—as far as the individual is concerned—without reference to the church or any community whatsoever; so, it removes from the mind of him who embraces it all concern whether he be in communion with the visible church or not. It leads him to recognise no difference between one religious community and another—between the church and the conventicle, and, hence, he feels no concern in separating himself from the church, on the slightest temptation to do so. Indeed, according to this principle, he can scarcely perceive the possibility of separating himself from the church; for it acknowledges no visible church with definite and distinctive bounds, to which every one who should be saved is to be added. This principle seems to encourage the notion that it is his own faith and not the ordinance of Christ, which hangs the individual on to the head. Hence, every one may, without more ado, join himself to whatever religious denomination he believes to be a church; or even to unite himself to the one church, should such be his fancy, that is, to do so, by his own act. There is no necessity for baptism or any outward form in order to such admission. It is enough to profess a wish to be admitted, and, without further ceremony, to enter

church, which altogether, each member discharging its own separate duty and ministry, is sent into the world by Christ, even as He was sent by the Father. As one in Christ, the church is the heir of Abraham's promise. As one in Christ she is royal, priestly, and prophetic. As one, she has the in-dwelling Presence, the truth, the grace, the hope, the salvation. As one, she is the temple of the living God, from within which sacred enclosure 'What prayer or supplication soever be made by any man, or by all His people, God will hear in heaven His dwelling-place, and forgive, and do, and give to every man according to his ways.'"—THE SAYINGS OF THE GREAT FORTY DAYS, BY DR. MOBERLY. DISC. III.

and partake of the means of grace in the prayers and sacrament.

THUS, ONE NATURAL result of the *Individual* principle is, that it leaves a man at liberty to join the first religious body that presents itself to his notice; and to suppose that, in his own person and by his own act, he can make himself a member without the instrumentality of Christ's minister or Christ's ordinance. And as one denomination is, according to this principle, as good as another, there is no necessity for a careful investigation of the claims of any community to scriptural sanction or to divine authority.

ANOTHER AND A KINDRED result of this principle is, that if any thing in the creed of the community to which a man has attached himself—whether it be the *church* or one of the modern denominations—any thing in the mode of worship which it uses, or in its relations to the state, is not according to his mind, he sees no harm in leaving it and joining himself to another, or in organising an entirely new sect, for the benefit of himself and those whose opinions are akin to his own. This he denominates *a church*. The idea never occurs to him that he may not enjoy the divine favour as securely in the one community as in the other, and partake of the means of grace and prepare for heaven as effectually among the *newest* sect of the age, as in the ancient church of the apostles. On this principle he cherishes the notion that he is conferring a favour on the religious society to which he is pleased to attach himself; and that it is the community and not himself which loses by his withdrawing himself from its fellowship. On the *Individual* principle this is a natural, and, indeed, an inevitable conclusion; for, if there is no church entitled to be considered so specifically, but that all *denominations* and *sects* have an equal right to the title, there can be no dispute but that the individual is conferring a favour on the community to which he gives the preference. The slightest motive may thus be easily converted into a substantial reason for a man's changing his religious *class*. Proximity to the place of congregating—the peculiar views or oratorical powers of the preacher—the circumstance of establishment or non-establishment, as prejudice may favour; or causes even more trifling than these are enough to justify secession. Or, if a man remains steadfast to one community, it is not because this *principle* leads him

to consider the favoured society of higher authority than others, or because he has more thoroughly investigated its creed, or its claims on his allegiance; but, simply, because he likes it, or has been accustomed to it, or has an interest in its temporal prosperity —or because his kindred and those whose good opinion he covets belong to its communion.

FURTHER, AS THIS principle leads indirectly to the conclusion that the service of God is instituted rather with the view of binding the servant to glorify God, than for the purpose of conveying inestimable blessings to the servant himself; so he who embraces it will naturally look upon his religious services rather as a *duty* than as a *privilege*, and so conclude that if the duty is discharged at all, it may be so as effectually among dissenters as in the church. Zeal and sincerity being, according to this view, all that is necessary to constitute an acceptable service, the natural conclusion is, that if a man only *do* serve zealously and sincerely he may do so without troubling himself whether his zeal be "according to knowledge" or not; or whether his creed and service be of primitive or of modern form. It is *faith* rather than *obedience*; *feelings* rather than *ordinances*, to which the *individual* principle directs the attention; and, therefore, the man who is under its influence concludes that if he only have full assurance in the merits of Christ he will be blessed with the means of santification and inherit the promises of the Gospel immediately from God, and independently of either church or priesthood, mode of worship or form of polity.

AS DIFFERENT as possible from all this are the consequences of the *Catholic* principle; as this principle is founded on the belief that all the promises of the Father are made to CHRIST in the first place, and hence, that it is only through Him that they can be obtained by His disciples individually; so it leads him, who is guided by it to the persuasion that it is only by being *in* Christ—members of the church which is His Body—that the disciples are able, one by one, to realise the blessings of redemption. The SPIRIT animates the BODY, in general, and, through it, every member in particular; but, apart from the body, no one can be animated by the Spirit, which is the life of the body. This principle leads to the belief that admission into the one body—the

church—can be gained only through Christ, who is the Door, and by means of the sacrament which He has ordained for the purpose; and, further, that he who has once been admitted into the fold, made a member of Christ, and adopted into the family of God, must *abide* in it if he would have life: must on no consideration separate himself from the communion of that visible society which constitutes the church: far from looking on his attachment to the church as conferring a favour on it, he esteems it his highest privilege and chief blessing to belong to its communion. On this principle to secede from the church is to separate from Christ; and, therefore, every one who is guided by it is ready to say with St. Paul "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."

ANOTHER CONSEQUENCE of the *Catholic* principle is, that it leads the disciple of Christ to believe that as "the Sabbath was made for man and not man for the Sabbath,"—and that, as the garden of Eden was planted for the sake of Adam, and not Adam created for the garden—so the church was instituted for the benefit of the "redeemed," and not mankind redeemed merely to replenish the church. It was only in the garden that the Tree of Life was planted; it is only in the vineyard that they who are hired can labour for the recompense which God will give. By the clearest analogy, then, it is only in the church that men can reap the benefits of redemption; for "the Lord added to the church daily such as should be saved." For this reason we are taught to pray—not in the spirit of bigotry, but in that of Christian charity—that God would "have mercy on all Jews, Turks, infidels, and heretics, and take from them all ignorance, hardness of heart, and contempt of His Word, and so fetch them home to His flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ, our Lord." Were it merely to render a certain amount of service to God in *any way*, then might the work be done in *any place* most convenient or agreeable to the labourer; but when the work is to be the means of benefiting the servant, as well as of glorifying the

Master, it must be accomplished in the place which God has appointed, and not in that which we ourselves might choose. The church is the place which God has graciously prepared for the purpose of enabling those whom Christ has redeemed to labour for the life which He has purchased for the world. All are invited —all are called; "Come unto me all ye who are heavily laden," "Go ye also into the vineyard,"—and if we will not go we must stand idle without; if we will not labour in His church here, that we may be accepted of him at His judgment seat hereafter, we must not expect to receive the wages of eternal life, which He will bestow on those only who have served Him faithfully. We cannot begin and work *without*, and expect the reward which they shall receive who are sent to work *within*. On the *Catholic* principle it would be as reasonable to argue that every man has a right to choose *the day* which he will hallow to the Lord, as *the communion* in which he will serve Him; and to maintain that, if one day in seven be kept sacred, it can make no difference which of the seven is selected; and, therefore, that every man may set apart that which is most convenient or most agreeable to himself. But, as it was for man's sake that the Sabbath was made, and that the church was instituted, so it is only by hallowing the day which the Lord has blessed, and serving in the church which He has ordained, that a man can glorify God truly, serve Him acceptably, and partake of those riches of His grace effectually.

(*To be continued.*)

Gibbon shows that the persecutions by the pagans were even far exceeded in intensity by the persecutions under antichrist. The heathen hated Christ on the principles of open enmity; but he [the pope] who stepped into the Saviour's sole prerogative, as universal bishop, and presented himself in Christ's stead, became animated with the more intense exasperation of *jealousy* towards all who disavowed his authority, and who preferred the tribunal of Christ to that of a man making himself *anti* or *instead* of Christ.—*Galloway.*

TRADITION.

V.—The Priesthood.

In our February number we brought down the exercise of the patriarchal priesthood to the delivery of the law at Mount Sinai. The course of time and of events now brings us to the conclusion of the patriarchal, and to the commencement of the Mosaical church; or as St. Jude says the *Body of Moses,* as the Christian church is called the Body of Christ. At this time both the civil and the ecclesiastical government by the heads of tribes were to cease, and the priesthood was thenceforth to be confined to a single family.

Moses led the people from Rephiddim to the desert and pitched at the foot of Mount Sinai, which at that place was nearly a perpendicular rock. Moses was called up into the mount, and Jehovah sent a message by him to the people, with a promise of His continued protection on condition of their obedience:—"Ye have seen what I have done unto the Egyptians, and how I bare you on eagle's wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye also shall be unto me a kingdom of priests and an holy nation..... And all the people answered together and said, "All that the Lord hath spoken we will do." How well they kept their promise remains to be seen.

After making this covenant, the commandments were delivered, and sundry municipal laws were imposed, which were both of ecclesiastical and civil obligation. Then Moses was instructed how to make the tabernacle and the ark, agreeably to a pattern which was shown him in a figure in the mount. He received the most minute instructions respecting the whole of its furniture; and not the least thing was permitted to be made but in conformity with the pattern shown in the mount.

Then Moses was commanded to take Aaron and his four sons and to set them aside to minister unto the Lord; after which the ministrations of the heads of tribes and families were to cease. Previous, however, to their consecration, God directed Moses to

make garments for Aaron for glory and for beauty. Aaron's robes were to consist of "a breastplate and an ephod, and a robe, and a broidered coat, a mitre, and a girdle;...and they shall take of gold, and blue, and purple, and scarlet, and fine linen." The manner and fashion of those robes were most minutely described to Moses; and those wisehearted men whom God had filled with the spirit of wisdom, made them in exact conformity. All the particulars may be seen in the xxviiith chapter of Exodus. On the robe of the high-priest were two onyx stones, one on each shoulder; and on which were engraven the names of the twelve patriarchs in the order of their primogeniture. These represented, the twelve tribes of Israel as a memorial before God; and perhaps had allusion to the Christian church, which is described as having "a wall great and high; and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." The Mosaical church being the shadow of the Christian; the twelve patriarchs are shown to be the gates of entrance into the body of Christ, or THE CITY OF GOD, of which the twelve apostles are the foundations. Besides the two symbolical stones on the high-priest's shoulders, Moses was directed to make a breastplate, composed of four rows of precious stones, on which the names of all the tribes of Israel were to be engraven, like the engravings of a signet. And the high-priest, in wearing this breastplate, bore continually the judgment of the children of Israel upon his heart before the Lord. The robe and the ephod were all of blue; and bells were hung round the lower part of hem, which sounded as he walked, so that all men should avoid touching him when so robed, lest they should die. The ephod was made "of gold, of blue, and of purple, of scarlet, and fine-twined linen, with cunning work." The breastplate was composed of the same materials, and the robe of the ephod was all blue. "The curious girdle of the ephod which is upon it, shall be of the same, according to the work thereof, even of gold, of of blue, and purple, and scarlet, and of fine-twined linen." The coat was of fine linen and embroidered; the mitre was also of fine linen, on the front of which was a plate of pure gold, on which were engraved the words HOLINESS UNTO THE LORD. This was

worn on his forehead "*that Aaron might bear the iniquity of the holy things*, which the children of Israel shall hallow in all their holy gifts." Moses was then directed to consecrate Aaron and his sons with certain ceremonies and sacrifices; and this call and consecration was ordained to be the pattern of the call and ordination of the Christian priesthood. St. Paul says that no man can take the honour of the priesthood upon himself on his own authority; but every priest must be called after the manner that Aaron was called. The office of the priesthood is to enter into covenant with us in the place or stead of God; to administer and to sign and seal His covenant in His sacraments and ordinances, as His authorised ambassadors; and to bless in His name. No one is entitled to enter into these transactions with us except he be called by the same authority by which Moses called and consecrated Aaron. None can appoint an ambassador, but the sovereign; and he is obliged to ratify that which the ambassador transacts in his name. And, as it is *treason* in any subject to send an ambassador in the name of his sovereign; so it is *blasphemy* and an usurpation for unauthorised men to appoint priests in His name.

AARON'S robes were typical as well as mysterious; inasmuch as they represented the world and the church in an especial manner, and God Himself as supreme head over all. These robes struck even the angels with awe and reverence; for God himself contrived and appointed them as types. It is related in the 18th chapter of the Book of Wisdom, that when Aaron, in his full robes stayed the plague in the matter of Korah, that the destroying angel gave place, and was afraid of them: "For in the long garment was the whole world, and in the four rows of the stones on the [ephod] was the glory of the fathers [or patriarchs] graven; and the majesty "of God upon the diadem of his head." When Alexander the Great was preparing, at the head of his victorious army to besiege Jerusalem, the high-priest formed a procession of the priests and levites in their orders and degrees, and went out at their head to meet and deprecate his wrath. These were all dressed in their sacerdotal vestments; and the king was so overpowered by the magnificence of the high-priest's robes, that in the presence of his whole army, he threw himself

from his horse prostrate at the high-priest's feet to worship him. He also withdrew his army, and declared that God had once appeared unto him in a vision arrayed in those robes of majesty in which he now beheld the high priest habited.

THE SILVER CORD.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern."—Eccles. xii. 6.

SUPPOSE WE ADOPT the common explanation of the "silver cord" as signifying the spinal marrow—that prolongation of the brain which comes down in the central tube of the back bone, and sends off nerves in all directions, which branch into innumerable fibres distributed to the remotest extremities—is it at all necessary that we consider the name as Solomon's own—a fine poetical image? I must say that I think it more likely to have been the common name for the part of the frame in question. Why it should be denominated the *silver* cord, no one need be told who has seen its silvery whiteness, which is particularly remarkable as it appears in the living subject, or while exposed when death has been recent, and the body fresh. The loosening of the *silver cord* is the final cessation of nervous influence, and of all sensibility.

By the "golden bowl" some understand the *heart*. But to a bowl the heart bears no great resemblance, and still less to one of *gold;* and it is more probably represented in the next clause of the verse, by the *fountain*. There are two membranes that envelope the brain; the one firm and opaque, surrounding the whole mass; yet though in contact not properly connected with it, but rather lining the skull; the other, soft, delicate and transparent, closely attached to the brain, insinuating itself between all its convolutions, compacting and lubricating the whole. The *golden bowl* might be the common anatomical name for this beautiful integument, both on account of its globular shape, and from its yellowish colour, bearing a nearer resemblance to that of gold than any other part of the body. The breaking of the

golden bowl may signify the termination of all the functions of that most essential and precious organ of the mind's operations —the brain.

The expressions which follow have been conceived to refer to the circulation: *and the pitcher be broken at the fountain, and the wheel be broken at the cistern.* It is not at all impossible that the knowledge [of the circulation of the blood] might then have existed, and like some other branches of science have been subsequently lost; which does not in the least detract from the praise due to the modern discoverer. It seems exceedingly unlikely that the circulation of the blood should have been an entire secret till so late as the beginning of the seventeenth century.

THE HEART is the FOUNTAIN from which the streams of vital nourishment pervade the whole animal frame. In the verse before us then, we may suppose the heart to be the "*fountain;*" the great artery which receives the blood immediately from it, to be distributed through all the rest, may be intended by the *pitcher;* and the *pitcher is broken at the fountain,* when at death, this vessel loses its elastic and propelling power, ceases to act, collapses, and lies empty and useless.

THE WHEEL was a power by which the water was drawn from the *cistern* or *pit.* It may be understood to represent the *lungs,* the organ of respiration. And this, indeed, seems to be the great impelling power of the whole living system; on which depend all the effective movements of the heart itself, and consequently of every part of the animal frame. The play of the heart is maintained by the play of the lungs, by which its purity, and its stimulant powers are imparted to the blood. So that by an analogy, not indeed in all respects correct, but as well-grounded as some more modern ones in anatomical science, the lungs may be said to bring its fluid contents from the heart, as the wheel draws the water from the well. When death approaches, the lungs gradually cease to play; less and less air is inhaled, and inhaled with irregularity and difficulty; the action of the heart becomes proportionably feeble and intermittent; till at length the last breath is faintly expired; the lungs collapse; the pulses all cease; and the stillness of death ensues. And then *the dust shall return to the earth as it was, and the spirit shall return to* GOD WHO *gave it.*—*Wardlaw's Lectures.*

RIZPAH'S LOVE.

Oh, Rizpah! beautiful thy love,
Unwearied, watchful, kind;
Only in woman's heart on earth,
Such holy love we find.

Thy much devotion to thy Lord,
All thought of self forgot,
Though death had closed the eyes whose light
So oft had cheered thy lot.

The anguish of thy bleeding heart,
I cannot tell—Who may?
As lonely from that barren rock,
Thou drovest the birds away.

Alone thou art in that shunned spot,
Yet night and day art there!
And still no sight thine eyes behold,
But the children of thy care.

And now thy thoughts are far away,
In other scenes they dwell;
Thou art thinking of the time when
A king did love thee well.

When thou didst place thy tender babes,
Within his manly arms,
Didst fondly hope, that shelter'd there,
Of life they'd know but charms.

Oh bitter, bitter is the change,
Hath passed on them and thee!
No wonder thou art weeping now
In heartfelt agony.

And was there none to wipe thy tears,
Or shed their own with thee?
I cannot tell, since of thy fate
No more is known to me.

But beautiful and deep I know,
And springing from above;
Nourishing heavenly fruits on earth,
Is the fount of woman's love.

AN EVENING WALK BY THE SEA-SIDE.

'Tis pleasant to wander along on the sand,
Beneath the high cliff that is hollow'd in caves;
When the fisher has put off his boat from the land,
And the prawn catcher wades thro' the shore rippling waves.

While fast run before us the sandling and plover,
Intent on the crabs and the sand eels to feed;
And here on a rock, which the tide will soon cover,
We'll find us a seat that is tapestried with weeds.

Bright gleam the white sails in the slant rays of even,
And stud, as with silver, this broad livid chain,
While glowing clouds float on the fair face of heaven,
And the mirror-like water reflects them again.

How various the shades of marine vegetation
Thrown here, the rough flints and the pebbles among,
The feather'd gonferva of deepest carnation,
The dark purple slake, and the olive sea-throng.

Ah! whither as now the mild summer sea flowing
Scarce wrinkles the sands as it murmurs on shore;
Or fierce wintry whirlwinds impetuously blowing
Bid high maddening surges resistlessly roar.

That Power which can put the wide waters in motion,
Then bids the vast billows repose at His word,
Fills the mind with deep reverence, while earth, air, and ocean,
Alike of the universe speak Him the Lord.

MRS. C. SMITH.

A REFLECTION AT SEA.

See how beneath the moon beams smile
Yon little billow heaves its breast.
And foams and sparkles for a while,
And murmuring then subsides to rest.

Thus man, the sport of bliss and care,
Rises on time's eventful sea;
And having swell'd a moment there
Thus melts into eternity!

T. MOORE.

ANOTHER.

Oh children of Ocean, how strange is your growing,
How strange in mine eyes is the place of your birth,
No breezes to fan you are tenderly blowing,
No soft dews ye share with your kindred of earth.

But while far above you the tempest is sweeping,
The billows are rolling all crested and white;
Those fathomless depths that have you in their keeping
Untroubled abide and are still in their might.

The seasons may change but for you come no changes,
Nor fading of Autumn, nor spring-bloom ye know,
Time dwells in mid-air—his light wing never ranges
The sky deep above, or the sea deep below.

(M.S.) A. J. VIDAL.

A DIALOGUE BETWEEN A CHRISTIAN AND ROMAN CATHOLIC.[1]

CHRISTIAN CATHOLIC. Pray sir, what do you think of the Book entitled, "The Christian or Protestant's Resolution?"

ROMAN CATHOLIC. I designed to have perused it, but my confessor would no more let me read it, than he would let me read the Bible.

CH. C. How is it possible for you to know whether you are in a state of salvation, without the Bible or Holy Scriptures.

ROM. C. I trust to the word of my priest.

CH. C. In so great a concern as your everlasting salvation, is it not madness to trust in the word of man, when you may have the infallible Word of God to direct you? And therefore. if any priest should tell me that I ought rather to trust in man than in God, I could not but look upon him as a deceiver. But do you know why your confessor is against your reading the Scriptures?

ROM. C. I suppose he thinks I may mistake them. *

Ch. C. No; the reason is, because there are so many things in the Romish religion, contrary to God's Word, or the Holy Scriptures, that a man who reads them may soon discern that popery is nothing but a crafty contrivance to get worldly power and riches, under the mask of religion, and the decoy terms of infallibility and supremacy, taken from Mahomet; and consequently that there is no more hope of salvation in the church of Rome, than in the church of Mahomet, and of all papists, those who live in England are most inexcusable, because they might have gospel and saving light, but reject it; whereas, those in popish countries are deprived of it.

* Papal Rome and Pagan Rome, led by the same Spirit: or, no salvation in the church of Rome, more than in other apostate and heretical churches. In a dialogue betwixt a Christian Catholic, and one that calls himself a Roman Catholic: wherein is fully demonstrated the absolute necessity that all English papists are under of leaving the church of Rome, and of being reconciled to the Christian Catholic Church of England, in order to be saved.—London: Printed for the Author; and sold by J. Fox, in Westminster-Hall.—M,DCC.XLVII.

Rom. C. If you can make out this charge, I will certainly leave the church of Rome; but we are not to condemn a church because there may be a Judas, or several bad men in it, but we are to judge of a church by its declared doctrines, its known worship, and avowed practices; now if you can prove that the doctrines of the Roman church are as contrary to the true religion of Christ, as the doctrines, worship, and practices of the Mahometan churches, then you make out your charge; and therefore begin your proofs.

Ch. C. 1. Your doctrine of transubstantiation is a self-inconsistent diabolical doctrine, as great a heresy as Arianism or Mahometism, as it turns the whole religion of Christ into a fable, and encourages men to run headlong to damnation, in opposition both to reason and revelation. And in the next place, your doctrines of purgatory, masses for the dead, works of supererogation, the pope's infallibility and supremacy, and the like pretences to get worldly power and money, are all gross errors, that none but men spiritually blind can receive.

2. I now come to your worship; and here I must say, that your image and saint worship is directly contrary to God's command, Exod. xx. v. 5-23: and is nothing less than an act of communion with the devil, and inconsistent with the saving light of the gospel; and, therefore, Shadrach. Meshach, and Abednego, (servants of the living God) chose rather to be cast into the burning fiery furnace, than to fall down before the golden image that Nebuchadnezzar the king had set up. And God, to show his hatred of idol or image worship, rescued these holy men in a miraculous manner from the flames. See Dan. iii.

3. As to the practices of the Romish church, her courts of inquisition, her crusados, rebellions, massacres and murderings of the Christian Catholics for not violating their consciences, are of as diabolical and damning a nature as any of the heathen cruelties.

So that you see the doctrines, the worship and practices of the Roman church are all corrupt and heathenish; and as contrary to the saving doctrines, worship and practices of the gospel, or true church of Christ, as the doctrines, worship, and practices of the Mahometan churches are.

So that the whole of popery (in its present state of corruption)

is a mere Italian bubble, or contrivance to get worldly power and money, to make dupes of the laity, and to raise up Rome to be the head city in the world.

Rom. C. You deny (I find) the doctrine of transubstantiation. Pray sir, is not that doctrine confirmed by the Council of Trent?

Ch. C. It is received (as several other errors are) by that corrupt and wicked Council, but not confirmed; because all the men in the world cannot make that true, which, in itself is false, as the doctrine of transubstantiation is.

Rom. C. If the gospel say one thing, and the church another, am not I to believe the church and follow her?

Ch. C. You cannot follow men, or what you call the church, against the gospel, without running headlong into hell.

Rom. C. If Christ is not bodily present in the Sacrament of the Lord's Supper, in what manner is he present?

Ch. C. He is present spiritually in this sacrament, as he is in the other sacrament of baptism; present in both, as the spiritual fountain of grace, pardon, and salvation; present to convey the atoning, sanctifying, and saving merits of His death, to all worthy or faithful receivers of either sacrament, but not to others; and therefore if there is no substantial change in one sacrament, there can be none in the other; and if there is a mystical power attending the sacramental water, to take away sin without transubstantiation, there must be a mystical power attending the sacramental bread, to take away sin without transubstantiation; so that the doctrine of transubstantiation is a false doctrine, and contrary to the Catholic faith, which declares that Christ sits bodily in heaven; and contrary to the words of Christ himself, who plainly tells us, that his flesh (if present) profits nothing. John vi.

Rom. C. How came the rulers of our church then to receive the doctrine of transubstantiation?

Ch. C. They could not receive it, unless they were spiritually blind, because all men who discern spiritual things, plainly see that it is by faith that men are saved, and that men can receive nothing into their souls by faith, but what is of a spiritual nature. Hence it is that Christ is said to dwell in the hearts and minds of His disciples by faith, Eph. iii. 17, that is, spiritually, and not bodily or carnally. Agreeably hereto, they who receive the

Holy Sacrament spiritually (as the Church of England directs) receive Christ into their minds by faith, and with Him the merits of His sacrificed body for the remission of their sins, and for the sanctification, justification, and salvation of their souls. To all such receivers, the sacrament is a true spiritual feast; but they who do not receive the sacrament spiritually, but receive it in a carnal sense, as Judas formerly did, and as the church of Rome now does, can receive no more benefit than Judas did.

Rom. C. Is the word transubstantiation, ever mentioned by Christ, or any of his apostles?

Ch. C. No; neither the word, nor the doctrine were ever thought of, till some hundred years after Christ; nor can any man receive that doctrine without giving himself up in a great measure to be led by the devil, as I shall prove in the latter part of this treatise.

Rom. C. Have you anything more against our church?

Ch. C. Yes; Christ expressly says, that if you will enter into life, you must keep the commandments. Now he commands us to search the Scriptures, because they are able to make men wise unto salvation.

Secondly.—He commands us to receive the Sacrament in both kinds.

Thirdly.—He commands us to abstain from the hellish sins of persecution, murder, and idolatry. The pope, on the other hand, in opposition to the authority of Christ, withholds the cup of blessing from the laity, which Christ has ordered to be given, and conceals the Scriptures which Christ has ordered to be read, and persecutes and murders Protestants, or Christian Catholics, contrary to Christ's command. Now, what are you to do in this case? You must either renounce Christ or the pope, because their commandments are directly opposite one to another. If you renounce popery, and go over to Christ, and observe His commands, you may be saved; but if you adhere to the pope, and renounce Christ, you cannot be saved.

2. But secondly, His servants ye are, saith (St. Paul) to whom ye obey. Now, as Christ here commands one thing, and the pope another, all who leave Christ to follow the pope are properly speaking, papists, and not Christians; and conse-

quently as great heretics as others who leave Christ to follow Arius or Mahomet. And so you see that the Christian Catholic church, that is led by Christ, and the Roman church that is led by the pope, are quite different churches; and therefore you must leave the pope, and submit to Christ, or perish for ever.

Rom. C. All that allow Christ to be a Divine Lawgiver, must, I own, be very presumptuous to alter His laws. Have you any more articles against us?

Ch. C. In the Athanasian Creed, it is said, that whosoever does not keep the Catholic faith whole and undefiled, shall perish everlastingly.

Now, as the Romish church defiles this faith by the addition of twelve new and heretical articles of the Trent Creed, she must (according to this Creed) perish everlastingly.

Rom. C. Pray what does true and saving religion consist in?

Ch. C. In having the light and purity of the gospel in the mind. This religion must be true, because every man who has it in his mind at death, must have the light and enjoyment of God in his mind after death; and in that enjoyment heaven consists, and this is the religion of the true members of the Established Church of England; and by this religion it was that all the apostles, martyrs, and confessors of the primitive church were saved; and therefore whoever leaves this religion of the church of England, and goes over to the Romish church, may be said to renounce his baptism, and so must carry a wounded or a seared conscience in his breast wherever he goes. And accordingly St. Paul tells us, that all those shall be punished with everlasting destruction, that obey not the gospel of our Lord Jesus Christ. So that you see all who embrace the gospel light and purity, shall be saved; and all that wilfully reject gospel light, must be damned.

Rom. C. Do you say that the gospel of Christ, or Holy Scriptures, is the only true or saving religion?

Ch. C. Yes, I do.

Rom. C. I dare say not one papist in a hundred ever read the gospel or Holy Scripture; great numbers, I believe, never heard of them.

Ch. C. The crafty rulers of your church, show more regard to

the Trent Creed, where the pope's power, and money-articles are established, than to the Holy Scriptures, that are able to make men wise to salvation. All which plainly shows, that it is not the kingdom of heaven, but the kingdoms of this world that the Romish church is in pursuit of.

Rom. C. You have no more articles, I hope, against us?

Ch. C. Yes, I have, for I can prove from your own Trent Creed, that the religion of the Roman church is not saving.

Rom. C. If you can do that, you will gain many converts.

Ch. C. Had the religion of Rome been saving, (as the religion of the Church of England is) then the two doctrines of purgatory and masses for the dead, established by the Trent creed, had been useless; and, therefore, while the Romish church retains these doctrines. it is a testimony from her own mouth, that her religion is not saving; for masses for the dead is owning that the sou prayed for is in torment.

Rom. C. Our church says, that when several of her communion die before they are fit fot heaven; they are sent to purgatory, in order to be fitted for it; and that masses are of service to them.

Ch. C. They may say so for the sake of getting money, but the true case, with regard to purgatory, is as follows.—

As it is impossible for men in the Romish communion, to have a rational and well-grounded hope of salvation in their dying hours, they must (if they have any concern about a future state) be in the utmost anxiety at such a juncture; and then they send for their priests, who sprinkle them with water, anoint their bodies, and make use of several superstitious and pagan ceremonies, (all which signify nothing to souls) and after that, they pretend, that though their souls should be cast into the flames of purgatory, yet (if they leave money for masses) they will take care to get them released in a short time. This is all the hopes or comfort the priests can give to their disciples, when they are just entering into the world of eternity. All which plainly shows that the Roman church is as ignorant of God, and of the nature of men's souls, or how they can be happy without their bodies, as the priests of Mahomet or Baal.

(*To be continued.*)

REVIEWS.

MEDITATIONS ON TWENTY SELECT PSALMS. 8vo. Ollivier. 1848.

These devout and instructive meditations are a reprint from the original work of Sir Anthony Cope, Chamberlain to Queen Catharine Parr. The present edition is most beautifully printed, and embellished with an elegantly emblazoned title page, which does great credit to the publisher's taste and to the artist's skill. The biographical preface and the notes are by one of Sir Anthony's descendants, the Rev. W. H. Cope, Minor Canon, and Librarian of St. Peter's, Westminster. We can assure our readers that in this volume there is a treasure of penitential devotion, praise, and thanksgiving. Indeed the meditations are in some sort a paraphrase on the words of the Psalmist. The meditation on the fifty-first psalm is peculiarly beautiful and edifying. The volume is equally adapted to the drawing-room table for its beauty, and to the closet for its pious and devotional sentiments.

A FEW PLAIN REASONS FOR REMAINING IN THE ENGLISH CHURCH: IN A LETTER TO A FRIEND. Masters. 1847.

A very good and brief dissuasive from falling into the trap of popery; and an earnest persuasive to continue in the communion of the Catholic Church of England. The author addresses himself to one who is meditating apostacy to Rome, principally because Mr. Newman set him the example, and whom he was accustomed to consider as a guide.

ECCLESIA DEI; A VISION OF THE CHURCH. 8vo. London, 1848. Longmans.

In some points this vision may be just, but it is too severe. The author dedicates his poem to the manes of "those who trained him in the truth;" but the truth does not require her votaries to lay bare their mother's skirt. The neglect of which the author complains, is that the bishops and dignitaries shew for the daily service of the church, is too sad, and perhaps too

true. But the author has sometimes forgotten that *it is written* "thou shalt not speak evil of the ruler of thy people." He appears to be intimately acquainted with at least the faults and failings of the bishops and dignitaries of the Church; and among others he stigmatises the Bishop of Exeter as a semi-puritan. The poem is clever at least; and the notes intended to illustrate the text explain some incomprehensible passages to the uninitiated.

As the priests of the law were to pronounce a blessing upon the offerers, so those of the gospel were to dispense the blessing of absolution unto the penitent.—*Comber.*

Give me neither poverty nor riches,
Feed me with bread sufficient for me;
Lest I be full, and deny Thee,
And say, Who is the Lord?
Or lest I be poor and steal,
And take the name of my God [in vain].
Hagan's Prayer.—Prov. xxx. 8, 9.

Clothe Christ in the *poor;* visit Him in the *sick;* find Him in the *hungry;* lodge Him in those that *lack* lodging; but especially such as are of the household of faith.—*Homilies.*

Milton thus characterizes the puritans:

They bawl for *freedom* in their frantic mood,
Yet still *revolt* when TRUTH would set them *free;*
Licence they mean when they cry *liberty;*
For who loves *that,* must be first *wise* and *good.*

Every one for himself must, in particular with the prudence and sobriety of a Christian, determine the measures and degrees of that abstinence which the law of God has not determined, and the laws or customs of men have in reason no power to determine. —*Clarke.*

As for fasting and abstinence, which is many times very helpful and subservient to the ends of religion, there is no such extraordinary trouble in it, if it be discreetly managed, as is worth the speaking of.—*Tillotson.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXI, New Series. May 1, 1848.

PREVAILING PRINCIPLES OF RELIGIOUS PRACTICE.*

The Catholic principle was seen in its practical efficacy, in early ages, when it led the servants of Christ to prefer death in its most terrific forms, to the renunciation of the faith or the desertion of the One Holy Catholic Church. They were fully persuaded that, in thus losing their life in this world, they were saving it in the next. In later times, and in this country, when the adversaries of the church were in the ascendant, and persecutions raged, the same principle animated many to take "joyfully, the spoiling of their goods, knowing in themselves, that they had a better and an enduring substance." The primitive Christians, in an especial manner, looked upon separation from "the Holy Catholic Church, the Communion of Saints," as an *unpardonable* sin: and in support of this opinion, they adduced the words of St. Paul, "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to open shame."[1] For these reasons, they who are animated by the *Catholic* principle, have no peace anywhere else but in the one Church which is Christ's Body, and which can be proved to be identical in faith, ordinances, and polity, with that which was instituted by our Lord in Person, and established throughout the world by His apostles, and which has come down unimpaired to our own times.

* Continued from p. 112. [1] Heb. vi. 4—6; 2 Chron. xxx. 10.

THE NATURAL results of these two principles therefore, are severally these. The one tends to division; the other to unity. The former is *democratical*—making the *people* the source of all authority in the church; the latter is *monarchical*, esteeming GOD to be the only fountain of all power. The only point of agreement between them seems to be, that they both recognise the written Word of God as the fountain of all saving truth—the ultimate test to which every article of the faith is to be submitted. But beyond this bare acknowledgment of the sufficiency of Holy Scripture, there is no agreement between these principles. In the very first step towards a practical result—that, namely, of determining the true meaning of the written Word, they differ essentially. On the *individual* principle, every man claims a right to modify or to interpret the faith, so as to suit his own notions of what is the meaning of the Divine Word: on the *Catholic* principle, all are bound to receive the Word of God in the sense which the church, at all times, and in all places, has taught and maintained to be the terms in which the faith was at first delivered to the saints; in other words, "what was believed and taught by the old holy fathers and most ancient learned doctors, and received by the old primitive church which was most uncorrupt and pure." According to the former of these principles, there may be as many churches almost, as there are congregations, each having something peculiar to itself; according to the latter, there can be but *one* church, how many congregations soever there may be; each of these holding in all respects the common faith, and observing the common usages of the whole church. These usages in all things essential to an *acceptable service*, were ordained by God Himself, in type under the Old Testament, and they are continued as commemorative acts under the New: and thus an *acceptable service* has at all times, consisted of instituted means for keeping in remembrance what God has done for His people; and for shewing forth continually the death of Christ for our sins, and the other great events, through which we expect salvation. On the *Catholic* principle, therefore, there can be no diversity of service in things essential. The *system* is deduced from the Scriptures; and the Scriptures are not merely adduced to prove the

system. By the individual principle there seems to be no bounds to diversity; since every sect and individual has as good a right as another to determine what is to be believed and done; in rendering an acceptable service, by the Catholic principle, men are constrained by the love of Christ and the hopes of salvation, to receive the doctrines and ordinances of religion, as recorded in the Scriptures of truth, and as formed into a perfect *system* of faith and practice, by our Lord's inspired apostles. Thus, by the former, every one may modify the institutions of the Gospel, so as to make them agreeable to his own notions, and suitable to existing circumstances; whilst by the latter, everything connected with the public worship, and service of God is established by an ordinance for ever. The one principle has a tendency to make those who embrace it, exalt *self* in the room of God—to trust to private judgment in place of submitting implicitly to the Divine Will, and to foster pride and self-conceit instead of leading to humiliation in ones' own eyes, and distrustfulness of ones' own ways in regard to things sacred; the other has an entirely opposite effect, tending to the "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." On the *individual* principle, the term *Catholic* assumes a new and peculiar meaning, viz. a comprehension of sects; a communion of diversities; a friendship among adversaries; a reception into an *alliance* of men of all shades of religious faith and practice; a giving of the right hand of fellowship to all, whatever their peculiarities of creed or worship, on the condition that they barely profess faith in Christ, and perhaps, in addition to this, that they manifest a sturdy hatred of popery. On the *Catholic* principle, the word *Catholic* means that all who are invisibly animated by the "One Spirit," are also visibly united to the "One Body:" that they all hold the "one faith" recorded in Holy Scripture, and summed up in the three great creeds of the church, the Apostles' the Nicene, and the Athanasian; that they all glorify God with one mind, and with one mouth, and draw near to the one altar, whereof St. Paul says, "they who serve the tabernacle have no right to eat," and there commemorate the one sacrifice for sin made once

for all on the cross; and that they all make their vows and oblations, and offer up their prayers in the one Temple of God—His own house of prayer, to which, according to his promise, both Jew and gentile are to be brought, and in which they are to be made joyful, and their sacrifices to be accepted.[2]

The very different practical results of the *Individual* and of the *Catholic* principles, are thus clearly obvious. But they who embrace the *former* do not seem to be very well satisfied with it in its *results*, although they cling to it in the abstract. It would be interesting to watch the efforts they are making to attain the level of the rival principle of Catholicity. So difficult in many respects do they find it to reconcile with the plainest declarations of Holy Scripture, the opinions and actions to which their principle is urging them, that they are beginning to feel the necessity of attempting to give to their principle as much as possible of a Catholic character. But we have neither space nor time, at present, to describe these efforts; we therefore leave our readers to meditate on the results of the two antagonistic principles as they are appearing in the religious world; and also to determine by which of them their own religious practice is guided.*

THE ROYAL GEORGE.

A few years ago, the late Admiral Sir Philip Charles Henderson Durham, G.C.B., presented the Editor with a copy of a small publication, entitled "A Narrative of the Loss of the Royal George at Spithead, August 1782." The little volume is neatly bound in the wood of the wreck.

In giving the narrative of that distressing event, we have selected the letter of Mr. Ingram, a seaman, one of the survivors, who was alive in 1842, and dwelt at Woodford, a village near Berkeley, about midway between Gloucester and Bristol; and was then in his eighty-second year.

The Royal George carried 100 guns, and came to Spithead in August 1782; she had got six months' provisions, and many

[2] Isa. lvi. 7.

* To be continued.

tons of shot on board. The ship had her gallants up; the blue flag of Admiral Kempenfeldt was flying at the mizen; the ensign was hoisted on the ensign staff, and in about two days she was to have sailed to join the grand fleet in the Mediterranean. It was ascertained that the water cock must be taken out, and a new one put in. The water cock is something like the tap of a barrel, on the starboard side of a ship's hold, at that part of the ship called the well. By turning a thing which is inside the ship, the sea-water is let into the cistern in the hold; and from that it is pumped up to wash the decks. To get out the old water-cock it was necessary to make the ship heel so much on her larboard side, as to raise the outside of this water-cock above water; which was done about eight o'clock, on the morning of the 29th of August. To do it, the whole of the guns on the larboard side were run out as far as they would go, quite to the breasts of the guns; and the starboard guns drawn in amidship, and secured by tackles. This brought the water on a level with the port-holes of the larboard side of the lower gun-deck. The men were at work on the outside, at the water-cock.

At about nine o'clock we had just finished our breakfast, and the last lighter, with rum on board, had come alongside; she was lashed alongside of the Royal George, and we were piped to clear the lighter, and get the rum stowed away in the hold.

At first no danger was apprehended from the ship being on one side, although the water kept dashing in at the port-holes at every wave; and there being mice in the lower part of the ship, which were disturbed by the water that dashed in, they were hunted in the water by the men, and these had been a rare game going on. By about nine o'clock the additional quantity of rum on board the ship, and also the quantity of sea-water which had dashed in, brought the larboard port-holes of the lower gun-deck, nearly level with the sea.

The carpenter then went twice on the quarter-deck to ask the lieutenant of the watch to give orders to right the ship, she could not bear it. The first time he answered him very short, but the second time with an oath, that if he knew better how to manage the ship than he did, he had better take the command. This imperious officer remained for some time perfectly inac-

tive, merely because he would not act on the carpenter's suggestion; at last he ordered the drum to beat to right ship, and the men instantly ran to their guns for that purpose, but it was too late. The drummer was called in a moment, and the ship was then beginning to sink. I jumped off the gangway as soon as the drummer was called. There was no time for him to beat his drum; and I don't know that he had even time to get it. I ran down to my station, and by the time I got there the men were tumbling down the hatchways one over another, to get to their stations as quick as possible to right ship. My station was at the third gun from the head of the ship on the starboard side of the lower gun-deck, close by where the cable passes, indeed, it was just abaft the bight of the cable. I said to the lieutenant of our gun, whose name was Carroll; (for every gun has a captain and lieutenant, though they are only sailors) "Let us try to bouse our gun out, without waiting for the drum, as it will help to right ship." We pushed the gun, but it ran back upon us, and we could not start him.

THE WATER then rushed in at nearly all the port-holes of the larboard side of the lower gun-deck, and I directly said to Carroll, "Ned, lay hold of the ringbolt, and jump out at the port-hole; the ship is sinking, and we shall be all drowned." He laid hold of the ringbolt and jumped into the sea: I believe he was drowned, for I never saw him afterwards. I immediately got out at the same port-hole, which was the third from the head of the ship, on the starboard side of the lower gun-deck, and when I had done so, I saw the port-holes as full of heads as they could cram, all trying to get out. I caught hold of the best bower anchor, which was just above me, to prevent falling back into the port again, and seized hold of a woman who was trying to get out of the same port-hole, and dragged her out. The ship was full of Jews, women, and people, selling all sorts of things. I threw the woman from me, and saw all the heads drop back again in at the port-holes; for the ship had got so much on her larboard side that the starboard port-holes were as upright as if the men had tried to get out at the top of a chimney, with nothing for their legs and feet to act upon. After I had thrown the woman from me, that moment the air that was between

decks drafted out of the port-holes very quickly. It was quite a huff of wind, and it blew my hat off; the ship then sunk in a moment. I tried to swim, but I could not swim a morsel, although I plunged as hard as I could both with hands and feet. The sinking of the ship drew me down so; indeed, I think I must have gone down within a yard as low as the ship did. When the ship touched the bottom, the water boiled up a great deal, and then I felt that I could swim, and began to rise.

When I was about half way up to the top of the water, I put my right hand on the head of a man that was nearly exhausted. He wore long hair, as many of the men did at that time; he tried to grapple me; and he put his four fingers into my right shoe, alongside the outer edge of my foot; I succeeded in kicking my shoe off, and putting my hand on his shoulder I shoved him away, and I then rose to the surface of the water.

I looked about me, and at the distance of eight or ten yards, I saw the main-topsail halyard block above water, which was about thirteen fathoms deep, and the tide coming in. I swam to the main-topsail halyard block, got on it, sat upon it, and there I rode. The fore, main, and mizen tops were all above water, as were part of the bowsprit, and part of the ensign staff, with the ensign upon it. As I rode on the block I saw the admiral's baker in the shrouds of the mizen-topmast; and directly after that, the woman whom I had pulled out of the port-hole came rolling by: I said to the baker, who was an Irishman, named Robert Cleary, "Bob, reach out your hand, and catch hold of that woman; I dare say she is not dead." He said, "I dare say she is dead enough; it is of no use catching hold of her." He did catch hold of her, however, and hung her head over one of the ratlins of the mizen shrouds, and there she hung by her chin, which was hitched over the ratlins; but a surf came and knocked her backwards, and away she went rolling over and over. A captain of a frigate that was lying at Spithead, came up in a boat as fast as he could. I dashed out my left hand in a direction towards the woman, as a sign to him. He saw it, and saw the woman. His men left off rowing, and they pulled the woman aboard their boat, and laid her on one of the thwarts. The captain of the frigate called out to me, "My man, I must

take care of those that are in more danger than you." I said, "I am safely moored now, sir."

THERE WAS A seamen named Abel Hibbs, hanging by his two hands from the mainstay; the sea washed over him every now and then, as much as a yard deep over his head. The captain of the frigate had his boat rowed to the mainstay; but they got the stay over part of the head of the boat, and were in great danger before they got Hibbs on board. The captain of the frigate then got all the men that were in the different parts of the rigging, including myself and the baker, into his boat, and took us on board the Victory, where the doctors recovered the woman, but she was very ill for three or four days. The captain of the Royal George, who could not swim, was picked up and saved by one of our seamen. The lieutenant of the watch, I believe was drowned. The number of persons who lost their lives, I cannot state with any degree of accuracy, because of there being so many Jews, women, and other persons on board who did not belong to the ship. The complement of the ship was nominally 1,000 men, but it was not then full. Some were ashore, and sixty marines had gone ashore that morning. We learn, however, from another source, that nearly 900 persons of both sexes, lost their lives; among whom was rear-admiral Kempenfeldt, a brave and meritorious officer. Several most miraculous escapes are mentioned, which our space will not at present permit to be narrated; but we cannot omit the case of a young child which was providentially preserved by a sheep, to whose fleece he clung, and was picked up by a gentleman in a wherry. His father and mother were drowned, and he was so young as not to know their name; all that he knew was, that his own name was Jack. He was, therefore, christened John Lamb: and the gentleman ever afterwards provided for him.

THE DISTRESS which this catastrophe occasioned is unspeakable; for a length of time the shore was lined with persons seeking the bodies of their fathers, husbands, or children, who had perished in that fearful calamity. About ten days afterwards thirty-five of the bodies floated, and they were buried in one grave, at Kingston, over which the parish of Portsea has erected a monument. Ingram says, thirty or forty bodies would come

up at a time, and single bodies would come up so suddenly as to frighten those who saw them. The watermen made a good thing of it; they took from the bodies their buckles, money, and watches, and then made fast a rope to their heels and towed them to land.

THE ALBIGENSIAN CONFESSION OF FAITH.

In the Book of the Revelations, St. John informs us, that two *witnesses* should prophecy in sackcloth, during the whole time of the tyrannical persecution of the church of Rome. Mr. Galloway maintains that the *two sacraments* are the witnesses against papal corruption; which are the two channels by which Christ conveys Himself into our hearts. When He witnesses *with* the sacraments, there are three witnesses; but if we view Him witnessing *in* the sacraments, the witnesses are two in number. St. John presents the witnesses in the former manner in his epistle; but in the latter in the Apocalypse.[1] "There is a beautiful propriety," he says, "in the application of this emblem of the church . . . in describing the witnesses for Christ during the period of the papal oppression, under the name of the two sacraments; for, while the church in her worship was encumbered with superstitious forms, and in her faith with erroneous tenets, and in her discipline with false principles and cruel execution, and in her members with abominable impurity, what was there remaining in the greater part of Christendom, which Christ could recognise as witnessing on His behalf, but these two ordinances of His own appointment. These alone had not lost their virtues; these alone, through the abounding impurities of many ages, flowed in a stream of perrennial blessing, maintaining their proper office and virtues in spite of the tainted atmosphere and corrupted church of Rome."[2]

Mr. Faber maintains that the representations of the two witnesses being two olive trees, which are the symbols of churches, two distinct ecclesiastical communities or churches must be the

[1] John v. 8; Rev. xi. 3.

[2] Gate of Prophecy, II. 186.

two witnesses which have witnessed against the apostacy of Rome, through a period now of 1260 years. As early as the fifth century, there was a church among the Alps which has since been called the Waldensian Church, which afforded a refuge to those who withdrew from the growing apostacy of Rome. It preserved the faith, and the apostolical succession in the midst of the most horrible persecution. The Albigensian church was of eastern origin, the descendants of the Paulicians of Asia; a name which was given to them from their veneration for the great apostle of the gentiles. These emigrated in the ninth century into Europe, to avoid the persecution of the eastern church; and their chief settlement was in the south of France, under the protection of the Counts of Thoulouse. From Albi, the name of their chief town, they received the name of Albigenses. They were destined to suffer a still more severe persecution in their new setttlement than they had felt from the eastern church. In a crusade instituted by the pope, Simon de Montfort nearly exterminated this Protestant Church; and he drove them out of France. They took shelter among the Waldenses, in the Cottian Alps; and were henceforth destined to suffer, along with them, the blood-thirsty cruelties of the church of Rome. Sackcloth is the scriptural emblem of sorrow and trouble; therefore, to prophecy in sackcloth, means to preach the truths of the Gospel in much tribulation, and in a sorrowful and depressed condition. "The remains of the Waldenses and the Albigenses, subjected as those communions always have been to a popish sovereign, and existing as they have always done in immediate contiguity to a dominant tyrannical church, have *never ceased* to bear their testimony in the sackcloth garb of affliction and discouragement. One short respite, a brief exception from a general rule, they enjoyed under the government of Napoleon Buenaparte. Let that extraordinary man, to whom unhappily so much evil must be attributed, at least enjoy the just praise of *one* deed of justice and benevolence. Napoleon gave them civil rights: but the first act of the person who was mainly restored to his ill-deserved throne by the arms of Protestant England, was to throw them back to their ancient and familiar state of *grinding oppression*. As yet, the fatal 1260 years have not expired: again, therefore,

in full accordance with the oracle, the united Valensic and Albigensic churches prophecy in sackcloth."[1]

THE ALBIGENSIAN Confession of Faith is perhaps the simplest and most comprehensive of any since the Apostles' Creed; and stands in strong contrast to the Westminster Confession.

1. WE BELIEVE that there is only ONE GOD, who is SPIRIT, CREATOR of all things, Father of all, and through all, and in us all to be worshipped in spirit and in truth; to whom alone we look up as the Giver of life, food, and raiment, of health and sickness, of prosperity and adversity; and whom we love as the Author of all goodness, and fear as the searcher of hearts.

II. WE BELIEVE that Jesus Christ is the Son of God, and His image; in whom dwelleth all the fulness of the Godhead; through whom we know the Father, who is both our Mediator and our Advocate; nor is there any other name given to man whereby we can be saved; in whose name alone we invoke the Father. Nor do we utter any prayers before God, except those that are contained in Holy Scripture, or are plainly conformable to the sense thereof.

III. WE BELIEVE that we have a Comforter, the HOLY GHOST, proceeding from the FATHER and the SON; by whose inspiration we pray, and by whose efficacy we are regenerated; who worketh in us all good works; and through whom we are led unto all truth.

IV. WE BELIEVE that there is ONE HOLY CHURCH, the congregation of God's elect from the foundation to the end of the world, whose head is Jesus Christ, our Lord; which is governed by the oracle of God, and led by the Holy Ghost; in which all sincere Christians are bound to converse; for she prayeth without ceasing for all; she is acceptable unto God, to whom she fleeth for succour, and out of whom there is no salvation.

V. IT IS ORDAINED among us, that the ministers of the church, both bishops and pastors, ought to be blameless in morals and doctrine, otherwise that they are to be deposed, and others to be substituted to fill their place and office; but that none should assume this honour to himself unless called by God, like Aaron; feeding God's flock, not greedy of filthy lucre, or as domineering

[1] Faber's Sacred Calendar of Prophecy, III. 28.

over the clergy; but with a ready mind, setting an example to the godly in speech, conduct, charity, faith, and chastity.

VI. We confess that kings, princes, and magistrates, are ministers appointed by God, who ought to be obeyed, for they bear the sword [of justice] to protect the innocent, and to punish the bad; and for this cause we are bound to render unto them honour, and to pay tribute. Nor can any one exempt himself from this obedience, if so be that he desire to be called a Christian, following the example of our Lord and Saviour, Jesus Christ; for He paid tribute, and did not usurp jurisdiction nor any temporal domination, in that His state of humiliation, exercising only the sword of the heavenly word.

VII. We believe that water in the sacrament of baptism is a visible and outward sign, representing unto us that which is inwardly wrought in us by the Divine virtue, namely the renovation of our spirit, and mortification of our flesh in Christ Jesus, through whom, Christ, we are also made members of God's holy church, in which we do show forth the profession of our faith, and amendment of our life.

VIII. We believe that the sacrament of the Holy Table or Supper of our Lord Jesus Christ, is a sacred memorial and thanksgiving for the benefits conferred upon us by Christ's death; to be celebrated in the assembly of the godly, with faith, charity, and self-approving conscience: and that by so taking the bread and cup we do communicate with Christ's flesh and blood, according as we are taught in the Holy Scriptures.

IX. We profess that marriage is good, honourable, holy, and ordained by God, to be forbidden to none, unless God's Word do interpose.

X. We believe that the pious, and they that fear God, will approve themselves unto God, so as to have leisure for good works which He hath prepared to walk therein; and these works are *charity, joy, peace, patience, kindness, goodness, modesty, temperance,* and other works recommended in Scripture.

XI. On the contrary, we acknowledge that we ought to beware of false prophets, whose aim is to draw off the people from the religious worship due to the one God and Lord, to cleave unto the creatures, and to trust in them; to forsake the

good works recommended in Scripture, and to follow human inventions.

XII. We retain the Old and New Testament as the rule of our faith, and we follow the Apostles' Creed.

Whosoever shall say that we profess other doctrine, we will prove that he is widely deceived himself, and deceives others; providing we may be allowed by the ordinary judges or civil magistrates, not the Inquisition.

QUEBEC.

Take mountain and plain, sinuous river, and broad tranquil waters, stately ship, and tiny boat, gentle hill and shady valley, bold headland and rich fruitful fields, frowning battlement and cheerful villa, glittering dome and rural spire, flowery garden and sombre forest—group them all into the choicest picture of ideal beauty, your fancy can create; arch it over with a cloudless sky; light it up with a radiant sun; and, lest the sheen should be too dazzling, hang a vest of lightest haze over all, to soften the lines and perfect the repose; you will then have seen Quebec on this September morning.

The lower town is built upon a narrow strip of land saved from the water, under the lofty cliffs of the promontory stretching from the suburb of St. Roch, to where the citadel overhangs. Busy wharves, with numerous ships alongside, extend all round the town, and for three miles up the great river St. Lawrence. From Quebec to the opposite shore, is but three quarters of a mile; but the basin just below is five times as wide, and large and deep enough to hold the English navy. Through the strait the tides flow with great rapidity, rising and falling, twenty feet as the flood or ebb of the sea dams up or draws away the waters of the stream. There are many dangerous currents: very few ever rise again who sink for a moment in their treacherous embrace even strong swimmers have gone down like lead.

Business, and making arrangements for my sojourn for the winter, occupied a short time after my arrival. At our first leisure the captain and I started for a day of sight-seeing, within

the limits of the town, despite the almost tropical heat of the weather. Without entering into particulars about the public buildings, I may say, that the impression on our minds was, that they are exceedingly ugly. They are dispersed all over the town, as if ashamed of being seen in each other's company. There are five gates of the city in the fortifications; from each of these, streets run towards the centre of the town, playing at cross purposes in a most ingenious manner, forming bends and angles in every conceiveable variety of inconvenience. The streets are narrow; the shops not very showy; the houses irregular. The private houses are built more with a view to comfort and convenience than to external beauty; and few of them are of any pretensions. There are large Church of England and Roman Catholic cathedrals, and four churches of each of these persuasions; also two Presbyterian and two Wesleyan. There is a tolerable museum, and two good libraries. The hotels are nothing to boast of; they are constructed on the American system, like boarding houses. the sleeping-rooms are bare and uncomfortable; the furniture of mine consisted chiefly of my portmanteau. The town is not lighted, with the exception of a few dim oil-lamps in St. John's-street. Most of the streets have wooden trottoirs, very pleasant to the feet; those of St. John's are crowded like a fair for two or three hours in the afternoon, with people shopping, and showing themselves. Womankind, of all ranks, dress here very much as in England. You are never asked for alms; there is, apparently, no poverty; man is dear, and bread cheap.

The citadel is the object of greatest interest in Quebec. The approach is up a steep hill forming the glacis. Threatened by guns in all directions, you must pass by a winding road, through a detached fortification, and arrive at the gate leading into the body of the place. The front is cased with cut stone, with several embrasures for cannon, and numerous loop-holes for musketry from the bomb-proof barracks within. There are certain ineffectual forms of jealousy as to admission kept up; but my companion's uniform procured us immediate entrance. To the unprofessional eye, this place appears impregnable; and is no doubt, of great strength, in spite of one or two weak points

which the captain pointed out to me in confidence. It may, however, be considered perfectly safe from any besieging force likely to be brought against it from the American continent, for many years to come.

THE LADIES of Canada possess in a considerable degree, that charm for which those of Ireland are so justly famed; the great trustingness and simplicity of manner, joined with an irreproachable purity. The custom of the country allows them much greater freedom than their English sisters; they drive, ride, or walk, with their partner of the night before, with no chaperon but their own never-failing self-respect and innocence. They certainly are not so deply read generally, as some of our fair dames; they enter very young into life, and live constantly in society afterwards, so that they have not much time for literary pursuits; there is also difficulty in obtaining books, and the instructors necessary for any very extensive acquirements; but they possess an indescribable charm of manner, rendering them, perhaps, quite as attractive as if their studies had been more profound. In this climate of extreme heat and cold, they very early arrive at their full beauty; but it is less lasting than in our moist and temperate islands; when thirty summers' suns and winter's frosts, have fallen upon the cheek, the soft, smooth, freshness of youth is no longer there. The officers of the army show themselves very sensible to the attractions of the daughters of Canada, great numbers marry in this country; no less than four of one regiment have been made happy at Quebec, within a year of the present time. The fair conquerors thus exercise a gentle retaliation on the descendants of those who overcame their forefathers.—*England in the New World.*

A DIALOGUE BETWEEN A CHRISTIAN AND ROMAN, CATHOLIC.

ROM. C. Pray, how came the doctrines of purgatory and masses for the dead, into the Roman church.

CH. C. These doctrines were invented by the devil to destroy souls, by prevailing with men to live and die in their sins, from the hopes of being saved after they are dead; and the Roman church for the sake of money have received them; but to say

that the Roman religion (which cannot put a man into a state of salvation while he lives) can save him after he is dead and gone to hell, is what a Christian, or true Catholic, cannot hear of without abhorrence.

Rom. C. I cannot but say that the doctrines of purgatory, and of prayers for the relief of men in it, look more like Mahometan or pagan fables than gospel truths; and I cannot tell what to think of a religion that will not secure a man from purgatory or hell: the very allowance of these doctrines seems to imply, that the Trent religion is false, and not saving; and yet we have several that are very zealous in making converts to our church.

Ch. C. The zealots of your church are just like the ignorant zealots of the Jewish church, who compassed sea and land to gain proselytes, or like St. Paul, before his conversion. But if God should open the eyes of your zealots, as he did St. Paul's, they would be a thousand times more zealous against the errors of popery than they are now for them, because there is such a native excellence and divine beauty in the gospel, or Christian religion, that when a man once discerns it, he must embrace it, and leave the Roman religion or popery.

Rom. C. If popery be such a cheat, and so contrary to the Christian religion, it is a wonder there should be so many papists in the world.

Ch. C. No wonder at all; because all mankind are naturally led by the spirit of error, till their minds are enlightened by the spirit of the gospel; and that is the reason that there are so many Mahometans, Pagans, and Papists in the world, and so few real Christians; but as numbers do not alter the nature of things, give me leave to ask whether you think Mahomet got such a number of followers by the truth and purity of his religion, or by his crafty pretences to be the great prophet of God, to be infallible, and God's vicegerent, and by giving worldly preferments and riches to those that obeyed him, and by persecuting all that did not.

Rom. C. By the latter, without all doubt.

Ch. C. It is very true, he did so; and the Romish church now acts upon his plan. For when the popes of Rome saw to what a pitch of worldly power and grandeur Mahomet rose by the

crafty pretences of being infallible, and God's prophet or vicegerent, or vicar of God, and the like artifices, they then (by the instigation of the devil) took upon themselves to be lords of all things temporal and spiritual, to be infallible, and to be God's vicegerents, and head of Christ's church, and the like, and in order thereby to gain the kingdoms of this world, and the glory of them, as Mahomet had done before them; and by these crafty pretences mixed with every thing alluring to the sensual desires of men on the one hand, and every thing terrible as (fire and death) to work upon their sensual fears on the other, it is that so many are seduced and led astray by the Romish See; whereas, if men were generally led by reason, and God's Word, there would soon be but few Romanists or Mahometans in the world; for every honest man then would make a point of it (and a glorious point it would be) to hunt popery and Mahometism out of the world, as two of the greatest cheats that ever appeared in it.

Rom. C. Do you think that the pope is as great an impostor as Mahomet?

Ch. C. When Mahomet saw that Christ's kingdom was not of this world, but was founded upon self-denial, and a contempt of all earthly glory and riches; he was not so wicked as to erect his kingdom of worldly grandeur and power upon the foot of Christianity: but the pope we know has set himself up above all kings (as Mahomet did) and carries on a kingdom of worldly glory and riches, under the wicked and hellish pretence of carrying on Christ's kingdom, which is not of this world, and thereby turns the spiritual religion of Christ into a mere trick, and crafty contrivance to get worldly power and money. So that the pope (the Mahomet of the west) is a greater impostor than Mahomet of the east. And consequently the deluded followers of the pope, and the followers of Mahomet, are in the same fallen and heretical state of spiritual blindness.

Rom. C. Do you think that there are no men of spiritual light and conscience in the Romish church, as well as in the Christian church?

Ch. C. I will allow that there may be a great many well-meaning, ignorant men, both in the church of Rome and Maho-

met; but I cannot see how it is possible for any man with the light of salvation in him, to acknowledge the pope's supremacy, and embrace the Trent religion of the Romish church.

Rom. C. Pray what do you think of Thomas a Kempis?

Ch. C. He was not of the religion that the Romish church is now of, but was in most things, conformable to the religion of the present church of England.

Rom. C. You amaze me to say that Thomas a Kempis was not of the Romish religion as it now is.

Ch. C. The twelve new articles of the Trent creed (in which popery or the Romish religion essentially and specifically now consists) had no being (as articles of faith) in the age Thomas a Kempis lived, and therefore it was impossible for him to be of a religion that was not invented till after his death.

Rom. C. Well, you cannot say the same of Bellarmine; you'll allow him, I hope, to be a man of great parts and learning, and he lived since the council of Trent?

Rom. C. Bellarmine, I own, was a man of great parts, and of much outward and worldly knowledge; but he was so corrupted by the pope, and the worldly grandeur of his cardinalship, as to lay down this hellish position, viz. "That if the pope commands the practice of vice, and forbids virtuous actions, the church is bound to believe vices to be good, and virtues to be bad."[1]

This position plainly shews that Bellarmine was an infidel, or at least that he was so infatuated and blinded by his earthly glory below, that he had lost all sense of heaven above, otherwise he could not have dethroned God, and set up the pope in his place as he here does; and so most of the cardinals and rulers of the Roman church are men of great parts, and of much knowledge in political and worldly affairs; but at the same time, they are altogether as ignorant of spiritual things and saving knowledge, as the priests of Mahomet. And, indeed, where men have their affections so much set upon worldly power and riches, as to murder the Christians to get them, as the pope and rulers of the Roman church do; it is utterly impossible for such men to have any right knowledge of God and spiritual things, or to die in true peace. They may live in the same stupid peace, that infidels live

[1] Bellar. de Pontif. Rom. lib. IV. cap. 5.

in, or as the rich man in the gospel, who was clothed with purple, and fared sumptuously every day, and never thought of hell till he found himself in it: but it is impossible for them to have that true peace of God in their mind, that arises from the love of God, goodwill to man, an abhorrence of persecution, and a sincere obedience to the gospel.

ROM. C. How do you prove these things?

CH. C. The rulers of the Roman church must see the damnable errors of the Trent creed, and the cursed sin of persecution, or they must not; if they do not they are blinded, and led by Satan; but if they do see them, they are obliged to leave the Romish church, otherwise they sin against knowledge and conscience; and in that case can neither live or die in true peace. When God opened the eyes of Cardinal Wolsey, and showed him the vanity of preferring the riches and grandeur of this world to his spiritual calling, and the self-denying, but heavenly laws of the gospel, he sunk under it, and died in despair. And was God to open the eyes of all other cardinals as he did Wolsey's, and show them the horrid guilt of persecuting the Christians, for the sake of worldly gain, they would immediately repent, and leave the Romish church, or else die in despair as Wolsey did. So that if you desire to die in true peace, you must leave the worldly and bloody church of Rome, and embrace the gospel.

ROM. C. As to the persecutions and hellish cruelties exercised in the Romish church, against the Christians, I utterly abhor them; and as to the twelve novel articles of the Trent creed, I do not approve of them; and therefore I hope I shall not be condemned for doctrines I do not consent to, though I am a member of the Romish church.

CH. C. While you hold communion with the persecuting church of Rome, you must be partaker of her sins; and therefore it is absolutely necessary to leave her, and get admission into the apostolical and Protestant church of England.

ROM. C. How long have there been any Protestants?

CH. C. A Protestant is one that adheres to the worship of the true God only, and is called a Protestant from protesting against the worship of idols or images; and so Enoch and Noah, before the flood, were Protestants; Moses and the prophets, the apo-

stles, martyrs, and fathers of the church were all Protestants; and all true Christian Catholics now are Protestants.

Rom. C. What difference do you make betwixt Roman Catholics and Christian Catholics?

Ch. C. By those who call themselves Roman Catholics, are meant all such as embrace the new Trent religion, and are led by the pope of Rome, as their head and lawgiver. By Christian Catholics, are meant all such as adhere to the old religion of the gospel, and are led by Christ, their Head and Lawgiver. So that those who call themselves Roman Catholics are, in reality, papists or Trent heretics; as they who follow Mahomet, are Mahometans, and as they who follow Arius are Arians, so they who follow the pope are papists; and consequently there can be no true Catholics, but the Christian Catholics, who follow Christ.

Rom. C. Is it a sin then to call papists Roman Catholics?

Ch. C. As it is a falsehood in itself, and made use of to deceive, it is a sinful abuse of words to call papists Roman Catholics, or popery the Catholic religion. And as the Roman church is led by the persecuting spirit of the devil, it is blasphemy to call the Roman or popish church, the Catholic Church of Christ; and so is carefully to be avoided

Rom. C. You have raised a storm in my breast, a mighty conflict betwixt my rational and sensual powers. I have been greatly delighted with the beautiful images, the fine paintings, stately buildings, pompous processions, and the great splendour and magnificence of our church: the delight of them still stick in my imagination, and are alluring to my senses. It is a very hard matter, I find, to overcome and subdue sensual pleasures, and walk in the spiritual laws of Christ.

Ch. C. The religion of the Romish church is in a great measure contrived purely to sooth the sensual inclinations of rich men, and to gratify their fancies and passions, in order thereby to decoy and seduce them; but as the saving religion of Christ is not of a sensual, but of a spiritual nature, the sensual religion of Rome can no more save a man, than the sensual religion of Mahomet can save a man.[1] So that you must rise above

[1] Rom. iii. 6.

the sensual religion of Rome, and become spiritually-minded; otherwise you must die in your sins, and then all the masses in the world will not save you. And now stand still, and consider what a dreadful state you will be in at the last day, when you appear at the bar of Christ, if you now turn your back upon His gospel to follow the pope; what horror will seize you, when you see the suffering saints and confessors of the Church of England sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, and you, yourself, shut out for ever? Think of this before it is too late, and the Lord direct you. For Christ or the pope is the subject of meditation, and you can no more be for both, than you can serve God and mammon; and therefore reject the pope who tries to deceive you, and cleave to Christ, who died to save you.

ROM. C. You almost persuade me to be a Christian. Pray sir, is the Church of England a true episcopal church?

CH. C. Yes, she is, and her religion, (both in faith and practice) is the very same that Christ and his apostles delivered to the saints; so that she is the most Catholic and apostolic church in the world.

(To be continued.)

THE GATE OF PROPHECY.*

THE NINTH chapter of Mr. Galloway's able and interesting work, narrates the episodical visions of the seventh chapter of the Revelations; the sealing of the tribes of God's true Israel; and the palm-bearing multitude; "furnishing a chronological test of the preceding historical application of the first six seals, and a ratification of the Creed of Nicea and Constantinople."

THE VISION in the seventh chapter of the Revelations, is separated into two successive scenes: first, the 144,000 sealed; and secondly, the great multitude who are *not* of the number of the sealed, and who yet stand before the throne, clothed in white robes, and with palms in their hands. The next great series of events in the order of the trumpet sounding, is preceded by this

* By the Rev. W. B. Galloway; Rivingtons, 2 vols. 8vo. 1846.

sealing, but not by the gathering of the other company out of every nation, and people, and kindred, and tongue. There is another marked difference between the two. The first is a regularly organised body, a people (the new election) regularly constituted according to their tribes. The second is a mass of innumerable men, gathered from every nation, and people, and tongue. Whence is this? Is it not that God disowns the exterior and formal constitution of the church during the period when this great multitude are gathering? It is the period of the apostacy, when the spiritual Jerusalem, however professedly built up, is really trodden down of the gentiles; that *new race of gentiles* that has arisen in the christian church. Hence says Mr. Galloway, "these white-robed saints came out of great tribulation as individual martyrs to the truth of Jesus from the midst of a corrupted and persecuting body, embracing all nations and kindreds, and peoples, and tongues, and therefore calling *itself Catholic.*"—P. 356.

THE CHRONOLOGY of this prophecy seemingly fixes the sealing of the one hundred and forty-four thousand saints to the year 324, when Constantine publicly announced by proclamation his own conversion to Christianity; and that it was thenceforward to be the religion of the court. The sword of persecution having thus been wrested from the hand of the pagan oppressor, and when pagan idolatry was thus overthrown; the people of God came out of great tribulation, having washed their robes, and having made them white in the blood of the Lamb.

OUR AUTHOR says justly, "the four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree, are the ministers of God's providence in all the quarters of the earth." An angel ascending from the east, and having the seal of the living God, cries to the four coercing angels not to injure the earth, which means the Roman empire, nor the sea, nor the trees, until *we* shall have sealed the servants of our God upon their foreheads. All who are of Israel, which here represents the Christian church, are not Israelites indeed; and all who bear the name of Christians are not Christians in spirit and reality. A separation takes place at this era between the Lamb's

faithful followers and the great body of the Christian church. During her state of suffering none but the truly pious were likely to join her; but when the Christian church became the religion of the emperor, every well-bred courtier would, outwardly at least, profess the court religion. And, of course, there would be fully as many hypocrites as just men. The *sealed* or really pious was a definite number; and of each tribe the equal number of *twelve* thousand. This, says Mr. Galloway, "is exceedingly remarkable . . . . There is no getting over the fact that a *definite* multiplier is the same for each of the tribes of the true spiritual Israel, which is the elect Christian church. The common multiplier is the number of generations; which in the same lapse of time would be the same in all the tribes. The number of a thousand is indefinite; but the indefinite multitude from each tribe is swelled by the same definite period of time. In short, the number of one hundred and forty-four thousand, as here presented, is another mode of expressing twelve generations of the twelve tribes of the spiritual Israel; or twelve generations of the primitive church of Christ;" taking a generation at thirty years.—pp. 356—358.

TWELVE GENERATIONS of the church, therefore, he continues, are equivalent to 360 years, which may be dated from the day of Pentecost, in the year 30 or 33 of the common Christian era, and will expire in the year 390 or 393. The final and most stringent edict for the suppression of idolatry was dated in the year 390. Theodosius died in January, 395, and the series of calamities occasioned by the releasing of the four coercing angels, commenced almost immediately after his demise. "So far then," he continues, "we have obtained an exact measure of time. But how was this sealing accomplished? Does it also correspond? It does. The faith and ecclesiastical constitutions of the first twelve generations of the church were solemnly sealed by the testimony of the council at Constantinople, an *Eastern* council, and, therefore, represented by an angel or messenger of God ascending from the *East*. The creed of the Council of Nice was there completed, in all its main points, as we now hold it, by the addition of the article on the Holy Ghost. The doctrinal questions were settled, not by *argument*, but as at Nicea,

by the testimony [i. e. the tradition] of the bishops, concerning what the faith by them received from their fathers was, and always had been. But their testimony sealed only the faith of their own generation, and of those which preceded it. It cannot serve as an *evidence or outward mark*, of what the faith or constitution of the church might afterwards become. Hence the subsequent multitude, saved from all nations, are not represented as being of the number thus visibly marked and attested, though inwardly they might receive the Constantinapolitan creed. The acts of that council was a solemn witness of what the church was only up to that time, and during the continuance of the generation which passed them. The council was summoned by the Emperor Theodosius, in the year 381, which is during the *currency* of the twelfth generation; and as an evidence it reaches to the *close* of it. The form which this council appointed for receiving back those who had fallen into heresy, is not unworthy to be noted. Their last canon ordains, 'That the Arians, Macedonians, &c., shall be received after they have made profession of faith, and anathematized their errors, *by the unction of the Holy Spirit, and the chrism; wherewith they shall be anointed on the forehead, the eyes, the hands, the mouth, and ears, at the pronouncing of these words*—THIS IS THE SEAL OF THE HOLY SPIRIT!"—pp. 360, 361.

THE EIGHTH chapter contains the exposition of the seventh seal, and the seven trumpets, Rev. viii. 1—6. The first four trumpet-bearing angels relate to the downfall of the Western Roman empire. The great Theodosius "died in the month of January, 395, and before the end of the winter, *the Gothic nations were in arms.*" History is the best expositor of this prophecy. "The first angel [who stood on one of the four corners of the earth] sounded: and there were produced *hail* and fire mingled with blood; and they were cast upon the earth: and the third part of the earth was dried up; and the third part of the trees was parched up; and all the green grass was parched up." Rev. viii. A hailstorm mingled with lightning and blood, denotes a desolating tempest of war and foreign invasion from the north, the place where *hail* is usually generated. History accordingly shows the exact fulfilment of this prophecy. "The

barriers of the Danube," says Gibbon, "were thrown open: the savage warriors of Scythia issued from their forests: and the uncommon severity of the winter allowed the poet to remark, that they rolled their ponderous waggons over the broad and icy bank of the indignant river." This tempest of northern invasion, or this hailstorm, impetuously descended on the *whole* Roman empire, in all its three divisions; but it was the *western third part* alone that was permanently burned or parched up by it. The eastern third part recovered from the effects of the hailstorm; and the Gothic hailstorm soon melted away on the sunny coast of Africa, leaving not a trace of Scythian domination behind them. "But," says Faber, "the west was finally lost to the Roman empire; the hail never melted away from its surface; the Latin empire was first desolated and then partitioned by the northern warriors, whose descendants, even at the present hour, are the undisputed lords of its territory." The northern hailstorm, agreeably to the analogy of nature, was divided into *four* tempests, severally directed by Alaric, Rhadagast, Gensevia, and Attila. Mr. Galloway remarks, that "trees are emblems of the wealthy aristocracy of the community, plants of lofty and conspicuous elevation. 'Green' grass is an emblem of the tender growth, the ephemeral resources, and more easily renewed wealth and institutions of the empire in the provinces not transmarine; and these are burned up through the whole extent."

THE PRESENT alarming posture of European affairs, encreases the interest of the prophecies, and we shall continue to lay a statement of those that have been fulfilled, before our readers, from Mr. Galloway's very interesting and able work, the GATE OF PROPHECY.

I say not unto thee, until seven times; but until seventy times seven: Matt. xviii. 27. It is remarkable, that *seventy times seven*, or 490 years, critically expressed the *long-suffering of* GOD, for the crimes of the Jews, from the restoration of their polity in church and state, after the Babylonian captivity, B.C. 420, to its destruction again by the Romans, A.D. 70, as foretold in Daniel's prophecy of the seventy weeks.—*Hale's Analysis.*

THE HEATHEN MOTHER.

Oh, cruel, cruel, Indian mother!
How canst thou thus thy baby slay;
How hast thou learnt thy love to smother,
And take her new-drawn breath away.

Strangely was flashing her large dark eye
As she turn'd it on the speaker;
I could not have seen my darling die,
Had my heart's deep love been weaker.

Oh, would the mother that gave me birth,
Ere sorrow I'd learnt to know,
Had laid me beneath my kindred earth,
Free from sad woman's bitter woe!

Ye know not the anguish of her life,
To labour and grief decreed;
Her husband's *slave*, is the Indian wife,
Joy and love are never her meed.

And now my beauty is fading fast,
Soon a younger wife will exile me;
Oh, would that this weary life were past
That on earth I might cease to be.

No balm have I for a bleeding heart,
No friend to wipe away these tears;
And is't not kind from my child to part,
And save her so many fears?

Then why, white woman, ask where is love,
Does it dwell in the tawny breast?
'Tis the gift of the Spirit above,
And strongest in mother doth rest.

Kind words to that mourner sad, were spoken,
And gently her tears were dried;
But *none* can heal the heart that's broken,
Save He, who for mourners died.

Can the mothers of this blessed land,
The sorrows of sisters behold?
Can they gaze on their own happy band—
Those children more precious than gold.

Nor break into loudest thanksgiving,
They need not like others to mourn;
Nor cease, while on earth they are living,
To pray for those mothers forlorn.

In a Christian land hath your lot been cast,
The hopes of the Gospel have ye,
Think, else how your weary life had passed,
And shall ye not thankful be.

From whom all these blessings are flowing,
Oh, woman! most favor'd, consider
When ye feel how much ye are owing,
To show your deep love, endeavour.

As freely to us hath been given,
Let us freely to others impart;
Oh! may the glad tidings from heaven
Reach every desolate heart!

A DAILY HYMN.

To Thee, my God, at early dawn,
My working thoughts ascend;
On Thee I fix my fondest hopes,
With Thee my wishes end.

When noon pours forth its cheering ray,
I feel thy heavenly hand;
And sweetly does the busy day
Move on at thy command.

But should the tempter hurl his dart,
And wound my heedless soul;
Thy balmy grace soon heals the smart,
And I again am whole.

When evening slumbers seize mine eyes,
With thy protection blest;
I lay me down in peace, and give
My weary limbs to rest.

At morn, at noon, at night, I'll then
The gladsome theme pursue;
And Thee alone I'll praise, to whom
Alone my praise is due.

E. S.

A HYMN.

Alone! Ah no, it cannot be,
Tho' lonely here I lie;
And though no outward form I see,
Jesus, my Lord, is nigh.

Hark! 'tis His voice that bids me fear,
Or be dismayed no more;
Softly proclaims "Be of good cheer!"
Amidst the waters' roar.

And straight what seem'd a troubled sea,
Is calm and peaceful made;
A resting-place is found for me—
On Him my cares are laid.

Oh, Jesus! thou my Shepherd art,
I know thy gentle voice;
How sweetly does it bid my heart,
Trust always and rejoice.

Though sinful, weak, and foolish, I,
Cruel and strong my foes;
I have a rock—a shield, on high,
Who all my weakness knows.

Where'er I am, whate'er my lot,
My Father loves me still;
None of his flock can be forgot,
Such is His blessed will.

O Thou, of fallen man the friend,
The help, the Saviour;
Here may I love Thee to the end,
Then praise Thee evermore.

THE CLEANSING OF THE SANCTUARY.

In the prophet Daniel's vision of the ram and the he-goat, a period of 2300 prophetic days is specified; and this period begins with the chronological commencement of the vision; but is said to terminate with the incipient cleansing of the sanctuary.

Daniel's words are, "Then I heard one saint speaking: and another saint said unto that saint that spake; how *long* is the vision, respecting the daily sacrifice and the apostacy that maketh desolate, in its giving both the sanctuary and the host to be trodden under foot? And he said unto me, until an evening-morning of two thousand and three hundred days: then shall the sanctuary be cleansed."

The whole length of the vision is the period which extends from the rise of the Persian monarchy, when the ram "*stood up*," and afterwards began *to* "*push*," down to the period which Daniel styles "the time of the end," or down to the close

of the latter, three times and a half in the year after Christ, 1864. But, subordinately to this grand period, there is a minor one of 2300 years, which is declared to be the chronological measure of the period which extends from the commencement of the vision, to the time when the sanctuary will begin to be cleansed.

WE ARE TOLD that the sanctuary, or the Church is polluted by a great desolating or persecuting apostacy, partly Mahommedan and partly papal. But the sanctuary, thus polluted by the demonolatrous apostacy is the Christian Church which is settled within the limits of the Roman empire; and which begins to be cleansed at the end of 2300 years, and its cleansing must obviously consist in *a rejection* of that demonolatrous superstition.

AFTER A LABORIOUS examination of history, Mr. Faber shows that the rise of the Persian monarchy, or the pushings of the ram, commenced in the year before Christ, 784. Therefore, the 2300 years commenced in that year; and the Reformation, which commenced in the year 1517 after Christ, is the beginning of the cleansing. He briefly recapitulates his arguments, and the several dates connected with their vision, as follows:—

1. IN THE YEAR before Christ, 784, the vision of the ram and the he-goat, and the period of the 2300 years commenced with the rise of the Persian monarchy, out of the ruins of the Assyrian empire.

2. In the year A. C., 556, the ram [Cyrus] began to push [his conquests] northward, and southward, and westward.

3. IN THE YEAR A. C. the he-goat [Alexander the Great] of the west, furiously attacked the ram; and in the year 331, A. C., cast him down to the ground, and stamped upon him.

4. In the year after Christ, 604, the demonolatrous apostacy was completed by the acquisition of its lawless head [the bishop of Rome]: and in this same year, which is the bipartiting point of THE SEVEN TIMES, commenced those latter THREE TIMES AND A HALF, during which the *times, and the saints, and the laws*, are given by the ten unanimous gothic horns [of kingdoms] of the Roman beast, into the hand of the little papal horn.

5. IN THE YEAR after Christ, 608 or 609, the apostates having

now come to the full; or the demonolatrous apostacy, having now been completed, the Mohammedan little horn, or the kingdom fierce of countenance, stood up in the east, behind the Macedonian empire of the he-goat: and soon penetrating from Arabia into Syria, it waxed great against the allegorical stars of heaven [the bishops and clergy] and had the host judicially given up to its tyranny by reason of a prevailing apostacy.

6. IN THE YEAR after Christ, 1517, the sanctuary [church] began to be cleansed from the demonolatrous pollution of the apostacy, and the 2300 years expired.

7. AND IN THE YEAR after Christ, 1864, which is the terminating point of the SEVEN TIMES [of the gentiles] and therefore likewise of the latter moiety of the three times and a half, the short intermediate period styled the TIME OF THE END, will commence. During the lapse of this brief period, which apparently comprehends no more than a single natural year, the vision of the ram and the he-goat will be brought to a conclusion; the Mohammedan little horn will be broken without hand; the Roman little horn, with its lawless usurpation, will be destroyed; and the sanctuary will be thoroughly cleansed: and at the close of the same brief period, or in the year after Christ, 1865, if the arrangement which Mr. Faber has adopted rests upon any solid foundation, the predicted period of terrestrial blessedness, will commence.

ACCORDING to Mr. Galloway's arrangement, the millennium will consist of years of days; and consequently will extend to 360,000 years.

EASTERN WINE BOTTLES.

CHARDIN INFORMS us that the Arabs, and all those that lead a wandering life, keep their water, milk, and other liquors in leathern bottles; which keep them more fresh than otherwise they would be. These leathern bottles are made of goat-skins. When the animal is killed, they cut off its feet and its head; and in this manner they draw it out of the skin without opening its belly. They afterwards sew up the places where the legs were

cut off, and the tail, and when it is filled, they tie it about the neck. These nations, and the country people of Persia, never go a journey without a small leathern bottle of water hanging by their side, like a scrip. The great leathern bottles are made of the skin of a he-goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin. These bottles are frequently rent when old and much used, and are capable of being repaired, by being bound up. Chardin, says they do this sometimes by setting in a piece; sometimes by gathering up the wounded place in the manner of a purse; sometimes they put in a round flat piece of wood, and stop the hole by that means. Speaking of the Greek convent at Belmount, near Tripoli, in Syria, Maundrel says, "the same person whom we saw officiating at the altar, in his embroidered sacerdotal robe, brought us, the next day, on his own back, a kid and a goat-skin of wine as a present from the convent. These bottles are still used in Spain, and are called borrachas." Mr. Bruce says, "a girba is an ox's skin, squared, and the edges sewed together very artificially, by a double seam which does not let out water, much resembling that upon the best English cricket-balls. An opening is left upon the top of the girba, in the same manner as the bung-hole of a cask, around this the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whipcord. These girbas contain about sixty gallons each; and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the girba, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst.

As the *Quakers* have curtailed one part of the sacrament of *baptism* [water] so have the *Romanists* one part of the Sacrament of the *Lord's Supper*, by denying the cup to the laity.—*Hale's Analysis.*

As Christ instituted the Sacrament [of the Lord's Supper] *in the evening*, to signify the evening and end of the world; so they [the primitive Christians] celebrated it in the *morning* to denote the resurrection of their Lord and Master.—*Cyprian.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXII. New Series. June 1, 1848.

TRADITION.

V.—The Priesthood.

We left off, in our April number, at the appointment and consecration of Aaron to the hereditary office of high priest of of the Mosaic church; at which time the *patriarchal* priesthood entirely ceased. But now, when God's church was to be fixed and stationary in the land of Canaan, which was a type of heaven, He selected the tribe of Levi to be "the lot of His inheritance;" and the hereditary prince of that tribe to be his high-priest. Under the patriarchal dispensation, the succession to the priesthood was conveyed along with the patriarchal dignity, by the sacerdotal or prophetical blessing from father to son. Now, however, when the priesthood was changed, there was also a change made in the mode of succession. It was still to be hereditary; but God appointed a particular form of consecration for Aaron as the high-priest or bishop, and for his sons, as the priests of the inferior order corresponding to the parochial priesthood in the Christian church. This first consecration was done by Moses by the express command and direction of God himself; from whom all power, both ecclesiastical and civil, is alone derived. When Aaron was about to be gathered to his fathers upon mount Hor, Moses was commanded to "strip him of his garments, and to put them upon Eleazar his son." Moses did so; and he put the holy garments that had been worn by Aaron, on Eleazer, in which he continued the appointed seven days in the Tabernacle, and was anointed, after having offered the customary ram as a burnt-offering.

THE HIGH PRIESTHOOD was hereditarily fixed to the primogeniture of the family of Aaron; and all the rest of his posterity were priests of the second order; and the residue of the tribe of Levi were called Levites, corresponding to the Order of Deacons in the Christian church. In the Temple there were three orders or degrees of ministers; priests, Levites, and Nethanims; and over all the high-priest was chief. There was a difference in the consecration of the high-priest and of the inferior priests. The former was *anointed* with chrism or ointment, the materials of which are minutely specified;[1] and it was unlawful for any one besides, to make or to use it. It was *poured* on Aaron's head, ran down his beard, and over his garments to the borders; which was typical of our Saviour's unction with the oil of gladness above His fellows. Christ was full of grace and truth; and from His fulness we receive grace for grace; and all Christians, but especially His representatives, the clergy, are unto God the sweet savour of Christ. The latter, or second order of priests, were only *sprinkled* with the chrism which was mixed with the blood of the sacrifice. There was also a distinction in their garments. Those of the high-priest consisted of eight different pieces already described; besides some extraordinary white robes which he wore only once a-year when he entered into the Holy of Holies. He never wore his glorious robes out of the tabernacle or temple; unless upon extraordinary occasions, such as we formerly mentioned when Simeon the Just went out to meet Alexander the Great.

THE GARMENTS OF the high-priest, which were "for glory and for beauty," shadowed forth our Redeemer's threefold office of prophet, priest, and king. The crown or mitre signified His regal office; the Urim and Thummin, with the bells and pomegranates, indicated His prophetical office; by the former He spoke as an oracle, not as the prophets thus saith the Lord, but *verily, verily*, I SAY UNTO THEE; the bells typified the sound of His doctrine going forth unto all the earth, and the pomegranates, the sweet savour of a holy life; the names of the twelve tribes engraven on the ephod and breastplate, betokened Christ's priestly office, by which He presents the whole church

[1] Exod. xxx. 23.

unto God the Father, and for which He makes continual intercession.

THE PRIESTS OF the second order wore only four official garments: 1. linen breeches; 2. a linen coat; 3. a linen girdle; 4. a linen bonnet.[2] The high and the inferior priests agreed so far in their consecrations, that it was required of both to be sound in body, and free from corporeal blemish; that both should be presented unto the Lord at the door of the tabernacle; that both should be washed; hence in the fulfilment of all righteousness, Christ was baptized or washed at His inauguration to the priesthood; that both should offer up certain sacrifices at their consecrations; that both should have the blood of the ram put upon the tip of his right ear, the thumb of his right hand, and the great toe of his right foot.

BUT THEY DIFFERED in their marriages. The high-priest was forbidden to marry either a widow, or a woman that had been divorced, or a harlot; but only a virgin. The inferior priests might marry the widow of a priest, but not the widow of a layman. The high-priest might not mourn for his nearest of kin, or those who had been dearest to him in life; but the second order for these six relatives, father, mother, son, daughter, brother, or an unmarried sister. The persons of all the orders of the priesthood were holy; because the crown of the anointing oil of God was upon them; because they offered the bread of God; and because they represented God. Their holiness was only with respect to their office; for they were no more exempt from personal failings than other men.

THE WHOLE TRIBE of Levi were holy with respect to the other tribes which were counted profane. The Gentile nations were profane with respect to the land of Canaan, which was the holy land; yet it was profane in respect of Jerusalem, which was the holy city. The suburbs were called profane with respect to the city, the symbol of the Christian church; which was itself profane in respect of the temple and the sanctuary was more holy than the rest of the temple; but within the vail, which represented heaven, and into which the high-priest entered once a-year as the type of Christ's ascension, was more holy than the

[2] Vide Exod. xxviii.

sanctuary, and therefore was called the Holy of Holies. Nevertheless, the high-priest was officially more holy than all; for he represented Christ, the great High Priest of all dispensations.

The high priest and the other priests discharged in part the same offices; they both burnt incense, and offered sacrifice; they both sounded the trumpets in their two-fold use, as an alarum in war, and for assembling the people with their rulers; both slew the sacrifices; both instructed the people; and they both judged of leprosies. In the event of the high-priest's pollution, he had a suffragan or deputy, who performed his office; and some have thought that Annas was suffragan to Caiaphas, at the time of our Lord's crucifixion. Aaron's two eldest sons having been struck dead for attempting to perform the high-priest's office; his two youngest sons, Eleazar and Ithamar, carried on the succession; and king David afterwards divided the priesthood into two divisions by lot; Eleazar's into sixteen ranks, Ithamar's into eight ranks. Every rank or course served weekly by turn in the temple; and the courses received their names from the heads of their respective families when David divided them, and they ever after retained them. The head of each family was called the chief priest of that course, which accounts for the *chief priests and scribes* seeking to take Christ.[3] Each particular priest's lot was also determined by lot; that is, who should burn incense; who should slay the victims; who should lay them on the altar; who should trim the lamps, &c. Zecharias was of the course of Abias, who was the eighth lot of the line of Eleazar; and we read that it was his lot to burn incense.[4]

The office of the Levites was to pitch and to take down the tabernacle; to bear it up in their journies or removals; and to take care of the sacred vessels in it and in the temple. Levi had three sons, Gershon, Cohath, and Merari; and the whole company of the Levites were distinguished into three orders of Gershonites, who had charge of the coverings and hangings of the tabernacle; the Cohathites, to whom the chief things within the sanctuary were committed; and the Merarites, who had charge of the woodwork and the other instruments. But David after-

[3] Mark, xiv. 1. [4] Luke, i. 9; 1 Chron. xxiv. 10.

wards changed their offices; some were to have charge of the temple's treasures, others to be overseers and judges, porters, and singers.

THE LEVITES were initiated and presented unto God at a month old; at the age of twenty-five they were consecrated by imposition of hands, by the sons or first-born of Israel; and for the next five years they were taught the duties of their office. They were the representative church; hence the apostle calls the church of Christ, "the church of the *first-born*." At their consecration they were separated by the priests to God's service. At fifty, they were discharged from the laborious parts of their office; but they encamped round the tabernacle, took part in the music of the temple service, and watched that no strangers came into it; they also overlooked and instructed the younger Levites in the manner of bishops.

IN OFFERING their gifts, the law required every man to present it unto the Lord with *his own* hands, and to *stand by* whilst the priest made the oblation; but all Israel could not *stand by* in so small a compass, therefore certain persons were selected who acted instead of all the people. They were selected indifferently from any of the tribes; they were divided into twenty-four ranks and orders, and ministered weekly by turns in the temple; and every rank had a foreman.

THE OFFICE OF the Nethanims, was to hew wood and to draw water for the house of God. They were the descendants of the Gibeonites, whom Joshua reduced to the vile occupation of hewers of wood, and drawers of water, on account of their fraudulent dealing with him on his invasion of Canaan.

LETTERS FROM CEYLON.

Galle, March 16, 1848.

SIR,—There has not been any occurrence here worthy of being recorded in your pages, since my last; but small-pox has been very prevalent for some time. The natives are dreadfully afraid of it; but yet they object to being vaccinated. Government keeps up a large staff of vaccinators, who perambulate the country, enter the houses, and sometimes have to operate forcibly. The natives think that small-pox, like every other evil, is sent by

the devil; and he must therefore he propitiated, in order to induce him to depart of himself, or else he must be driven away. I believe the driving away system is usually adopted; and as the demon is much averse to noise, all the vagabonds of the district assemble at night, shouting and squeaking, and beating their tom-toms. The faithful carefully shut their houses and remain inside, lest the devil, distracted with the noise, should take refuge in them, and bring the evil with him. In his anger at not finding any refuge, he is supposed to walk off with any ripe fruit or other produce of their gardens; the inmates being only too happy to be let off so easily; and too devout believers ever to dream that some of the *drivers* may admire fruit as much as the devil himself. A long hollow pole, decorated with flowers and leaves, is always carried at the head of the procession; and after the rioting has continued a sufficient length of time—two or three weeks, according to the urgency of the case; and finding no other refuge, the devil bolts into the stick, when it is launched with great formality into the sea. Wherever the stick drifts to, there the evil and the devil with it, are removed, leaving the first place free from disease. The devil must be either a very timorous, or a very good-natured fellow; for I never heard of one of these sticks in which he so kindly hides himself, coming ashore anywhere near his old haunt, except on one occasion, when to the dismay and consternation of the place, it came back to the very spot where it had been launched. A government official who had passed many sleepless nights from these senseless ceremonies, seized the unlucky stick and set it up in front of his house. Both himself and his house were of course shunned as a pestilence; and many were the vaticinations of destruction to himself and his household. In the course of the night, the pole, the flowers, the leaves, the evil, the devil and all, mysteriously disappeared; nevertheless the official has not had a moment's illness since.

To you, and to all pious Protestants, Goa is a very hateful place, It is as great a bugbear to many as the devil-stick to the Cingalese; and they perhaps think the Inquisition as powerful now as it was in the days of Pope Joan. Be that as it may, however, there is still an archbishop of Goa who claims to be metropolitan over the Romans of these parts, He has a bishop and a nume-

rous staff of priests in Ceylon; and, until recently, he reigned over them with undisputed power. But it seems the archbishop himself is only a feudatory; and his lord paramount, the pope, has sent a new bishop from Italy, who disowns his grace of Goa, and professes allegiance to the pope direct. There is a wealthy bustling Portuguese burgher who took the lead in opposing the archbishop of Goa, and in welcoming the new Italian bishop. He built a chapel, managed to get himself appointed a consul-general, and was the most influential Roman in the place. After a time he quarreled with "Italy," and renewed his friendship with "Goa;" whence arose a spectacle which has yielded a fruitful topic of conversation to this very dull place. On the arrival, a few months ago, of a new "C. D. Italy," the bishop dressed his coachman in the consul's uniform; Mr. Consul however was not to be so put down; on the contrary, he showed fight, and dressed his coachman in the full costume of a bishop And the humour of it is to see the affectionate and friendly glances which the two worthy functionaries exchange when they meet in their evening drives; each seeing his opponent driven by the facsimile of himself.

Our parson's wife's maid slipped out one Sunday morning when she was left at home to mind the baby; went to the Roman Catholic chapel, renounced protestantism, was re-baptized, and at the same time married to a serjeant of the detachment stationed here; and got home just in time to prevent her mistress knowing she had been out. The parson found it out in a few days and stormed mightily. He persuaded the girl that the marriage was illegal, and removed her to his country-house. The soldier says the marriage is quite legal; the bishop having dispensed with the usual formalities. Then in his turn the soldier stormed, but cannot succeed in recovering his wife. So he has commenced an action for damages against the parson; but report says he has taken the law into his own hands, having, when on guard yesterday, ordered the sentry to charge the parson. The sentry obeyed orders, and was only prevented from running the parson through with his bayonet, by some by-standers catching hold of him.

Yours,

C. B. S.

THE ACTUAL STATE OF PROFESSING CHURCHES.*

LET US CONTEMPLATE the actual state of the professing churches of Christ; torn by factions; divided against one another, and within themselves; bitter in their mutual invectives, and under the cloak of zeal discovering the fierceness of animosity, or the calm malignity of hatred; leaguing with infidels, with the profane, with men of the world, men of any religion or of no religion, rather than with one another, and even sometimes plotting the deliberate overthrow of churches holding the same faith, and entertaining the same hope! The spirit of prayer is neglected, humility is despised, love is outraged, brotherhood is forgotten; and the close union of all believers as the one body of Christ is scarcely ever thought of. Surely, this is a scene over which angels may shed tears. Where now, is the precept "let all bitterness and wrath, and anger, and clamour, and evil speaking, be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you: Be ye, therefore, followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us?" Where is the Divine test, "now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like: but the fruit of the Spirit is love, joy, peace, long-suffering, goodness, faith, meekness, temperance?" Where is the evidence of faith—"by this shall all men know that ye are my disciples, if ye love one another," for "faith worketh by love?" Where is the warning, "but if ye bite and devour one another, take heed that ye be not consumed one of another?" Where is the unity and Catholicity of the church? Blessed be God! amidst all this distracted state of things, there is still a people of God, children of peace, the brotherhood of love, though few and scattered far,

* Philosophy and Religion considered in their mutual bearings, By the Rev. W. B. Galloway. Third edition.

through the various churches; men of humble and contrite spirits, meek and gentle followers of the meek and lowly Jesus; men who slander not with their tongues, nor do evil to their neighbours, nor take up a reproach against their neighbours; who cherish that charity which draws the veil over a multitude of sins, and who do not arrogate to themselves the severe office of judge over their brethren; who look within their own hearts, and examine themselves by the pure law of God, and cultivate inward holiness, and observe justice, truth, and love, towards all men. Few, too few, alas! they are, but precious in the sight of God, who will count them for His in that day when He maketh up his jewels.

To YOU, MY beloved brethren, I address one word. The time is at hand. Fear not the malice of the enemy, for it is your Father's good pleasure to give you the kingdom. Be constant. Above all things be instant in prayer: "the effectual fervent prayer of a righteous man availeth much." Oh, that among all Christians, every heart and every tongue would unite in one earnest and importunate prayer day and night, beseeching our heavenly Father, that He would now grant unto us the fulfilment of that prayer of Jesus whom He heareth always, that last prayer which He offered for His followers, "that they all may be ONE, as thou Father, art in me, and I in Thee, that they also may be ONE in US, that the world may believe that Thou hast sent me." What mean these divisions, envyings, jealousies, strifes? Can we expect the world to believe whilst these remain? No, never. For that by which the world is to believe that God hath sent Christ, is the unity of Christians in one heart, and in one mind, and in one love; an union parallel to that of the Father and the Son. Can we wonder that the progress of the truth is slow in the world, while it remains a dead letter even to those who profess it? No; it is by the living exemplification of the principles of Christianity in the words, actions, and demeanour of professing believers, that gainsayers will be silenced, convinced, converted: when the Divine Spirit entering into the now languishing members of the Christian body, shall inspire new and living manifestations of the Divine graces of the Christian

character. But how can that Spirit be obtained? By the earnest, and united, and persevering prayers of believers. Therefore, let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven.

QUEBEC.*

The Canadian farmers have a great advantage in this country, in being able to fatten their stock during the abundance of the summer; and, by killing them at the first cold weather, keeping them frozen to be disposed of at their pleasure during the winter. Milk is kept in the same manner, and sold by the pound, looking like lumps of white ice.

During the winter, large quantities of ice and snow accumulate on the roofs of the houses: in the thaw this falls off, with a rushing sound and great violence, sometimes causing very serious damage; indeed no year passes without loss of life or lives from it. Close by the walls is the safest place to walk at this time, as the avalanche shoots out from the sloping roof. When the ice "*takes*," on the St. Lawrence, opposite to Quebec, forming a bridge across, there is always a grand jubilee, thousands of people are seen sleighing, sliding, and skating about in all directions. Ice-boats come into play on these occasions. The boats are fixed on a triangular frame, with runners, like those of skates, at each corner, they are propelled by sails, sometimes at the rate of twenty miles an hour. From the great dryness of the climate, very little inconvenience is felt from any degree of cold, when unaccompanied with wind; but this, which however, very rarely happens, is almost intolerable. One Sunday, during this winter, when the thermometer was at 30 degrees below Zero, and a high wind blowing at the same time, the effect, in many respects, was not unlike that of intense heat; the sky was very red about the setting sun, and deep blue elsewhere; the earth and river were covered with a thin haze, and the tin crosses and spires, and the new snow, shone with almost unnatural brightness: dogs went mad from the cold, and want of water; metal exposed to the air

* Continued from p. 143.

blistered the hands as if it had come out of a fire: no one went out of doors but from necessity, and those who did, hurried along with their fur-gloved hands over their faces, as if to guard against an atmosphere infected with the plague; for, as the icy wind touched the skin it scorched it like a blaze. But such a day as this occurs only once in many years.

For about three weeks after Christmas, immense numbers of little fish, about four inches in length, called "tommy cods," come up the St. Lawrence. For the purpose of catching these, long narrow holes are cut in the ice, with comfortable wooden houses, well warmed by stoves erected over them. Many merry parties are formed to spend the evening fishing in these places; benches are arranged on either side of the hole, with planks to keep the feet off the ice; a dozen or so of ladies and gentlemen occupy these seats, each with a short line, hook, and bait, lowered through the aperture below into the dark river. The poor little tommy cods, attracted by the light and air, assemble in myriads underneath, pounce eagerly on the bait, announce their presence by a very faint tug, and are transferred immediately to the fashionable assembly above. Two or three Canadian boys attend to convey them from the hook to the basket, and to arrange invitations for more of them, by putting on bait. As the fishing proceeds, sandwiches and hot negus are handed about, and songs and chat assist to pass the time away. Presently, plates of the dainty little fish, fried as soon as caught, are passed round as the reward of the piscatorial labours. The young people of the party vary the amusement by walking about in the bright moonlight, sliding over the patches of glare ice, and visiting other friends in neighbouring cabins; for, while the tommy cod season lasts, there is quite a village of these little fishing-houses on the river. On New Year's day it is the custom for gentlemen to visit every one of their acquaintances, whether slightly or intimately known. It is very common too for strangers, at that time, to call with some friend, who introduces them; and many people who have been on cross terms during the year, meet on this occasion and become reconciled. The ladies of the house sit in state to receive the calls, and do the honours, with

cake and liqueurs on the side table; these visits are of course very short—merely a shake of the hand, and compliments of the season; for some people have to pay, perhaps, a hundred in the day; but it is a friendly custom, and not unproductive of good feeling and kindness.

The 28th of May, 1845, will long be remembered at Quebec. The day was scorching hot, with a high wind, and clouds of dust rushing along the roads, every thing around betokens life and activity. Sudden and harsh the bells of the church of St. Roch ring out the well-known alarum of *fire*. It was a quarter of an hour before noon when the first peal sounded. They found that a large turnery had taken fire. The locality is unfortunate, for all the buildings round are of wood; the sparks are borne away on the wind—but for this wind all would be well—and they rest on the dry shingle roofs: a shout from the opposite side of the street, proclaims that the fire has reached across. A large district is now in a blaze; there is no water, fire-engines are useless; and besides, the case is past their aid. The inhabitants become frantic with terror, some rush into the flames on one side in flying from them on the other. Suddenly a hurricane arises, the flames race along the street with terrible rapidity, there is plenty of assistance; the roofs are drenched with water, but still the fire gains ground, and rages more furiously than ever outside the walls, spreading thence to the water; vessels cut their cables, and drift, half on fire, down the river; the streams and wells in the suburbs are baked up dry; churches, hospitals, ship-yards, each is but a red wave in the fiery sea; though it is past eight o'clock in the evening, there is more light than at noon-day. The lower town has taken fire! Here are the banks, the storehouses, the merchants' offices. The sergeant lights a short fuse of gunpowder; for a few seconds all eyes are strained upon this spot, and the noise of the crowd sinks to silence: the plague is stayed; the great fire has eaten up the less; for a few minutes the very wind seems conquered by the shock. A deep depression fell upon the people of Quebec: superstitious fears took possession of them, the Roman Catholic priesthood did not try to abate these terrors. Vague prophetic rumours went

about, and at length the same day of the following month was said to be the day of doom for the destruction of the remainder of the city.

On the 28th of June a great part of the population remained during the day in trembling expectation of the fulfilment of these predictions. Nine o'clock passes without an alarm, ten also; the people begin to take courage, but a slight breeze springs up: it is eleven. There is no sound but that of the wind; a few minutes before midnight, a slight red flickering light is seen high in the air. A small flame creeps up the side of a wooden house, outside the wall, in the suburb of St. John, just where the last fire ended. The city is *on fire*! The gallant soldiers are again at work, vigorously, but in vain. There were naturally very strong suspicions that this second fire had been the work of an incendiary, as it occurred in the night on which it was foretold; inquiry was diligently made, but at length it transpired that it had originated in the carelessness of a stupid maid-servant, who cast some ashes on a pit where a little straw and shavings of wood had been lately thrown; fire enough remained in the ashes to ignite these.

Now it was that the hand of charity was held out: every remaining house became an hospital; clothes, food, and shelter, seemed almost common property. But the great hope of the sufferers was in that land where the tale of distress is never told in vain, and they were not disappointed. England did not forget her afflicted children in the New World; with splendid liberality she answered their appeal. By the desire of the Queen, a collection was made in every parish church throughout the land, large quantities of blankets and clothing were immediately sent out. Altogether, in money, upwards of £100,000, and at least £30,000 worth of goods. A committee was immediately formed of the most influential persons of the city, representing the different religious persuasions of the sufferers. It was found that in these fires sixteen thousand persons were burned out, nearly all of them belonging to the poorer classes; five hundred and fifty thousand pounds worth of property was destroyed; and twenty-seven charred and mutilated corpses were found among the ruins; it is supposed that many more lives were lost,

for in many places the strength of the flames would have destroyed all trace of the human form. Quebec soon took courage again; before the end of the summer a considerable number of houses were rebuilt, much better than those destroyed. There is no doubt that the great calamity, will be an ultimate advantage to this beautiful city.

THE SEVEN VIALS.

As in the days of Noah, we are eating and drinking, marrying, and giving in marriage; and fatally closing our eyes to the remarkable signs of the times. We think there can be little doubt but that the apocalyptic *seventh* vial was poured out on the Roman earth on the 24th day of February last, when the *last* French revolution was effected. Being fully persuaded of this, we hope our readers will not be displeased with our giving some account of the previous six vials.

The third woe-trumpet, which comprehends all the seven vials, began to sound on the 5th of May 1789, being the first day of the great French Revolution. The three first of the vials describes the atrocious exploits of *republican* France; the fourth and fifth delineate the imperial history of that country; the sixth vial foretels the ruin of the Ottoman empire; the seventh describes the downfall of the mystic Babylon, and the restoration of Judah.

"And I heard a great voice out of the temple, saying to the seven angels: go your ways; and pour out the vials of the *wrath* of God upon the earth." The earth here means the western or European part of the Roman empire; which is the geographical stage of the collective operation of the angels.

I. "The first went and poured out his vial upon the earth; and there fell *a noisome and grievous sore* upon the men who had the mark of the beast, even them which worshipped his image."[1] The noisome and grievous sore was the long-concealed, but secret working of anti-christian principles propagated by Voltaire and others. As the eighteenth century advanced, a regular system of irreligion and atheism was sedulously taught and diffused with great success; and these principles broke out openly into a

[1] Rev. xvi. 1, 2.

noisome and grievous sore. The *first vial* began to flow on the 26th of August 1792, when an open profession of Atheism, Irreligion, and Infidelity was made by the revolutionary government of France and acted on by a whole nation formerly devoted to the popish superstition.

II. "AND THE SECOND angel poured out his Vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."[2] The apostle assures us that *waters* mean peoples and multitudes, and nations and tongues; therefore the *sea* must mean the largest kingdom of the Roman earth in a state of revolutionary madness, tumult, and anarchy. The blood-stained period of the second vial commenced on the 2nd September of the same year, when the systematic work of death and general proscription, consigned such multitudes of both sexes to the guillotine, and gave to this period the memorable title of the REIGN OF TERROR. Forthwith, the allegorical waters of France "became like the clotted gore of a murdered man; for by a bold hyperbolè 'every living soul is said to perish within it.' 'During the Reign of Terror,' says Gifford, it appears, in short, that there have been *two millions* of persons murdered in France since it has styled itself a republic: among whom are reckoned 250,000 women, 230,000 children, besides those murdered in the womb; and 24,000 Christian priests."

III. "AND THE THIRD angel poured out his Vial upon the *rivers and fountains* of waters; and they became blood." The rivers, with their fountains, import all the smaller states of the Roman empire; the chief river of each country being the symbol of the country through which it flows. On the 19th November 1792, the French republic passed a decree of fraternity and military assistance to all who were disposed to rebel against their lawful governments. A general war of principles and opinions immediately commenced, which desolated Europe till 1815, with unexampled fury and bloodshed. The third vial therefore, began to flow on the 19th November 1792; and, during the effusion of its baleful stream, every part of the Roman empire was drenched in the blood of its inhabitants, except Protestant England. We are assured by the apostle that this bloodshed was in retribution

[2] Rom. xvi. 3.

for the blood of the saints and prophets, which they, as the agents of the church of Rome, had shed in former times: and that they were worthy of the blood which was given them to drink. It may be remarked that the three first vials were all flowing at the same time; and the first has not yet ceased, but will continue to flow till the anti-christian faction has been overthrown. The second ceased with the Reign of Terror; and the third was exhausted when the Roman empire, and Buonaparte, its seventh head, were finally extinguished at Waterloo in 1815.

IV. "AND THE FOURTH angel poured out his Vial upon the sun: and power was given unto it to scorch men with fire. And men were scorched with great heat: and they blasphemed the name of God, which hath power over these plagues; and they repented not to give Him glory."

THE ALLEGORICAL SUN of the Roman world, Buonaparte, arose out of the turbid sea of revolutionary bloodshed during the effusion of the second vial; and it scorched the Roman earth with all the fury of an intolerable military despotism. In May 1804, the first consul of France, was proclaimed emperor of the French, and he became by conquest, sovereign of Rome and Italy: "and the now fully developed Roman sun, being sprinkled with the dire contents of the *fourth vial*, blazed with a scorching and ominous lustre, upon the parched and prostrate surface of the allegorical earth." But during the whole period of this blazing and scorching sun, the sufferers showed no signs of repentance, *popery and infidelity* went hand in hand.[3]

V. AND THE FIFTH angel poured out his Vial upon the *throne* of the Beast.

THE THRONE OF the Roman Beast was first directly attacked in the summer of 1808, when the Spanish nation struck directly at his throne by declaring Napoleon, its seventh head, a tyrannical usurper. In 1812 he invaded Russia with a force of nearly 600,000 men, a tithe of whom never returned to their native country. In 1813 he sustained the fatal defeat of Leipsic—lost the whole of Germany; and was driven with ignominy across the Rhine. In 1814, the allies occupied Paris, and declared they would not treat with Buonaparte, nor with any member of his

[3] Rev. xvi. 10, 11.

family. He was dethroned, but still retained the title of emperor; the small Italian island of Elba was allotted him, where he was as much the seventh head of the Beast, as when he first assumed the imperial power and dignity. In the spring of 1815, he invaded France, and recovered the throne of which he had been deprived. All Europe immediately made war, not on France, but to dethrone its emperor. "Success attended their efforts, because prophecy had foretold, respecting the seventh form of Roman government, that 'when it cometh, it must continue [but] a short space:' but it was the high will of heaven, that the avenging sword of political death should be wielded by the hand of Protestant England. On the 18th June, in the year 1815, the seventh head received its predicted deadly wound by the sword: and its 'short space of continuance' ran out when it immediately afterwards expired, in consequence of the formal abolition of its official title, and the annihilation even of its shadow of effective sovereignty. Thus, agreeably to the oracle of the fifth vial, was the throne of the Roman Beast overturned; an expression of deep import, because from the days of Romulus down to the fight of Waterloo, the Roman Beast under one or other of his seven heads, had never been *without* a throne.....This circumstance accordingly is described in the symbol by the phrase of 'the death of the Roman Beast;' and in the angel's interpretation of the symbol, by the phrase of 'his no longer being' or of 'his ceasing to exist.' The beast was, and is not." '[4]

VI. "AND THE SIXTH angel poured out his Vial upon the great river *Euphrates*: and the water thereof was dried up, that the way of the kings from the rising of the sun might be prepared."[5]

THIS BEING AS YET an unfulfilled prophecy, little can be said with certainty respecting it. It applies to the downfall of the Turkish empire: and it is supposed that the vial began to be poured out on the 4th April 1821, when the Greek insurrection took place; and subsequently Egypt has been reft from the Ottoman sceptre. Its possession of Syria, and Palestine prevents the restoration of the ten tribes who inhabit Kourdistan; and its overthrow will facilitate their return across the Euphrates into their own land.

[4] Sacred Calendar. [5] Rev. xvi. 12—16.

VII. "AND THE SEVENTH angel poured out his Vial into the AIR, and the angel then declared—IT IS DONE."[6] This is the solemn annunciation that the 1260 years have expired. The vial was poured out into the air, when the great revolution or earthquake in France, was followed by a sort of revolutionary epidemic amongst all the other states of the Roman empire; all of whom suffered violence from the democratic spirit which the present pope, contrary to the former papal policy, had excited. A tremendous storm of hail is to accompany the earthquake. Hail is naturally engendered in the north; and we may look for some terrible irruption from Russia. Indeed, the hailstorm may already be said to have begun, in the unprincipled attack of the Danes by Prussia. By courting and exciting the democracy, the pope has already alienated the emperor of Austria, who threatens to withdraw the Austrian church from the papal jurisdiction. This is a preliminary step to that *hatred* which it is predicted will succeed their previous servile and slavish obedience; when they will hate the church of Rome—make her desolate and naked by seizing her lands and property—eat her flesh by plundering her revenues; and burn her with the fire of retributive vengeance. The subject of this vial has been well explained in a sermon by the Rev. A. Jenour, minister of Regent square chapel, at so cheap a rate as threepence. It is well worthy the serious attention of the religious and faithful members of the church; and we hope it will be extensively read and pondered, for popery is on its last legs. As members of the true church of God, reformed from popish pollution, we may take up the prophet's parable, and say, "rejoice over her, thou heaven [or church] and ye holy apostles and prophets; for God hath avenged you on her."[7]

IN THE MIDST of this political hurricane, great Babylon, not the *city*, but the *church* of Rome, "comes up in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." This destruction is declared to be final and irremediable—"and a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."[8] "Hence," says Mr. Faber, "if by the mystic

[6] Rev. xvi. 17—21. [7] Rev. viii. 20. [8] Rev. xvi. 1; xviii.

Babylon, when viewed ecclesiastically, we are to understand the corrupt and persecuting church of the western Roman patriarchate, respecting which, so far as I can judge, there can be no reasonable doubt, we have a distinct prophecy, that, under the *seventh* vial, and at the close of the latter 1260 years, the church of Rome will be *ultimately and utterly subverted.*" [9]

IT IS IMPOSSIBLE to look on the signs of the times without lifting up the heart in grateful adoration to Him who rideth on the whirlwind and directeth the storm. He has put a good spirit of loyalty and obedience into the hearts of the people of this land; and has preserved Protestant England in peace, order, and loyalty. Whilst other nations are agitated by the spirit of change and revolution from the palace to the cottage, Protestant England, the depository of the *true religion*, can look calmly and tranquilly on the revolutionary epidemic which infects the papal earth. In extreme contrast however to *English* churchmen, we behold the whole *popish* population of Ireland as one man, in open and undisguised rebellion, under the guidance and leading of her *popish* priesthood. The English papists are equally rebels in their hearts; but they dare not shew their principles in Christian and loyal England. Lord Surrey and Arundel warns us that the papists will never cease their assaults upon the reformed Catholic church of England, until it be reduced to the gentilism of popery. Let us, therefore, that do stand fast in the liberty with which Christ has made us free, *take heed lest we fall;* for the coming strife will be a war of PRINCIPLES.

A JEWISH LEGISLATOR.

We have selected the following from Mr. Charles Buxton's life of his father, because it gives such a genuine view of the real character and principles of the elder Rothschild. It shows what sort of legislation we may expect when the descendants of those men who took the blood of God incarnate upon their own heads, and on those of their children, shall have acquired the power of

[9] Sacred Calendar, vol. III. 254—296.

crucifying our Redeemer afresh, by tyrannising over His ministers and people. Baron Rothschild, with the Humes and Foxes, will advocate the mammonitish doctrine of "giving mind and soul, and heart and body to business."

"To Miss Buxton,

Devonshire Street,
February 14*th*, 1834.

"We yesterday dined at Ham House, to meet the Rothschilds, and very amusing it was. He (Rothschild) told us his life and adventures. He was the third son of a banker at Frankfort. 'There was not,' he said, 'room for us all in that city. I dealt in English goods. One great trader came there who had the market to himself: he was quite the great man, and did us a favour if he sold us goods. Somehow I offended him, and he refused to show me his patterns. This was on a Tuesday; I said to my father, I will go to England. I could speak nothing but German. On the Thursday I started. The nearer I got to England the cheaper goods were. As soon as I got to Manchester, I laid out all my money—things were so cheap, and I made good profit, I soon found that there were three profits: the raw material, the dying, and the manufacturing. I said to the manufacturer, 'I will supply you with material and dye, and you supply me with manufactured goods;' so I got three profits instead of one, and I could sell goods cheaper than anybody; in a short time I made my £20,000 into £60,000. My success all turned on one maxim. I said, I can do what another man can; and so I am a match for the man with the patterns, and for all the rest of them! Another advantage I had. I was an off-hand man; I made a bargain at once. When I was settled in London, the East India Company had 800,000 pounds of gold to sell, I went to the sale and bought it all. I knew the Duke of Wellington must have it. I had bought a great many of his bills at a discount. The Government sent for me, and said they must have it. When they had got it they did not know how to get it to Portugal. I undertook all that, and sent it through France; and that was the best business I ever did.'

"ANOTHER MAXIM, on which he seemed to place great reliance, was, never to have anything to do with an unlucky place or an unlucky man. 'I have seen,' said he, 'many clever men, very clever men, who had not shoes to their feet. I never act with them. Their advice sounds very well, but fate is against them: they cannot get on themselves; and if they cannot do good to themselves, how can they do good to me?' By aid of these maxims he acquired three millions of money. 'I hope,' said ———, that your children are not too fond of money and business to the exclusion of more important things. I am sure you would not wish that, Rothschild?' 'I am sure I should wish that; I wish them to give mind, and soul, and heart, and body, and everything to business; that is the way to be happy. It requires a great deal of boldness and a great deal of caution to make a great fortune; and when you have got it, it requires ten times as much wit to keep it. If I were to listen to all the projects proposed to me, I should ruin myself very soon.' 'Stick to one business, young man,' said he, to Edward, 'stick to your brewery, and you may be the greatest brewer of London. Be a brewer, and a banker, and a merchant, and a manufacturer, and you will soon be in the Gazette. One of my neighbours is a very ill-tempered man; he tries to vex me, and has built a great place for swine, close to my walk. So, when I go out, I hear first grunt, grunt, squeak, squeak; but this does me no harm, I am always in good humour. Sometimes to amuse myself, I give a beggar a guinea. He thinks it is a mistake, and for fear I should find it out, off he runs as fast as he can. I advise you to give a beggar a guinea sometimes; it is very amusing.'"

SITTING IN SACKCLOTH AND ASHES.

A sudden horror shot through all the chief,
And wrapt his senses in a cloud of grief.
Cast on the ground, with furious hands he spread
The scorching ashes o'er his graceful head:
His purple garments, and his golden hairs,
Those he deforms with dust, and these he tears:
On the hard soil his groaning breast he threw,
And roll'd and grovell'd as to earth he grew.

Iliad, XVIII. ver. 23.

A DIALOGUE BETWEEN A CHRISTIAN AND ROMAN CATHOLIC.*

Rom. C. How long has the Church of England been an Episcopal church?

Ch. C. From the beginning; that is, ever since St. Paul planted the Christian religion in England, and was always owned (even by the Romanists) to be a true Catholic church.

Rom. C. Where was the church of England before Luther?

Ch. C. Where it now is. It was then corrupt, it is now reformed; but it is as much the same church as a man that had the plague last year, but is now well, is the same man now as he was before.

Rom. C. Did she not break off from the Romish church upon the Reformation?

Ch. C. No, the Romish church broke off from her.

Rom. C. That is a material point, if you can make it out; but how does that appear?

Ch. C. When the Council of Trent, about two hundred years ago, invented twelve new and heretical articles, and would have added them to the Catholic and Apostolic Creed, the church of England firmly adhered to the old Catholic faith, and rejected the twelve new anti-christian articles; but the Romish church received them, and thereby received a new creed and a new religion, and in so doing separated from the Catholic church of Christ, and became a schismatical and heretical church.

Rom. C. How, is the Romish church become a schismatical and heretical church, by receiving the new articles, or new religion of the Trent creed?

Ch. C. It is the faith that makes the church, and not the church the faith; and so it is the Catholic and apostolic faith that makes a Catholic and apostolic church. And therefore, when a Christian church rejects any of the articles of the Catholic and apostolical faith, or adds new and false articles, that church then becomes a schismatical and heretical church. And this has been the state of the Romish church, ever since she received the novel articles, or new religion of the Trent creed. Here is full demon-

* Continued from p. 149.

stration, that the Established Church of England is the same Catholic and apostolic church that it was a thousand years ago, and that the church of Rome is a new and heretical church. And it was the dispute about this new creed and new religion, that occasioned a division in the several national churches of Europe, and brought on the Reformation. The church of England, and all the other churches that rejected the Mahometan supremacy of the pope and the new religion of the Trent creed, and retained nothing but gospel and Catholic doctrines, are called reformed Catholics, or apostolical and reformed churches, and are united by the Catholic faith to Christ, their Head. The Italian and Spanish churches and others that adhered to the pope's supremacy, and the new Trent creed, are called unreformed churches, or papal churches, because united by worldly interest to the pope, their head. And as this is the true case betwixt the reformed and unreformed churches, the single question that every papist in England should put to his conscience, is this, viz.: Shall I be a member of the reformed Catholic church of England, and with her adhere to the old Catholic faith, and the old religion of the gospel, which is able to save my soul? Or shall I be a member of the Romish Church, and embrace their new Trent religion, that can save no man? If the English papists would put this question to themselves, they could not (unless blinded by Satan) continue in the corrupt church of Rome a moment longer.

Rom. C. Was not the Romish church the mother and mistress of all churches, and were they not all subject to her?

Ch. C. No. The church of Jerusalem, the church of Antioch, and a hundred other churches were Catholic and sound churches, before ever there was any church of Rome; so that it was impossible for them to be subject to the Roman church; which was only a daughter-church.

Rom. C. Was St. Peter ever bishop of Rome?

Ch. C. It is very plain from the Holy Scriptures, that he never was; besides, as he was bishop of Antioch (if local bishop anywhere) and there were no translations in the apostolical age, it is impossible for St. Peter ever to have been bishop of Rome.

Rom. C. What difference do you make betwixt *the* Catholic church, and *a* Catholic church?

Ch. C. *The* Catholic church contains all the churches in the world (reformed or not reformed) that are baptized into Christ and acknowledge Him to be their Head and Lawgiver. *A* Catholic church is a sound member of the Catholic church; and therefore the Romish church is so far from being the Catholic church, that she is not so much as a sound member of the Catholic church.

Rom. C. Is Christ the Head of the Catholic church?

Ch. C. Yes; and as the Catholic church is the mystical body or church of Christ, so it never had, nor never can have any head but Christ,—and as the mystical body or church of Christ, can only be nourished and saved by Christ its Head, so all churches who take the pope, or Mahomet, or any other head and lawgiver instead of Christ, may justly be looked upon as as apostate or fallen churches.

Rom. C. If there is such a great number of Christian churches in the world as you speak of, what sure rule can we have to go by in the choice of our church?

Ch. C. As no church can be a sound church, whose religion is false and not saving, so you must choose your church by its religion; for though there are a great many different churches, yet there is but one gospel, or one saving religion, consisting of gospel truth, gospel-worship, and gospel charity. If you, therefore, make choice of a church that is led by those Catholic laws of the gospel (as the church of England is) you cannot err, because every man that is led by the laws of the gospel, must be saved: but if you make choice of a church that (instead of being led by gospel principles) is led by worldly and persecuting principles) as the churches of Rome and Mahomet are) you must err, because no man that is led by worldly and persecuting principles can be saved; so that you here have an infallible rule to go by in the choice of your religion and church; and according to this unerring rule, the church of England is a sound and Catholic church, and the church of Rome is a corrupt and heretical church.

Rom. C. Are men saved by their religion, or by their church?

CH. C. By their religion; Judas was an apostle of the true church, but for want of the gospel religion, he lost his soul. And therefore for Cardinal Bellarmine to talk of marks of a true church, and craftily apply them to the Romish church, whose religion is false and damnable, is nothing but an artifice put into his head by Satan, to decoy men and ruin souls.

ROM. C. Is there no saving religion but the Gospel?

CH. C. No; there is no religion but the Gospel that can make men wise to salvation; and so the religion of Mahomet, the religion of Pagans, Arians, Jesuits, and the different religions of forty other heretical sects in the Romish church, are all false religions, because they are contrary to the Gospel.

ROM. C. Are there no sound Catholic churches, but such as take Christ for their Head, and his Gospel for their religion?

CH. C. No, there are not; and therefore all men of Pagan, Jewish, Mahometan, and Popish churches, must renounce their errors, and get admission into the Gospel or reformed Catholic church of Christ, otherwise they cannot be in the ordinary way of salvation.

ROM. C. How do you prove that there is no ordinary way of salvation out of the Gospel church? Or how is it that a man must have the reformed Catholic church for his mother, or else he cannot have God for his Father?

CH. C. Because there is no religion in the world (as I told you before) but the Gospel religion of the reformed Catholic church, that can make men wise to salvation. The Gospel is the religion the apostles preached, and all others are false.

While paganism was the fostered apostacy of the Roman empire, Diocletian published an edict: that "no person should sell or administer anything to the Christians, unless they should *first* have burnt incense to the gods; and in like manner while popery was its cherished apostacy, the third council of Lateran, A.D. 1179, the synod of Tours in France, and the bull of Pope Martin, V. published A.D. 1414, after the council of Constance, all equally enacted, "that none should presume to exercise commerce in the way of either buying or selling, with those who were denounced as heretics."—*Sacred Calendar.*

CONSECRATION OF DR. HAMPDEN.

To the Editor of the English Churchman.

Sir,—I request your insertion of the following Petition for the information of our brethren, both lay and clerical.

If it seem to any of them that the House of Commons is an undesirable body before whom to bring such an appeal, I answer that we must take things as we find them; and, short of compromise of principle, must work with such means as are placed within our reach. For the further satisfaction of objectors, I beg leave to submit to them, that as the heathenish profession of the Roman emperors and magistrates did not hinder St. Paul from asserting and claiming at their hands his privileges and liberties as a citizen of Rome, no man can in reason allege that the disregard to religion evinced, according to the reporters, by a large portion of the House of Commons, should debar Christians of the present time from asserting and claiming at their hands our privileges and liberties as subjects of the British Crown.

I am, Sir, your obedient servant,
Arthur P. Perceval, B.C.L.,
Chaplain in Ordinary.

May 10, 1848.

Petition presented to the House of Commons on Monday 1st of May (St. Philip and St. James), by Henry Drummond, Esq., M.P. for West Surrey.

TO THE HONOURABLE THE COMMONS OF GREAT BRITAIN AND IRELAND IN PARLIAMENT ASSEMBLED.

"The humble Petition of the undersigned humbly sheweth,—

"That your Petitioner considers, and is prepared to prove, that the late consecration, or pretended consecration of Dr. Hampden, to be Bishop of Hereford, by the Archbishop of Canterbury, and the Bishops of Llandaff, Norwich, and Worcester, at Lambeth, on the 26th ultimo, was unscriptural, uncanonical, illegal, and unconstitutional, and in open violation of the liber-

ties of the church of England, as allowed by the common law, and recognised and protected by Magna Charta, and divers other statutes of the realm.

"THAT THE EVILS of such a proceeding affect the spiritual liberties and interests, not only of the whole diocese of Hereford, but of the whole church of England, at home and throughout the whole colonial empire of Great Britain upon which the sun never sets; for that in the event of a vacancy of Canterbury, the same advice which has forced Dr. Hampden into the See of Hereford, may, and probably will be employed to force him into the metropolitical See of England.

"THAT THE EVILS arising from leaving a matter of this kind without solemn decision, are of the most painful nature; affecting generations yet unborn, and all upon whom the said Dr. Hampden shall presume to lay hands, whether of the clergy or of the laity.

"THAT NO precedent for the course pursued can be found in English history save in the reign of Mary, the wife of Philip of Spain; when, as now, persons obnoxious to the church, and under imputation of unsoundness in doctrine were by the civil power uncanonically and unconstitutionally intruded into episcopal sees, against the wishes of a majority of the bishops of the province.

"THAT THE ONLY tribunal on earth recognised by Scripture, by the laws of the church of England in all ages, and by the common and statute law of this realm, as having power to hear and determine such a cause, is the provincial synod of Canterbury.

"YOUR PETITIONER, therefore, out of duty to the Crown, to which he has been chaplain in three reigns, and out of duty to the church of England of which he has now been a minister for upwards of five-and-twenty years, humbly implores your Honourable House to shield both these important interests—the crown and the church—from the evils likely to ensue upon both by reason of the ecclesiastical matters lately tendered to the Crown by the civil officers of state; either by presenting a memorial from your Honourable House to the Queen, praying her to convene a synod of the bishops of the province of Canterbury, that so this matter may be legitimately and canonically deter-

mined, to the glory of God, the honour of the Queen, and the peace and satisfaction of the whole church; or else, by appointing a Committee of your Honourable House to make previous inquiry: before both or either of which bodies your Petitioner engages to make good that which he has here advanced.

"And your Petitioner, as in duty bound, will ever pray."

THE FOUR LIVING CREATURES[1]—EZEKIEL'S VISION.[2]

THE FOUR LIVING creatures in the Revelations, full of eyes within and without, who rest not day and night singing Holy, holy, holy Lord God Almighty, which was, and is, and is to come, are the same as the Seraphim of Isaiah, that cried one unto another, and said Holy, holy, holy, is the Lord of Hosts: the whole earth is full of His glory. And their four forms identify them also as the four faces of ONE of the CHERUBIM in the visions of Ezekiel, which Mr. Galloway has turned into the following elegant metrical translation, and which he has brought into close agreement with the Hebrew which it faithfully represents.

I SAW, and lo a whirlwind from the north
Came sweeping onward,—a vast cloud that bore
A self-infolding fire, with glory encircled.
And from within shone forth what seemed the glow
Of gold and silver molten in the flame.
And in the midst thereof a form expressed
As of a fourfold living thing,—a shape
That yet contained the semblance of a man:
With fourfold visage each, and each four wings,
Upright in gait, and in their concave path
Cloven as the hollow of a heifer's foot,
And sparkling as with gleams of burnished brass.
Withdrawn beneath their wings, on ev'ry side
Were human hands: for each four-sided seemed,
And fourfold had their faces and their wings;
Wing joined to wing in fourfold canopy.

[1] Rev. iv. and vi. 14. [2] Ezekiel i. and x.

Nor turned they in their going, but moved each
Right onward, with undeviating course.
In all the fourfold visaged four was seen
The face of man, the right a lion, an ox
The left distinguished, and to all the four
Belonged an eagle's visage severally.
Thus were the faces; and the wings of each,
Diverging from a central point aloft,
Along their length joined each to each in pairs,
Veiling the glorious forms which they insphered.
With course direct and forward each advanced
Whither the Spirit would, nor ever turned.
The several living forms like glowing coals
Appeared; what seemed the flame of torches played
Between them, and the dazzling light of fire.
And quick as lightning's flash the living forms
Were here, were there, went forth and back returned.
THIS WHILE I viewed in contemplation deep,
Lo, on the earth one WHEEL, in quadrature
With the four faces of a Living One.
In semblance and transparent workmanship
'Twas of the clear and sunny chrysolite,
Or beryl of aerial hue:—one wheel alone
On earth discerned; yet four there are
All of this fashion, by the Living Ones
Revolving. And the structure of each wheel
Is as a circle in a circle placed
Transversely, quadrating with the four parts
Of the great sphere, for fourfold motion made
To all its points without position turning.
And on their fourfold rims, whose starry height
Awes the beholder, they are full of eyes.
Instinct they are with life, and each pervaded
By the one spirit of its Living One,
Where'r he moves, or onward, or aloft,
Moving spontaneously; or if he pause,
Pausing spontaneously in consonance.

Above the living creatures' heads appeared
An azure firmament, spread like that high
Transparent crystal which inspires with awe.
And 'neath the firmament their wings converged
Straight towards each other o'er each Living One,
Enclosing, two on this side, two on that,
His form as in a sphere. And as they went
I heard the music of their wings, like noise
Of many waters, or the distant sound
Of thunder, the dread voice of Shaddai,
As voice of speech, the utterance of an host.
But when they stood, those tuneful wings were still,
And from the over-arching firmament
A voice was audible:—yea, when they stood,
Hushed were their wings as in attention mute;
And high upraised above the firmament
There seemed the sapphire-splendour of a throne;
And on the throne there sat what seemed the form
Of man. It shone with amber-glow of gold
And silver intermixed, as burning fire:
Both inward and without, and from the loins,
Above and underneath, it seemed like fire;
And round the form a glorious circle shone:
As shines the rainbow in the day of rain,
So seemed that brilliant halo. Thus was imaged
The glory of Jehovah to my view;
And when I saw, I fell upon my face,
And heard the voice of one that spake.

Gate of Prophecy, I. 156, 157.

PUTTING DUST ON THE HEAD.

Latinus tears his garments as he goes,
Both for his public and his private woes:
With filth his venerable beard besmears,
And sordid dust deforms his silver hairs.

Dryden's Æneid.

REVIEWS.

THE GOSPEL OF ST. MATTHEW ILLUSTRATED FROM ANCIENT AND MODERN AUTHORS. By the Rev. JAMES FORD, M. A. 8vo. Masters, 1848.

THIS volume appears to be the first of a series on the Four Gospels; and if the author be as successful in the compilation of the remaining three volumes as he has been in this, they will be a valuable legacy to the church. We regret that the author has been so sparing of his own annotations, which we recognise from his initials. The author says he "has purposely introduced the remarks of Christians belonging to different ages, and countries, and sections of the church;" and the aid even of the moral opinions of heathen philosophers has been adopted. "To the *humble* and *diligent*," he says, "these notes are now submitted, and more particularly they are commended to persons advancing towards manhood, in the well-educated classes of society. May the recently confirmed, may the young communicant, may the unstable member of the church, may the ardent, though inexperienced soldier of the cross, hence derive some wisdom, strength, and encouragement, lest sin should allure them, lest schism, heresy, or infidelity, should succeed in arguing them from their better principles—from the guide of their youth, and from the covenant of their God."—p. 11. The citations to each verse or separate subject are from all the well-known early Fathers; and the modern names of all the venerable fathers of the Anglo-catholic church; with some foreign names that might have been omitted without detriment to the work. We strongly recommend this book to the attention of our readers, as containing a valuable commentary on the Gospel of St. Matthew.

JUDAS MACCABEUS, Folio, in Numbers. Ollivier

This is the largest and cheapest musical work of the day; each number containing sixteen folio pages of music, at the extremely low price of Sixpence. It is the first of a series of MUSICAL CLASSICS, which will comprise the works of HANDEL, HAYDN, and MOZART. It is printed from an elegant, bold, and clear type, and will not exceed four shillings for the volume which will be com-

prised in eight numbers. It is impossible to get up such a work cheaper; but, unlike many cheap things it is worthy the patronage of the most exalted musicians. This celebrated Oratorio is now within the reach of all classes who have a taste for music; as it well deserves the greatest success, we hope it will meet with it.

LITTELL'S LIVING AGE. Boston, (U. S.) No. 201.

THIS IS AN American periodical, and the number which has been sent to us contains the whole controversy respecting the first discovery of the successful application of ether to patients in surgical cases. The claimants of the original discovery are Dr. Morton and Dr. Jackson, both of Boston, U. S. The editor awards the merit of the first discovery to Dr. Morton. The sudden death of John Quincey Adams, once president, or temporary sovereign of the United States, occupies the remainder of the number. A sketch of his political life is given; and a very warm eulogy on his public services and integrity, and on his private virtues. He died in his place in Congress, "while a question was being taken upon giving the thanks of Congress to their Mexican heroes." "Mr. Adams was observed by those sitting in close proximity, to be apparently losing his strength. His right hand was reaching over his desk, and his lips in motion, as if struggling to address the speaker." . . . . "Just a moment before the attack he had signed his name twice for members, who had asked his autograph." He died on the second day after the attack, the 23d February, in his eighty-second year. The "Living Age" has no London publisher's name on its cover, an omission which we would recommend the proprietors to supply.

THE PARISH CHOIR; OR, CHURCH MUSIC BOOK. Nos. XXV to XXIX. Ollivier.

THIS SPIRITED periodical keeps up its high character. A few weeks ago the Society for Promoting Church Music, of which the "Parish Choir" is the organ, had a meeting in the Store-street Rooms, where the Rev. Mr. Twist gave a most interesting lecture on church music, which was illustrated by a large and excellent choir.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXIII. New Series. July 1, 1848.

TRADITION.

VI.—The Priesthood.

The high priest under the law represented God, not only as the head of the church, but also as the Head of the state; for the Israelitish government was a theocracy. The high-priest and the other priests resided at the place which God appointed for His worship, which was first Shiloh, and afterwards Jerusalem; and all legal pleas were tried before them, which could not be decided by the chief ruler of each tribe. He had an apellate jurisdiction in all controversies between blood and blood, between plea and plea, and between stroke and stroke. His judgment was final; there was no appeal from it. The high-priest was the centre of unity to the twelve tribes; and as there was but one priesthood for the whole kingdom, so there was but one place in which their sacrifices were offered and their solemn feasts were celebrated. At this place the whole adult population of the twelve tribes were obliged to appear before the Lord, three times every year; but when Jeroboam rebelled and divided the kingdom, he altered both the priesthood and the place of worship. Neither the high-priest, nor the other priests and Levites had any inheritance or possession; it is said, emphatically, that "the Lord was their inheritance." God gave unto them all the tithes and offerings which He reserved for Himself; and which they enjoyed under all the changes of the Jewish polity until it was finally broken up.

And as certainly as our blessed Lord and His apostles were of the Hebrew lineage; so surely is the Christian religion engrafted on the Jewish. The discipline and ecclesiastical order of

the Christian church was taken from the Jewish; the apostles or bishops, priests and deacons, were counterparts of the high-priest, the priests and the Levites; the two sacraments of baptism and the Lord's Supper, succeeded to circumcision and the sacrifice of the paschal Lamb, which was a type of Christ, the only real sacrifice; the weekly observation of the Lord's Day or Sunday, succeeded to the Jewish sabbath which it abrogated; and the *Church* of Christ came into the place of the *congregation* of Israel. The same Greek word which in the New Testament is translated church, is used in the Greek translation of the Old as the congregation or body of Moses. As Moses was under God the leader and lawgiver of the church of Israel; so is the Christian church a society or body united in one Head, our Lord Jesus Christ, who, under the Father, is our King, lawgiver, and high-priest. We have accordingly succeeded to the Jewish church in the style, title, dignity, and privileges of the children of Israel; for "as many as walk according to the rule [of the Gospel, as new creatures, St. Paul prays that] peace may be on them and mercy, and upon *the Israel of God.*" Christ has purified us as a peculiar people; made us kings and priests unto God the Father; a chosen generation, a royal priesthood, a holy nation.

No MAN EVER took the honour of the priesthood on himself; but he was appointed by the Almighty; which rendered their sacrifices acceptable and efficacious with God. If any man should appoint himself a representative of God, to enter into covenant with men as His ambassador, and to bind and loose in His name without having received His authority, we are assured that He will neither ratify nor confirm the things transacted by them in His name. We have seen that God conferred the patriarchal priesthood on Adam; from whom it was conveyed hereditarily by the prophetical blessing from father to son, down to the divine legation of Moses. When Aaron was designated to the Levitical priesthood, he did not assume the sacerdotal functions until he was called and consecrated to his office by Moses; who, although a layman, yet received power and authority, with minutely prescribed rites and ceremonies, to consecrate and appoint Aaron to his high office. This was made the pattern for the Christian church in general, and in particular for the consecration of Christ

Himself; who greatly excelled the Levitical high-priests, both in the greatness of His office, and in His divine appointment to it. Although He appeared not in the form of a divine Person whilst "He tabernacled among us" on earth; yet He was declared to be the Son of God, the great High Priest and Saviour of mankind by His mighty resurrection and glorious ascension. After His regeneration by arising from the dead, He had the honourable title given to Him of "a priest for ever after the order [similitude or resemblance] of Melchisedec;" that is an eternal and powerful priest to sacrifice for His people, and a king to save and govern them.

THE CHRISTIAN MINISTERS are more properly priests than the Levitical priesthood were; inasmuch as the *commemorative* sacrifice of Christ, which they offer, is more properly the act of a priest, than were the *typical* sacrifices under the law which prefigured Christ *to come*. At His ascension He left a priesthood on earth, which He empowered to offer continually in commemoration the same unbloody sacrifice of His body and blood, under the figures of bread and wine, which in person He perpetually performs in heaven. The same atonement and sacrifice for sin is thus offered both in heaven and on earth, and the whole family both visible and invisible in heaven and on earth, are thus united under Christ's government. Christ delegated this priesthood to earthen vessels, to men of like passions and infirmities as those who, by their office they are to save. He delegated to them the very same powers of preserving an apostolic succession, of remitting the sins of the penitent, and, of binding those of the impenitent in subordination to Him and in His name; and He promised to ratify in heaven their judicial acts on earth. He empowered them to DO THIS or to offer this commemorative sacrifice in the same manner as they had seen Him offer the sacrifice of His own body and blood. He has given to His priests "the glory which His Father had given Him; that is to stand in the midst betwixt God and men, to transact with them, and to sign and seal His covenant with them in His name, as His attornies and ambassadors; to remit and retain their sins according to the rules He has prescribed to them; and to offer up the sacrifice of His blessed body and blood. And He com-

mands them to let no man despise them; that is, to keep up the dignity of their office; for by this an intercourse is opened betwixt heaven and earth, and the angels ascend and descend. They [the angels] who see Christ offer up the sacrifice of His body and blood, are present in our assemblies, and behold the same thing performed by His priests on earth, in those symbols which He has commanded and called His own body and blood for the remission of sins. And as the priests and the people did eat of the sacrifice after it was offered; so here we eat and drink what Christ calls His Body and Blood."

IT WAS NOT to increase the pride of the priesthood that Christ gave such dignity to their order; but that men might honour and value them, in proportion as they adore and glorify Him. In the Holy Scriptures we may see the titles of honour and dignity they receive from God Himself. "Henceforth I call you not servants; . . . but . . . *friends*." John xv. 15. To Mary Magdalene, he said, "go to *my brethren*;" and to the apostles, "as my Father sent me, even so send I you; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained unto them." John xx. 17. 21. 23. "He that despiseth you, despiseth *Me*." Luke x. 16. "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for those that will not receive them." Matt. x. 15. "Ministers of Christ, and stewards of the mysteries of God." 1 Cor. iv. 1. "To whom He hath committed the word of reconciliation; ambassadors for Christ, as though God did beseech us by them; they pray us in Christ's stead to be reconciled to God." 2 Cor. vv. 19, 20. "Workers together with Him," 2 Cor. vi. i. "The Galatian church received St. Paul as an angel of God, EVEN AS Christ Jesus himself. Gal. iv. 14. "The Philippian church was exhorted to receive their bishop with gladness; and to hold such in reputation." Phil. ii. 29. "He, therefore, that despiseth" the friends and brethren of Christ, who are even as the Lord, "despiseth not man but God: but esteem them very highly for their works' sake." 1 Thess. iv. 8; v. 13. "Command and teach; speak, exhort and rebuke with all authority; let no man despise thee." 1 Tim. iv. 11, 12; Tit. ii. 15. "For God hath not given His ministers the spirit of *fear* but of *power* and of a sound mind."

2 Tim. i. 7. "Therefore obey them that have the rule over you, and submit yourselves to their godly admonitions, for they watch for your souls, as they must give an account to God for them." Heb. xiii. 17. "The bishops are called the angels of the churches, stars in the right hand of God, kings and priests unto God." Rev. i. 20; v. 10.

ALL THE ORDERS of the Christian priesthood ought to be held in higher honour among men than we are accustomed to do; when we see in what estimation they are held by Him who has put this honour upon their offices, and condescends to call them His *friends* and *brethren*.

WE HAVE NOW concluded this subject, and have arrived at the sixth and last mark of Revelation—TITHES.

FATHER DARCY.

BY THE AUTHOR OF "MOUNT SOREL."

WHEN WE were all about to move from Holmcote to Mount Sorel, you may imagine what abundance of rubbish was disturbed—what piles of worm-eaten books, and packets of time-stained papers brought to light, as new to Mr. de Vere as to any of us. One day he turned to me, and said, "There, Edmund, is something for you, there seems to be curious fragments connected with a very incomprehensible portion of our history." When I came to examine the papers, I found they had reference to a period, and to circumstances, singularly dark and mysterious.

I am going to introduce you to Ashby St. Legers, the abode of Mr. Catesby. King James I. has been in England not quite a year, and certain rumours have been gathering with regard to a change of measures speedily to be expected. The papists, awakening from their security, begin to look around with apprehension upon what is coming next. While the bigots of the other party (for in all religious dissensions there are bigots upon every side), are rousing themselves from their state of inactivity, and preparing for fresh persecutions, delations and violences. There is a house in Northamptonshire still existing, about the date of queen Elizabeth's reign: it is handsome

though not very large; but the rooms are much less lofty and more gloomy than usual in the mansions of this date. The arms of the Catesby family are still to be seen over the porch.

It was at most twilight in the low gloomy chamber into which I am going to introduce you. There were in the room a stern-looking lady and two young children. The lady was clothed in deep mourning, and her silver hair was gathered under a dark hood; her dress was severe in its extreme simplicity; her face had once been beautiful. The two little children that were in the room were her grandchildren. Their mother was dead; their father, the son of this lady, was Robert Catesby. "Come here, both of you," says the lady, in a deep, awful voice. They came creeping to her, and stood one on each side of her knee. "You know," she says, looking at them in a stern way, "what is the punishment of those who tell secrets? They go into a dark, dismal black pit, at the bottom of which are seething flames rising and falling; and black devils with green wings and claws of iron, are sailing up and down in the air; the souls of wicked children, who have told secrets, are in their claws, and they plunge them down that black pit, straight into the fire. Do you know the pain of fire?" and seizing each little trembling hand, she held them to the fire till the children flinched, but durst not move or cry out. "You are going," she said, "with me to-night, for the first time, to hear the holy service of the blessed Virgin—the blessed Virgin who loves little children if they are secret and good, and sends a beautiful guardian angel with golden wings to take care of them." The poor little children's countenances brightened up a little at this "But *if*," in an awful voice, "they are bad, and tell secrets, she sends a great black devil to sit upon their bed, and glare at them with fiery eyes." "We won't tell: indeed we won't tell nothing," said the poor little ones, shuddering and shaking. "Then here's a picture-book for you, but you are only to have it now and then; I must keep it; for, if the king should find out you'd got it, he'd hang you upon his great black gallows: but you may look at it now; there, there's a picture of that wicked queen, all in flames, and screeching out for a drop of water to cool her, tongue, but she'll never have one single drop for ever, and ever,

and ever. There's another. "Who's this gruff-looking fat man, grand-dam, that the devils are pulling and hauling about?" "He's a dreadful wicked heretic, and his name's Master Luther."

THE DOOR opened: "All is ready;" said a serving-man. Giving the hand of the youngest to the old man, and still retaining the other in her grasp, she descended into the gloomy cavity below. One small wax candle was burning before a low door, which, opening slowly, displayed a large cellar, perfectly dark, except at the further end, where was raised a temporary altar upon which six wax candles were burning. The desecrated crucifix—that pathetic emblem of the faith of every Christian man, which priestly barbarity has rendered almost the revolting type of cruelty,—stood in the centre of the altar; animage of the Virgin in silver below, and a few small vases filled with everlasting flowers on each side; these were the sole ornaments. There was a pause of a few moments. Then, as if arisen from the earth, coming no one knew from whence, the priest, in his rich dress of scarlet and gold, suddenly appeared on the steps of the altar; the voice of the droning serpent was heard issuing from the darkness behind; and the mass was sung.

THE SERVICE was over. The carpet on the steps was folded, the altar cleared of its ornaments, every vestige of the ceremony disappearing with the utmost celerity; at last the altar itself receded, and nothing but one candle remained. At last, after a few minutes had elapsed, a fresh apparition presented itself; a fair and handsome gentleman dressed in a riding dress of Murrey velvet, with high boots and a high hat, the band of which was fastened by a rich clasp of jewels, appeared standing upon the side of the lady; and with an air of the most insinuating respect offering her his arm; and they entered a room where was a large fire of cedar logs, then considered as the greatest of luxuries.

TWO ARM-CHAIRS were placed by the fire; the gentleman cast a glance of considerable satisfaction round the apartment, and then sitting down by the fire, took off his hat and displayed a head well covered with fine brown curls, and the regular features and remarkable blue eye of Mr. Darcy, *alias* Farmer, *alias* Whalley, *alias* Garnet. "You have been more than careful for the toil-worn wanderer," said he, as he sat down, "my honoured

lady, such preparations would be, methinks, more befitting the heir of these highly favoured realms, than a poor hard-taxed labourer in the church's desolated vineyard, like myself." "My poor endeavours," said the lady, "are only such as it is my duty to offer, when he, who perils life in the holy cause, deigns to honour my poor house with his valued presence."

THE SUPPER THINGS were cleared away speedily; for there was always a certain dread of surprise, and every preparation for a solitary guest was likely to create suspicion; but the hour was early, and the pair still continued sitting by the fire; the increasing violence of the storm without, giving to the father a feeling of security for this one night at least, which was delightful. "Hark,", said the lady, starting, "what is that I hear?" He lifted up his head and listened anxiously. "What is that? Do you hear it? even on a night like this: Oh! when are these persecutions to cease? The galloping of horses was now distinctly heard. "Oh, they come, they come!" cried the lady "escape while there is time, this way—this way the panel opens." The bell rang passionately. "List," said the priest; "the dog has ceased to bark, they are no strangers." "Oh, trust it not—trust it not; escape, and spare thy precious head; Oh, holy virgin! it is too late!" The door opened. "It is my son!" "I have news for you, Father," said Robert Catesby, turning to the priest. "So I anticipate, my son, you have ridden hard, your news are of weight." "News, did I call it?" continued Catesby, bitterly. "Old news! For it will be old news to you, Father—Whalley, Darcy, Garnet, whatever your name may be now."

"DARCY," said the priest, appearing not to notice his rudeness, for he well understood the man he was dealing with. Catesby went on: "It is news, old as the hills to hear, that the Catholics—the *papists*," with a bitter emphasis on the word—"are deemed unworthy to be treated with the commonest good faith, and kings are as false as hell! Hear it," he cried, "hear the intentions of our most righteous, most sapient, most religious most honourable, most trustworthy monarch, the spawn of a beggarly Scotch nation; he commands all manner of seminarists, jesuits, and other priests, whatsoever, to depart from the realm, and never to return on pain of being left to the penalty of the law."

"I hope you are satisfied, madam," now turning to his mother. "Our new and most gracious majesty, whom —— preserve, will not be behind his predecessor of *glorious* memory, in paternal care for his most godly kingdom."

At last Catesby rose, took a lamp, stole up the dark and narrow staircase which led to his room, and flung himself, weary and exhausted, upon his bed. The priest had sunk to rest the moment his head touched his pillow of down. Well satisfied with what had passed, the measures which had thrown his scholar and friend into such an agony of disappointment and passion were rather agreeable than otherwise to this cold-hearted, calculating, and ambitious man. It was plain the government had resolved upon driving the Catholics to extremity; it was equally plain, for he knew them well, that there were abundance of fiery and high-spirited men who would not submit passively to this new indignity. He sat by as a cold and heartless spectator, watching the struggle between a naturally honourable and generous nature, and the dark effects of his deceitful and wicked doctrines. It was a long time since Mr. Darcy had tasted such sweet repose as he enjoyed that night; but before day-break he had departed, and threading the most secluded part of the country, he administered the rites of his religion in the same secret and mysterious manner at Henliffe, as he had done at Ashby St. Legers.

Mr. Catesby might have dosed and slept about two hours, when he was suddenly roused by a loud noise. The court-yard and garden were filling with a crowd of people, armed with pitchforks, rakes, spades, scythes, or anything they could first lay hands upon. The first thought was for the safety of Mr. Darcy. "Is he safe, mother?" cried Catesby, "tell me, is he safe, or I will hold the door at the peril of my life?" The battering at the house-door, the shouts, the cries, became more desperate and impatient. "What do you mean, you dogs, by kicking the door?" cried the pursuivants. "The black vermin are escaping into their holes, unbar the door, or we will break it to pieces. There goes my lads." The door burst open, and the pursuivants, followed by the crowd, rushed madly in. "Scent about, my lads. This way, Tom,—that way, Hugh. Scent the

rats out of their holes." They rushed into a chamber where they were confronted by Catesby. "Do you know, you rascaille, that you have broken my door, and that your vile carcase may hang for it? Get out of my house this instant, with all your rapscalliona, or by the holy saints of heaven I'll drive this dagger to the hilt in your heart." The pursuivant retreated a few paces, and turning to the men, said, "the black ox lies stabled here, take my word for it; or we should not have Master Catesby making such a coil." "Place sentinels round the house." "Very well sir; keep the door as long as you like, but unless your holy father can fly out in a puff at the window, as witches have aforetime been known to do; we'll catch him." "My son," said lady Catesby, who was trembling like an aspen leaf, in spite of all her courage, not altogether from terror, but partly from indignation, "let the gentleman search the chamber, if he please: no priest harbours here." The bedding was turned down; the bed ripped up, and scattered upon the floor; the hanging at the back of the bed rudely rent asunder; the chests and wardrobes pulled into the middle of the room, and all their rich contents littered upon the ground; the men passed their swords through the tapestry which covered the walls. They were disappointed in their search, but far from satisfied; for a pair of sheets which had been found, convinced them that a priest, as had been reported, had slept there that very night.

CATESBY'S COUNTENANCE by this time assumed a fearful expression, but he spoke not a word. At last a few ominous words dropped from his lips. "If I could blow up these walls and all that is within them, and bury these rascals, and the evidences of my disgrace in one common ruin!" He looked pale—he looked livid as he said this. "How the children are screaming," said the lady. He ran hastily up the nursery stairs, and flinging open the door with his usual impetuosity, "What's the matter now? Poor little wretches, I was wishing to have blown you up too, was I? Come, come, don't be afraid, Tom, don't cry, Jack, wait till thou'rt a big man, and thou shalt run a dagger through such curs." "Or poke 'em into the great fire," said the little one. "Ha! ha! ha! the great fire! the great blast! the great explosion!—why, lad, your wits jump with mine." He

paced up and down like a tiger in his cage, fettered, imprisoned, barred in! A miserable assassination or so. What a base and dastardly revenge! for, let Mr. Darcy say what he would, assassination *was* a miserable and despicable revenge after all.

SUDDENLY A NEW and strange expression was seen in his face; his eye burned, his eyes looked like living coals; his livid cheek became of a deep crimson, his brow dark as a thunder-cloud: his breath came thick and hard, he clutched with his hand that held his cloak, he drew it sharply round him; he strode like a maniac up and down the terrace.

THE MAN OF SIN.

ST. PAUL LEFT two remarkable prophecies in writing, one respecting "The Man of Sin," or "the Son of Perdition," or "the Lawless One;" the other concerning "a Falling away," or an apostasy, which should arise in the Christian church, and continue for a certain limited time. All the marks and characters of this apostasy, and this man of sin, show decidedly, that they are chargeable on the church of Rome.

TRUE CHRISTIANITY confines the worship and adoration of the creature to the service of the One only true God, through the intercession of the One only Mediator, between God and men, the man, Christ Jesus; but from this pure and revealed worship the church of Rome has apostatised or fallen away by the substitution of other mediators, and by the adoration of saints and angels. Idolatry is spiritual whoredom and adultery; and if idolatry be not apostasy, nothing whatever is. However loudly and fiercely papists may deny their guilt of idolatry, and so of apostasy; yet they are equally guilty as the ancient Israelites, when they worshipped the golden calf or the gods of the gentiles. The worship of crucifixes, of images of our Lord, and of the blessed Virgin; the adoration of the consecrated wafer in the Eucharist; the invocation of saints and angels, are as much an apostatising or a falling away from the faith, as the worship of Baal or of Ashtoreth. And this is the grand apostasy of which St. Paul warned the Thessalonians, that the Holy Spirit of God gave him *express* information.

THE MAN OF SIN, therefore, is the pope and all the papal, hierarchy; not one single pope, but the whole succession of popes as the head, and the hierarchy as his slaves. He was produced, or "developed" as Mr. Newman would say, by the apostasy; and it promotes and supports him. They deserve the unenviable title of *the man of sin*, on account of the doctrines of demons and satanical principles which they have propagated by fire and sword, rack and torture; and selling pardons, and dispensations to commit the most enormous crimes. Like Judas, he is the *Son of Perdition*, both as being the cause of sin in others, and as being destined by the unerring Word of God to certain destruction in the world to come; for it were better that a mill-stone were hanged round a false prophet's neck, and he were thrown into the deep sea, than that he should mislead any of God's servants by *false* teaching and corrupt doctrine.

HE OPPOSETH; that is, he is the great adversary of God and man, by excommunicating, anathematising, persecuting by crusades and inquisitions, by massacres and private executions, those faithful Christians who have been witnesses of the truth since the rise of popery. The heathen emperors of Rome, have slain their thousands of innocent Christians; but the Christian bishop of Rome hath slain his hundreds of thousands. There is scarce any European country, but France in particular, that has not been the scene of some of those *scarlet* marks of these bloody tragedies. France has been a vast Aceldama for papal blood-thirstiness; of which the military executions of the Albigensic and Waldensic churches; the cruel massacres of the Protestants, or Huguenots, as they contemptuously called them, especially on St. Bartholomew's Day, in the sixteenth century; and the cruel massacre of the Irish Protestants in the seventeenth, are never-dying memorials. All this antichristian work of death was executed with the foreknowledge, advice, and approbation of the church of Rome; and for which the man of sin, and the whole of his hierarchy celebrated a solemn thanksgiving, and had medals struck to perpetuate its memory. "Two centuries," says Mr. Galloway, "had not obliterated the fresh remembrance of such a crime, or restored the confidence and good faith which it necessarily destroyed. It brought at this time [1792], its re-

tribution upon France, in the first horrors of the Revolution, which were produced by the dread of its being re-enacted." "It is in this view of it, [a crucifying of our Lord] sufficiently remarkable that the massacre of St. Bartholomew had a direct influence in producing the atrocities of the French Revolution, and directing them against the *ordinances and the professors* of Christianity."*

He exalteth himself above all that is called God, or that is worshipped; not only over bishops and primates, but also kings and emperors, and exerting an absolute jurisdiction and uncontrolled supremacy over all; deposing some, excommunicating others, and inciting subjects to break their oaths and rebel against their lawful sovereigns. Popes have obliged crowned heads to prostrate themselves at their feet, to kiss their toe, and to hold their stirrup; Gregory VII. compelled the emperor, Henry IV. to wait barefooted at his gate; Pope, Alexander III. trode upon the neck of Frederick I.; and Celestine kicked off with his foot the imperial crown from the head of Henry VI. He not only exalts himself above princes but even above God, by making His Word of none effect by his traditions. The son of perdition has *forbidden* those things which God has commanded —as marriage, the cup in the Eucharist, the use of the Scriptures in the vulgar tongue, and the use of animal food. He has commanded and licensed for money, the things which God has forbidden; viz. the breach of all the Ten Commandments, in idolatry, persecution, murder, and works of supererogation.

So that he as God, sitteth in the temple of God, showing himself that he is God. As a Christian bishop, the pope has his seat in the Christian church; but he shows himself there as God, affecting divine honours, titles, and prerogatives. At his inauguration he sits upon the high altar of St. Peter's, and makes the table of the Lord his footstool; and there receives the adoration of the cardinals and people present. He asserts that his decrees are infallible, and have greater authority than the Word of God; and, therefore, he imposes them on the papal church under the penalty of eternal damnation. "To believe that our Lord God, the pope, might not decree as he decrees, it were a matter of

* Gate of Prophecy, II. 201—203.

heresy. The power of the pope is greater than all created power; and extends itself to things *celestial, terrestrial,* and *infernal.* The pope doeth whatsoever he listeth, even things unlawful, and is more than God." Such blasphemous language is not only used by their private writers, but in decretals and acts of councils. There is certainly no other person on earth than the pope, who so "exalteth" himself; and who so sits in the temple of God and shows himself that he is God.

THERE IS A mystery of godliness; and there is also a mystery of wickedness. The latter was working, and the seeds of popery were sown even in the apostolic times. St. Paul warned the Corinthians to "flee from idolatry;" and not to corrupt or handle the Word of God deceitfully; the Colossians were exhorted to beware of the seduction of false philosophy and vain deceit after the tradition of men, and the rudiments of the world after the commandments and doctrines taught by men, and not after Christ, which have a show of wisdom, but which are mere will worship and an affectation of humility; and he denounces to Timothy and Titus the popish practice which was creeping in, of supposing that gain is godliness, and of administering the sacraments for filthy lucre's sake.

ALTHOUGH THE foundations of popery were laid in the apostles' days; yet the superstructure was raised by slow degrees, and it took several ages to complete the building in all its parts, and the Man of Sin was fully revealed "or developed." It was not until the government was removed from Rome to Constantinople, that popery rose in full perfection on the ruins of the empire. That which "withholdeth," he who letted, continued to let until he was taken out of the way and resided at Constantinople; then "that wicked [one] was revealed." In proportion as the power of the empire decreased, the authority of the church increased, till at length the pope overtopped all, and the *lawless one* was fully revealed. St. Paul declares that the pope would not be bound by any law of God or man. He also says, that "his coming is after the energy of Satan, with all his power, and signs, and lying wonders, and with all deceiveableness of unrighteousness."

OLD ROGERS' ADVICE TO CHARTISTS.

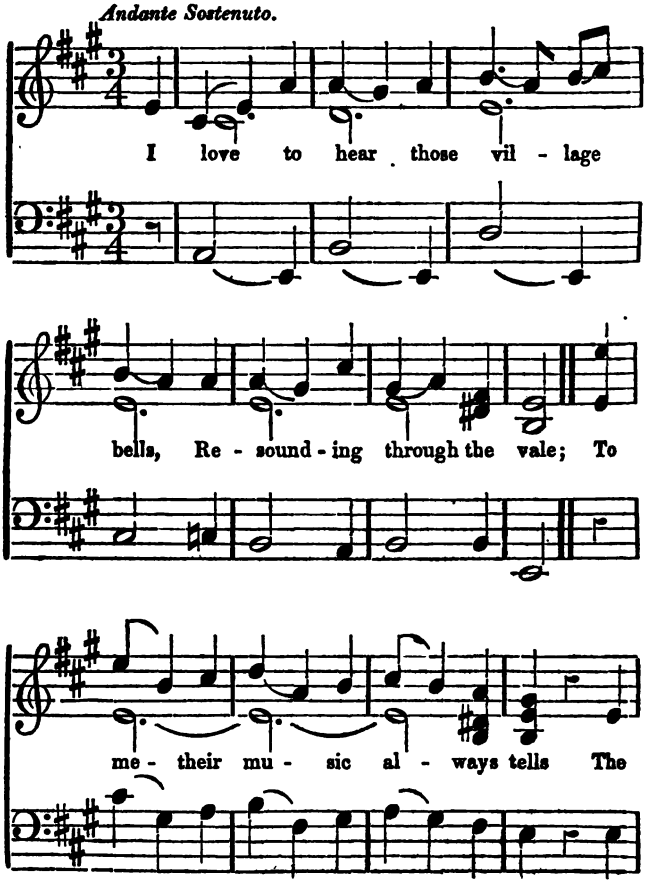
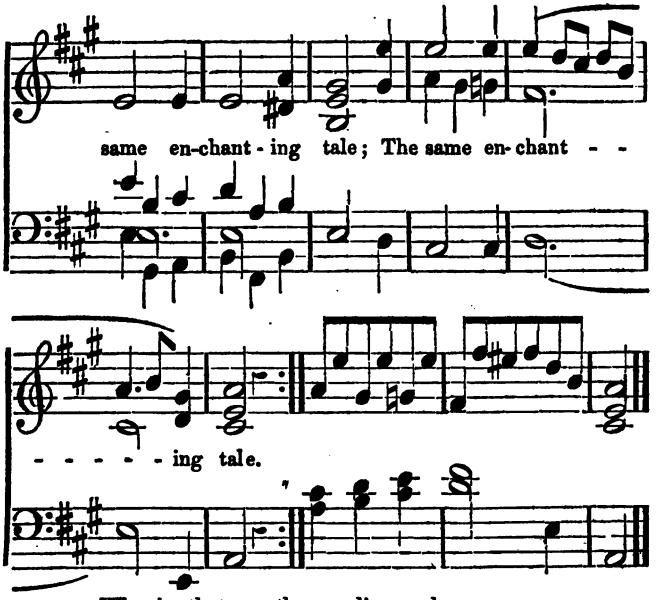
B. What would you have us to do then?

R. Do your duty in your proper stations, and leave governing to those whose proper duty it is. No longer act thoughtlessly and foolishly, but look a little forward and prepare for the future. Let young men, who love their country, take care and not be a burden to their country, by coming on the parish. Don't marry till you have laid by a little money; and take care that your wife has laid by a little also, and learnt to be careful and saving. Don't spend your earnings in the beer-shop, but add to the comforts of home. But I have better advice still to give you—and here old Rogers pulled out a book of which he was very fond, and which he was often found reading.—This book has been written a great many years, and gives advice which is suited to all ages and all countries. Hear what it says. And he rose up, and uncovering his head, reverently read as follows:—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then be not afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Owe no man anything, but to *love one* another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself." &c.—(Rom. xiii.)

ON HEARING VILLAGE BELLS.

Music by Beethoven.



When'er that sweetly-sounding peal
The weeping *mourner* hears;
Its melting notes upon him steal,
Like music from the spheres.

It seems as if the angel choirs
From heaven had *soared* away;
To sweep below their golden lyres,
On this sweet sabbath day.

As if their souls with ardour burn'd,
To kindle *heavenly* love
In those hard hearts, which oft have spurn'd
The treasures stor'd above.

If such can weep,—they doubtless shed
Pure tears of grief to see;
That those for whom, O Lord, thou'st bled,
Should love all else but Thee.

In heaven they bend attentive ears
To every fervent prayer;
The shedding of repentant tears,
Is hail'd with rapture there. **E. S.**

HEALTH OF NIGHTMEN, SCAVENGERS, &c.

It will perhaps surprise many of our readers, to be informed that scavengers are the most healthy class of labourers in London. This fact has been accurately ascertained by Dr. Guy, of King's College. The owner of a laystall, or dustman's yard, was indicted as a nuisance; and he applied to Dr. Guy to examine its effect on the health of the neighbourhood; and this produced an examination of the health of nightmen, scavengers, and dustmen, compared with bricklayer's labourers, and brickmakers.

In most of the laystalls every species of refuse matter is collected and deposited, such as night-soil, the refuse of markets, the sweepings of the streets and courts, grains from breweries, the surface soil of the great thoroughfares, and ashes from houses. The dust is sifted in the yards by women and boys seated on the dustheaps, assisted by men who fill the sieves, sort the heterogeneous materials, and remove them away. All the persons so occupied are exposed to the exhalations which arise from the several deposited matters. Very few in any of the employments were in bad health; but there was a marked difference in the proportion of the robust to those whose health seemed less vigorous.

From the notes taken on the spot, Dr. Guy has compiled a table of the numbers and health of scavengers, under which name he classes all the men engaged in the laystalls, and bricklayers, and bricklayer's labourers. From which table it appears that the number of men attacked by fever among the scavengers, is 8 per cent; among bricklayer's labourers, 35½ per cent; and brickmakers 21½ per cent. Thus the bricklayer's labourer is more than four times, and the brickmaker nearly three times as liable to fever as the scavenger.

Dr. Guy pronounces the scavengers a peculiarly healthy race of men, which he fully establishes by a comparison with other classes of labourers. One of the master-dustmen stated a curious fact to Dr. Guy; that about thirty years ago he saw as many as twelve patients directed by the faculty of that day to walk round the shoots for night-soil on his father's premises: and his brother had seen scores of patients industriously inhaling

this very curious dose of physic. The appetite of the nightmen is increased by the effluvium arising from their occupation. The greatest age of any man at work among ninety-six scavengers examined, was sixty-six, the oldest bricklayer's labourer was sixty-four, and the oldest brickmaker sixty-eight. Men were reported as working in the laystalls who had passed their seventieth year; and one Richard Tyrrell, of the parish of Shadwell, was stated to have reached the age of ninety-seven, after having worked all his lifetime at the trade. Another, known by the name of Old Wood, was stated to have completed a century; measured therefore, by the test of age, Dr. Guy has no hesitation in asserting, that the scavengers are a more healthy body of men than the bricklayers or the brickmakers. The per centage proportion of scavengers who had never been kept away from their work by illness for a single day, was fifty-three, of bricklayers labourers, thirty-six, and of brickmakers, eighteeen; being a result highly favourable to the scavengers.

The women and children employed in sifting the cinders, enjoy equally good health as the men. A fact in corroboration of the wholesomeness of the occupation of the scavenger, is the excellent health of the master-scavengers and their families living on their own premises, and often in common with their ancestors, for one or two generations back, born there. After giving numerous instances of the health of the wives and families of the scavengers, he says, "To conclude this account of the health of this very useful class of men, I will merely add, that the score or so of master-scavengers who were brought together on more than one occasion, by the trial already alluded to, as the origin of these inquiries, are the healthiest set of men I have ever seen. I do not think, that whether in town or country such another body of men could be brought together except by selection; and it is not going too far to assert of them, that if the comparison were limited to the inhabitants of London, or our larger towns, no score of selected tradesmen could be found to match the same number of scavengers brought casually together. Whether they are measured by their ruddy complexions, their portly figures, or their general appearance; they are certainly a very remarkable body—the more so as the majority have been

in the trade all their lives, and have lived on their premises, and several of them have risen from the ranks."

Mr. B———, a contractor, reported to Dr. Guy that his father, mother, and ten children were born on his premises, and and lived there with one servant. It was their boast that in ten years they had only spent one shilling and sixpence in physic. Mr. B's grandfather lived on the same spot. Mrs. B. states that her father had the business before her husband. He had six children, all living on the spot. He did not lose one. Her grandfather was born in London, and one of her brothers has a child born in London, making four generations of town-born. A finer couple in every respect I have never seen, whether in town or country, than these inhabitants of a dust-yard, in a crowded part of the metropolis. It would be difficult to decide which was more remarkable for portly and rude health, the heads of the establishment, or the thriving breed of pigs making their warm beds in the finely-sifted ashes, constantly undergoing a smothered combustion."

In again adverting to the contrast which the above three classes offered in regard to their liability to fever, he remarks that there is a difference of opinion among medical men as to the true causes of fever. Some believe that fever is caused by emanations arising from putrifying animal and vegetable matter, and therefore condemn all collections of market-refuse on open spaces in the centre of towns. On the other hand, there are many esteemed authorities, who affirm that putrifying animal and vegetable matter is never the true cause of fever. "It is probable," says Dr. Guy, that the truth will hereafter be found to lie betweeen these two extremes. My own recent enquiries, and especially the facts detailed in this communication, certainly tend to confirm an opinion which I have more than once expressed, that *filth* is rather the *nurse*, than the *parent* of fever, to which I would now add the expression of my opinion, that in extreme cases, fever may be bred of filth. These extreme cases are to be found, as I believe, not in the neighbourhood of dust-heaps, and accumulations of animal or vegetable matter in the open air; but in houses inverted over cesspools, or otherwise made the receivers of all the foul evacuations from ill-constructed

drains; or in houses crowded to excess with dirty and squalid occupants."

We ourselves have lived for ten years in a house which we but lately discovered was inverted over a cesspool, and the drain of which was badly constructed; in heavy rains an offensive exhalation is experienced; but not one of the family has ever sustained any inconvenience from fever, or any other species of ill-health. Again an old house in the country, in which one of our family was an inmate, surrounded by a moat, the adjoining land marshy, and the ditches separating the fields filled with stagnant water, was inhabited by a family who resided in it for some years without experiencing inconvenience, till three years ago, during a long-continued drought; the moat dried up, and it was then discovered that there was a cesspool under the house, which occupied the whole area of the building. The exhalations from the moat and ditches, became unbearable, and almost the whole family were successively attacked by neuralgia, in a very severe form. They left the premises as soon as possible, when convinced of the cause of illness among them, but some members of the family still continue to be afflicted with neuralgic pains.

Dr. Guy attributes the great liability of the bricklayer's labourer, to the habit of over-crowding, so common among the Irish; and the greater exemption of the brickmaker to his better and cleanlier mode of living. The large number, he says, of fever cases occurring in Church-lane, St. Giles's, a place completely isolated from the influence of laystalls or crowded graveyards, and from all external sources of impurity, except that due to the neglected state and bad habits of its inhabitants, is a striking example of the effect of over-crowding, and personal uncleanliness. The neighbourhood of Hatfield-street is fortunate in possessing privies external to the houses, for cesspools communicating with drains, and in a more moderate degree of over-crowding, and the inhabitants were found, in a corresponding degree, free from fever.

It is the *cause* for which we suffer, and not the mere act of suffering, which makes us martyrs.—*Augustin.*

ST. THOMAS'S HOSPITAL, SOUTHWARK.

NOT MANY YEARS after the Conquest, there lived a pious Saxon spinster, named MARY AUDREY, who was the proprietor of a ferry boat, which plied upon the Thames, a little below the spot where London Bridge now stands. In this laborious occupation she accumulated a large fortune, which she dedicated to the erection of a convent, near to her own abode, in Southwark. To Mary Audrey's Christian name was vulgarly added the Saxon appellation of *Over-rie*, which, being interpreted means *over the river;* in process of time her convent received the name of St. Mary Overie; and in order to induce others to follow her example, the worthy and laborious ferry-woman was duly canonized by the same style and title. St. Mary's convent, however, was converted afterwards into a college for priests, who erected London Bridge, of wood, across the Thames. This information is derived by tradition, and preserved in Concanon and Morgan's History and Antiquities of St. Saviour's, Southwark, as follows:—

"FIRST, THAT BEING no bridge, but a ferry to carry and recarry, whereby the ferry got great wealth; lastly, the ferryman and his wife died, left the same to their daughter, a maiden, named Mary Audrey, who, with the goods left her by her parents, and also the profits which came by the said ferry, builded a house of Sisters, which is the uppermost end of St. Mary Overy's church, above the choir, where she was buried; unto which house she gave the oversight and profit of the said ferry; but afterwards, the same house of sisters was converted into a college of priests, who builded the bridge of timber, and from time to time kept the same in good reparation; but considering the great charges of repairing the same, in the year 1209, by the aid of the citizens of London and others, they began to build the bridge of stone."

THE COLLEGE was turned into a priory, in the year 1106, for the use of canons regular, by William Gifford, bishop of Winchester and Lord Chancellor; but still retaining the name of its original founder, *St. Mary Overie*. It was destroyed by fire in the year 1212, when the wooden bridge was also burnt; and upwards

of three hundred people lost their lives in assisting to extinguish the flames. Driven from their priory, the prior and canons erected a temporary building for shelter and the performance of their ceremonies, on the ground where St. Thomas's Hospital now stands, a little distance from the water's edge. On the re-erection of their priory and the return of the monks to their new edifice, the small temporary house which had been erected, remained for some time unoccupied, until it was converted into an hospital for the poor and infirm.

Richard Prior, of the abbey of Bermonds-eye, now called Bermondsey, constructed near the cellars of his abbey, an Almonry "for indigent children and necessitous proselytes;" and dedicated it to the honour of St. Thomas. The utility of this Almonry became so great in the course of a few years, that Peter de la Roche, then bishop of Winchester, suggested to the prior the benevolent plan of enlarging the advantages, and disseminating the benefits of St. Thomas's Almonry, more generally, by erecting, in a better situation, a much larger edifice as an hospitium for the aged and infirm. For this purpose the temporary building which had been occupied by the prior and canons of St. Mary Overie, was pitched upon, as very advantageous in every respect; for the salubrity of the air, the openness of the space, and for the abundance and quality of the water. The archdeacon of Surry, on whose estate the temporary priory stood, gave permission for building the hospital, on condition of the payment of the small annual fine of 10*s.* 4*d.* to himself and his successors, for ever. The bishop of Winchester contributed a donation amounting to the annual revenue of £343; and denominated the new hospital the "*Spitil of St. Thomas the Martyr, of Canterbury.*" He appointed a resident master and brethren; and placed the whole under the superintendence of the abbots of Bermondsey; but he retained the patronage in his own hands and his successors, bishops of Winchester.

Bishop Peter de la Roche, ordained also that poor pilgrims, travelling to Canterbury, should be permitted to board and lodge in St. Thomas's Spital for the night; and in the event of sickness, lameness, or other accident, that they should be hospitably provided for until their recovery, and then to be furnished with

alms and provisions for their journey. The wealthy pilgrims frequented the TABERDE, now called TALBOT Inn, in the immediate neighbourhood of St. Thomas's Hospital; and whence the poet Chaucer, with his merry companions, set out on their pilgrimage. The original building was a Gothic structure, and its host, in Chaucer's time, Henry Bailly, "and eke thereto he was a merrie man," named it "*The Lodging-house for Canterburie Pilgrims.*" The present proprietor of the Talbot, William Bristow, Esq., of Broxmore, Wiltshire, has, with laudable attention to time-honoured traditions, caused the following inscription to be engraved over the gateway:—

"THIS IS THE INN WHERE GEOFFREY CHAUCER, KNIGHT, AND HIS NINE-AND-TWENTY PILGRIMS LODGED ON THEIR JOURNEY TO CANTERBURY, 1388."

AT THE REFORMATION, St. Thomas-a-Becket's Spital shared the fate of the other monasteries and convents; and it was surrendered to Henry VIII. by the then master, Nicholas Buckland, on the 15th July, 1538. At that time its yearly revenue amounted to £266 17*s.* 6*d.*; out of which were paid the reduced annual fine of 5*s.* 8*d.* by the master, and 2*s.* 1*d.* by the chaplain of the hospital to the archdeacon of Surry. Some of its landed property was then sold by the crown to the citizens of London. On the death of Henry VII. the lord mayor and aldermen of London, purchased the manor of Southwark from Edward VI., including St. Thomas's Hospital; and as it was falling into decay, they repaired and enlarged it in 1551, for the immediate reception of 300 sick and helpless objects. Under the fostering care of the court of aldermen, St. Thomas's Hospital flourished; its affairs were conducted with increased order and regularity; and it conferred the greatest benefits on the mendicant poor who had been thrown on the public by the monks and nuns.

THE REVENUES OF St. Thomas's were greatly increased by legacies and donations; but its territorial property was greatly injured by the great fire of London, in 1666; and in subsequent fires in the Borough. After the last great fire in Southwark it was discovered that many parts of the building had fallen into decay; and in 1693, preparations were made for rebuilding the

hospital. In 1707, Mr. Guy, of whom we shall have something to say anon, erected three wards at his own expense; and the following year, Mr. Frederick, one of the governors, built the three corresponding wards. In 1717, three new wards were erected in the back court of the hospital; and in 1723, three more wards, a brewhouse, and other offices were erected with the funds of the charity. As it now stands the present edifice consists of three spacious paved quadrangles, which are situated behind each other; and they are so arranged that from either one both the others may be seen.

THE PAROCHIAL church of St. Thomas, was purchased from the crown, and re-founded by Edward VI.; and was used for the service of the hospital till about the beginning of the 18th century, when, in consequence of the great increase of the inhabitants in the immediate vicinity of the hospital, it was found necessary to construct a chapel for the exclusive use of the charity, and to constitute the original chapel a parish church. St. Thomas's Hospital, however, is *extra-parochial;* and is exempt from all parish duties and taxes. The living of this church is an impropriation in the patronage of the governors of the hospital; who appoint one clergyman out of two, who are selected and recommended by the parishioners. In lieu of tithes and other oblations, the incumbent has a stipend from the funds of the hospital, and a convenient house attached to the building. There is a select vestry, consisting of sixteen persons, and the incumbent; two churchwardens, two overseers, and two constables.[1]

The first evangelical duty that God requires for obtaining mercy and pardon, 'tis *repentance*. Before our faith can be persuaded of pardon, before it can lay hold of pardon, nay, before God will reach out His pardon, He exacts repentance. Before thou stretch out thine *hand of faith*, thou must humble thyself upon the *knee of repentance*. Faith, that's the cordial to revive and comfort thee; but repentance, that's the purgation that must first work, and fit thee to receive this cordial. Still the Scripture gives the precedency to repentance. 'Tis the primitive original grace, even before faith itself, as it serves to justify.—*Bishop Brownrig.*

[1] Golding's Historical Account, passim.

ABERDEEN GRANITE.

THE possibility of moulding the hard and refractory granite of the county of Aberdeen, has been tested within a few years by two enterprising and ingenious men, Messrs. Macdonald and Leslie, who carry on extensive works in the city of Aberdeen. Who would imagine that the endurable materials with which the streets of London are paved, could be polished more beautiful than marble? Yet it is so; as a visit to the statuary yard, in the New Road, next door almost to Trinity Church, at the top of Portland Road, would immediately convince any sceptic. The front also of one of the superb club-houses in Pall Mall, is ornamented with pilastres of the red granite from Peterhead. The rich warm tint of the Peterhead granite harmonises beautifully with the white walls of the club-house, and the exquisite polish which has been given to it, shows how well it will answer to ornament the gorgeous façades of the palaces of the rich and the noble.

FOR MONUMENTS exposed to the severity of the ever-changing weather, the Aberdeen granite possesses many advantages over marble. Marble soon loses its fine glossy surface, contracts greenish stains; and consequently, in the course of time, inscriptions on marble become illegible. But the Aberdeenshire granite receives the most exquisite polish, which it perfectly retains under every atmospheric change; and neither time nor vegetable stains will ever efface inscriptions on it.

PROFESSOR TRAIL, who visited Messrs. Macdonald and Leslie's establishment at Aberdeen, in the year 1842 or 1843, says he saw several finished specimens and many works of this material in progress. The grey granite is of a close grain, and is obtained from the quarries on the banks of the river Dee; but the red granite, which bears a strong resemblance to the Syenitic rock, of which the finest Egyptian monuments are made, is found in the neighbourhood of Peterhead. Both the grey and the red granite are susceptible of the finest polish.

BLOCKS OF THESE granites are cut into slabs by saws of soft iron plates secured in frames by a fourteen-horse steam-engine; and they operate on the stone block by means of quartz-sand

and water, applied in the same way as is done in slicing marble; and no emery is requisite in the operation. The extraordinary hardness of the granite renders the sawing extremely slow; and it is sometimes the work of a whole day to cut a groove of an inch in depth. The method of polishing flat slabs is by covering the surface of the under slab with silicious sand, and then to rub the surface of one slab over the other, until the lustre and polish of both is obtained.

THE FIRST DRESSING of the granite blocks into circular or curved forms, is performed by hand-picks, weighing about four pounds, with short handles. The surface is then reduced to a regular form by means of well-tempered chissels, which are neither very hard nor very soft, and driven by iron mallets. Circular forms, such as pedestals for busts, vases and pillars, are fixed into lathes contrived for the purpose; and they are turned by machinery, whilst the sand is applied to their surfaces by means of thick plates or bars of iron, forged to fit their various curvatures.

IN THEIR warerooms, these talented artists have always a large assortment of finished articles of great beauty and elegance, both of the grey and also of the red granite, consisting of pedestals for busts, and vases, chimney-pieces, slabs, hall-tables and seats, obelisks, &c., mural tablets, and tombs: all finished in the most exquisite polish. Notwithstanding the extraordinary hardness of the granite, the lettering on the monuments is executed with the greatest precision; not only in uncial and cursive letters, but even in the old English character, with a superfluity of curved ornamental lines. After a monument is completely finished, the letters are carefully traced on the polished surface with a crayon; and then the workman cuts the letters with his chisel held nearly vertical.

MESSRS. MACDONALD AND LESLIE have carried their art so far as to execute busts and full length statues. They have executed a very fine statue from a single block of granite of the late Duke of Gordon, the last in the direct line of the illustrious and loyal house of Huntly. This statue is intended by the county of Aberdeen as a mark of respect for that gallant soldier; who was also the lord-lieutenant of their county. There is a beautiful

fountain of Peterhead, or red granite, highly polished, in the centre of the fruit and vegetable market-place of Aberdeen, executed by these gentlemen. It consists of an octagonal basin, constructed of polished blocks; from the centre of which a shaft of ten feet in height rises, which supports two circular shallow cups, one above the other; the lowermost of which is formed out of a single block, seven feet three inches diameter; and the uppermost one is about half the width. From the centre of the uppermost cup a constant jet of water rises, which flows over its edges into the under vase, and thence in a thin sheet of limpid water into the basin below.

Both the grey and the red granite are exactly suited for monuments and ornamental figures in churchyards and gentlemens' parks; because they both take on a most beautiful polish which cannot be injured or tarnished either by time or the weather. Considering the impracticable nature of the stone, its modelling and polish is one of the wonders of the age; and reflects great credit on the spirited artists who have introduced it.

A DIALOGUE BETWEEN A CHRISTIAN AND A ROMAN CATHOLIC*

Rom. C. Open to us the difference betwixt the Gospel, or spiritual kingdom of Christ, and the worldly kingdom of the pope.

Ch. C. Christ came into the world to destroy the kingdom of the devil in the souls of men, and to set up his own government in them; so that Christ's kingdom is not of this world, or a worldly kingdom; but it is a spiritual and mental kingdom, or the government of His Gospel, or heavenly laws in the minds of men. Agreeably hereto, every man that has the heavenly light and holiness of the Gospel in his mind, has already the kingdom of God and of Christ within him; and so is prepared for heaven. On the other hand, the pope's kingdom is wholly calculated to get worldly power and riches; so that Christ's kingdom, or the Christian church, differs as much from the Roman church as heavenly things differ from earthly things, or as the enjoyment of God and a good conscience within, differs from gold and silver without.

* Continued from p. 185.

Rom. C. Does the kingdom or government of Christ then consist in delivering men from the dominion of sin and the devil, and in filling their minds with the Gospel light, the enjoyment of God, and a good conscience within?

Ch. C. It does; and accordingly Christ did not send His apostles to get worldly power and riches, and set up worldly kingdoms, as the pope and Mahomet have done; but He taught them first to renounce the world, and then ordered them to go into all nations to propagate His heavenly kingdoms of Gospel light and holiness in the minds of men; and they did propagate it, in opposition to all the allurements of the world on the one hand, and to all the torments that men or devils could invent on the other.

Rom. C. What was it that enabled the apostles and martyrs to despise all the glory and the riches of this world, to lay down their lives, rather than forsake the Gospel-kingdom of Christ?

Ch. C. The divine light of the Gospel had no sooner entered their minds, but they immediately saw that all who should be obedient to it, would, upon death, be with Christ in Paradise, and live with Him in glory and happiness, to all eternity: and it was this assurance of heaven within, that enabled the apostles and martyrs to lay down their lives for the Gospel, and to despise all the grandeur, splendour, and riches of the pagan world that the papal church and the church of Mahomet are now lead by. So you may see that Christ's kingdom and religion is of a spiritual nature, and consists wholly in purifying and enlightening mens' minds and fitting them for heaven; and consequently it is quite different from the worldly kingdom or church of the pope; and therefore, unless you renounce the government of the pope, and submit to the Gospel-government of Christ, how is it possible for you to go to heaven? Men by following the pope may gain large worldly preferments, but not heaven; and therefore men who forsake God to follow mammon, or leave the Gospel and Christian Church, to follow the pope, ought not to have Christian burial.

Rom. C. If the pope's kingdom is as opposite to the kingdom of Christ, as Mahomet's kingdom is, how does he carry it on?

Ch. C. By craft and cruelty,[1] or the power of the sword, as Ma-

[1] By craft, the Romish church has got above half the lands in all

homet carried on his kingdom; and accordingly papal Rome has persecuted and murdered more Christians than ever pagan Rome did.

Rom. C. Cannot the pope support his worldly kingdom, or church without worldly craft, and the persecuting spirit of the devil?

Ch. C. No; because as several laws of his kingdom are nothing but crafty contrivances to get worldly power and riches, painted over with the name of religion, none can submit to them but such corrupt men as are led astray by sensual allurements, or are driven into it by fire and sword: and therefore, when the Christian Catholics or Protestants in queen Mary's reign, saw the deformity of popery (through the paint thrown over it) they chose rather to lay down their lives, than to receive it: they plainly saw that they could not give up Gospel light for popish darkness, without the loss of their souls, and so submitted cheerfully to have their bodies burnt, rather than to destroy their souls, by turning papists.

Rom. C. How came the persecuting spirit of the devil to enter into the church of Rome?

Ch. C. The love of God, and the love of the world can't exist together in the same mind; and therefore when the popes of Rome turned their eyes from heavenly things, and a suffering religion, and fell in love with the grandeur, the riches, and glory of this world, then they went to the persecuting spirit of the devil to get them; and therefore how is it possible for you to be saved in a church that is led by such a spirit?

Rom. C. You seem to have a very bad opinion of our church.

Ch. C. As the new articles of the Trent creed, that your church has received, are as contrary to the Gospel as the Alcoran, every one that has a true regard for his soul must have a bad opinion of your church, and leave her.

Rom. C. What did the Romish See mean by adding the twelve new articles of the Trent creed, to the old Catholic and apostolic faith that had been settled above a thousand years before?

popish countries; by which means vast numbers of the nobility, gentry, and others, are bribed with annual pensions to deceive mankind, and to support the worldly grandeur of the Romish See.

CH. C. The design of the Romish See (no doubt) was to set aside the authority of Christ and His laws, and to set up the authority of the pope and his laws, in the room of them, in order to make the pope as great in the west, as Mahomet is in the east.

ROM. C. Does our Church oblige all her followers to receive these new articles, as articles of faith and religion?

CH. C. Yes, she does; and accordingly all ecclesiastical persons (both regular and secular) in the Romish church (it is said) are obliged to swear to the truth of them, and to conform to them, and promote them; which is nothing more or less than abjuring Christ, and setting up the pope in his room.

ROM. C. Is there so much evil in taking such an oath?

Ch. C. Yes; all that take it swear to contradictions, and against their belief, and so are guilty of the most wilful and vile perjury that man can commit.

ROM. C. Men may be mistaken; but our priests, I hope, don't swear against their belief.

CH. C. Yes they do; because no man can believe against the Divine light of reason and the evidence of sense: a man may be so wicked as to swear that it is dark, while he sees the sun shining at noon-day, but he cannot believe it; and so a man may be wicked enough to swear, that the doctrine of transubstantiation is true, but he cannot believe it; and consequently all those who swear that the doctrine, of transubtantiation is true, are guilty of wilful perjury. A madman, or a man under the influence of the devil, may imagine things to be true which are false; but as belief implies a rational assent, none can believe against reason. A man cannot believe what he pleases.

ROM. C. Don't you believe the doctrines of the Trinity and the Resurrection to be true?

CH. C. I believe them, because my reason tells me they may be true; I reject the doctrine of transubstantiation, because my reason tells me it cannot be true; and therefore no church or men can receive the doctrine of transubstantiation, without laying aside their reason, and giving themselves up to be led by the devil.

ROM. C. If reason be an insufficient guide, where is the harm of giving it up?

CH. C. Reason is the Divine light in men, without which they

are not capable of receiving the light of revelation; and, therefore, all who give it up, naturally fall under the government of their imagination; and then of course they are led by the world and Satan: so that no man can renounce his reason, and receive the doctrine of transubstantiation, without giving himself up to be led by the devil.

Rom. C. What could the Roman church mean by enjoining her followers to renounce their reason, and receive the doctrines of transubstantiation?

Ch. C. It was a crafty contrivance of the Roman church to make dupes and tools of all the laity; because after a man gives up his reason to follow the Roman church, he must then lay aside all honour and conscience and do whatever she bids him,

Rom. C. Can no man of honour and conscience then swear to the truth of the doctrine of transubstantiation and the Trent creed?

Ch. C. None can; because all who take such an oath, swear to contradictions, and are guilty of a multitude of perjuries: he swears in the sixth article, that Christ is bodily in heaven, and, in the seventeenth article, he swears that he is bodily in the bread, and then receives the Sacrament with that perjury in his mouth; which is a sin of so horrid a nature, that it is too shocking even to mention it, if it was not in order to abolish the cursed errors of the Trent creed, or the new religion of the Roman church. And now, sir, is it possible for you to be saved in the apostate church of Rome, where all her clergy swear against belief, and all the laity are obliged to give up their reason and their bibles, and to receive such doctrines as naturally bring them under the government of the devil?

Rom. C. Give me leave to ask one question more, and then I will open my mind freely to you; pray what do you think of the pope's supremacy, and his laws?

Ch. C. The very same that I think of Mahomet's supremacy, and his laws; I look upon both as mere crafty pretences to deceive mankind, in order to get worldly power and riches.

There will be kept no unity in believing, except it be entertained in worshipping.—*Lord Bacon.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXIV. New Series. August 1, 1848.

THE ROYAL SUPREMACY.*

The royal supremacy and the church were co-existent from the day that God gave Adam dominion over every living creature. In him and in his successors in the patriarchal church, the king and the high-priest were united in the same person. Aaron and his successors were both kings and priests until these offices were separated on the anointing of Saul to be king over Israel, when he was declared to be the *Head* or civil governor of the church. And Samuel said, "When thou wast little in thine own sight, *wast thou not made* the head *of the tribes of Israel*, and the Lord anointed thee king over Israel?" Yet it was only as the civil ruler of the ecclesiastical estate; for he was punished with the loss of his kingdom for invading the priest's office, and forcing himself to offer sacrifice. This headship continued during all the time that the Jewish polity existed; and it was exercised by none more imperiously than by the heathen Romans. For the first three centuries of the Christian era, the Roman emperors were persecutors, rather than nursing-fathers of the church. But in point of fact neither the heathen emperors nor the first Christian emperor, interfered in the internal affairs of the church.

The regal supremacy as we *now* have it, commenced by an appeal from the Donatist heretics to the second Christian emperor, Constantius; calling on him to decide the dispute which they themselves had created about the election of Cecilianus to

* The Royal Supremacy over the Church. By the Rev. G. E. Biber, L.L.D. 8vo. Rivingtons.

"The Rights and Relations, Civil and Spiritual, of the Anglican Church examined," &c. By R. C. Sewell, D.C.L., 8vo., Bell.

the See of Carthage. Constantius declined their appeal; saying, "it was as clear as noon-day, that God had ordained His church *only* to judge in such cases." He asserted that the bishops alone had the power to elect and to judge of the fitness of bishops; and he owned that he himself was subject to their judgment in spiritual things. Other heretical sects also appealed to the secular power against the orthodox bishops; and at last Constantius accepted that species of supremacy which was thrust upon him. In this new character he summoned the orthodox bishops of the empire to appear before him; and commanded them to subscribe his decree of banishment of Athanasius, and to communicate with the Arian heretics. The western bishops were surprised at this assumption of the prerogative; but declined to obey, alleging that such a course was contrary to the ecclesiastical canons, and confounded the jurisdiction of the Roman empire with the authority of the church. On receiving this answer, purporting to be their intention, as Lord John informed the Dean of Hereford, "to break the laws;" he drew his sword and threatened them with severe penalties and even banishment, unless they obeyed. Lord John followed the example of the imperial bully; and drawing his *pen* forthwith, threatened the heroic dean of Hereford with the penalties of *præmunire*.

When the imperial court was removed to Constantinople, the supremacy went with it; and it has ever since most grievously depressed and persecuted the eastern church. The pope served himself heir to the supremacy in the west, when the coast was left clear for his usurpation; and the supremacy is in fact the real pivot on which popery turns. Take it away, as Henry VIII. did, and as the pope has now abdicated it, and the whole system will fall to the ground. The papal supremacy was exercised with excessive rigour in England, until, from private motives, Henry relieved the church from that incubus; and thereby allowed the Anglican bishops to act with comparative freedom in cleansing the Augean stable from the accumulated pollution of the papal heresy.

The first of the two excellent pamphlets in the note to the head of this Article, gives the history of the papal supremacy from the Conquest, when it really began in England, till the act

of submission by the popish bishops and clergy, on the 15th May, 1532, when the church of England was unquestionably in communion with the See of Rome. This act of submission transferred the supremacy from the pope to the king, some time before the Reformation; and it was archbishop Warham and the popish bishops who recognised Henry as *the supreme head of the church* within his own dominions. Although it was the popish church which first bestowed this title on the king; yet they have never ceased to calumniate and upbraid the reformed Catholic church of England. The act of parliament which enacted the king's supremacy, was grounded on this act of submission of the popish clergy. In the other, Dr. Sewell has treated of the royal supremacy as it was claimed by Henry VIII., in consequence of the act of submission, and as it is embodied in the statute, with reference to its origin, its creation, and its exercise. "The act of supremacy," he says, "*is odious* ..... it is an *abomination* to all sincere friends of the Crown, as derogating from its honour; it is frightful to all Catholic Christians, *as an outrage* on the *majesty of God.*" And after a long and critical examination of this statute, Dr. Biber says "it is clear to demonstration that the *exclusion* of the papal jurisdiction, and *not* the regulation of the relations between the sovereign and the national church subject to his supremacy, was the *intent* of the statute."

THE ODIOUS ABOMINATION of the statute has arisen chiefly, if not entirely, from the use which has hitherto been made of it; by *forcing* a Hoadly and a Hampden on a reclaiming church; and by presenting political partizans and pamphleteers to the mitre. The penalty of *præmunire* was a bugbear, with which the ministerial tyrants of the day coerced the chief pastors of the church into laying hands on inferior and improper men. It was not until the tyranny had become insupportable, and the tyrant premier had committed the gross outrage of bullying the church, and of presenting a known heretic who still glories in his heresy, that the bishops had the Christian courage to become confessors, by running the risk of imprisonment, with the loss of all their goods and chattels. We believe it is a maxim in English law, that "an Act of Parliament *contrary* to the law of God is *void*;" and surely an act so interpreted as this lately has been, must be con-

trary to the law of God, when a Presbyterian prime minister can so abuse the prerogative as in time may wear the church entirely out. The bishops of the present day may attentively consider the emphatic words of Dr. Sherlock, formerly dean of St. Paul's, who says, "If bishops will *not* exercise that power which Christ has given them, *they are accountable* to their Lord for it: but they cannot give it away, neither from themselves nor from their successors; for it is theirs only to use, not to part with it. And, therefore, every bishop may re-assume such rights, though a general council should give them away, *because the grant is* VOID *in itself.*"

IT IS NOT THE object of either of these constitutional pamphlets to restrict the Queen's prerogative beyond its legal limits; nor to deprive her of her just patronage. Nevertheless it is very desirable that the dispensation of the ecclesiastical prerogatives of the Crown, should for all time coming, be taken out of the hands of the prime-minister. What can be of more dangerous consequence to the independence of the church, than that a Presbyterian premier, as at present, or a popish, a Socinian, a Rationalist, or peradventure a Jew or a Mahometan, may thrust men of their own stamp, or at all events, improper men, upon the church. The danger is greater when even as it is, an Archbishop of Canterbury, on whose province the sun never sets, can declare that he considers it his duty to obey the Queen's orders in *all things spiritual!* In things spiritual Christ has invested the church with independence of both heathen and Christian princes, and prime-ministers too, by an original, inherent, and Divine right. It is sacrilege in prime-ministers to invade, and in bishops to yield up rights that are Divine. Inherent rights cannot be given up, because they are inseparable from the episcopal office. The church's right to meet in Convocation, to discuss subjects connected with her internal and external welfare; and of course to make canons for her internal government, are *essential* to her very being as a society. She ought never to allow herself to be deprived of this essential privilege; but having suffered it for so many years to be in abeyance, it is perhaps one cause of her want of unity of action, and that she has suffered such degradation and persecution at the hands of prime-minis-

ters. If this state of persecution proceed as it has lately been doing, for some years more, the church in this Christian land will be made a mere political machine, without spiritual life; a carcase without a soul; dry bones without thewes and sinews on which may be written ICHABOD, the glory is departed from Israel; and with that the national prosperity and all public virtue.

ALTHOUGH WE lament the danger arising from the ill-directed exercise of the regal supremacy; yet we do not desire any repeal of the union betwixt Church and State. On the contrary, we think their union is of Divine institution; and Christ Himself, the real Head of the church, submitted to the regal supremacy in His own person, as exercised by Pontius Pilate, acknowledging that such power was given to him from on high. In England at least, the church has hitherto derived protection from her union with the State; and the State has been made relatively holy by her junction with the Spouse of Christ. All we would ask is, to yield to the Church of England the same degree of freedom which the established kirk of Scotland has obtained by bullying the government. In fact, the Queen is as much the chief governor of all estates in Scotland, as she undoubtedly is in England; and she is as much entitled to restrain the Presbyterian ministers with the civil sword there, as she is the stubborn and evil-doers here, This doctrine is fully acknowledged in the "Westminster Confession of Faith," chap. xxiii. s. 3, 4, where it is said: "he [the sovereign] hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all other ordinances of God duly settled, and ministered, and observed. For the better effecting whereof, he hath power to call synods to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

HERE THEN is a full admission from the kirk, of the regal supremacy; let the church enjoy as much practical freedom in England, as the kirk does in Scotland. Set the church as free from tyrannical vassallage to the minister of the day as the kirk is, and it will be found that the church will not so misapply and

abuse the divinely-instituted distinction of the power and polity of the State, as the kirk has ever done. The political and ecclesiastical kingdoms in their courses are like two parallel lines which need never touch nor jar with each other so long as each keeps strictly to its own province. The first is confined to time, and of course must terminate; but the latter is eternal, and will never cease; for it is part of that family which is partly in heaven and partly on earth. Of the ecclesiastical kingdom it may be said as the jesuit Melville insolently said to King James, that our sovereign "is not a king, nor a lord, nor a head; *but a member*" of the church; and, therefore, she is not a *spiritual* but a temporal governor. The kirk meets where she chooses, generally monthly in presbyteries, or as often as her affairs require; twice a-year in synods; and once a-year in a provincial assembly or convocation of the whole representative kirk. Why should the church be denied an equal privilege that belongs to her inherently and of divine right; but because she is in a state of ministerial persecution. The kirk long since discovered the art, and has always acted on the system of bullying the government; yet she has nothing like the inherent strength which the church can put forth "when her blood is up;" neither has she the love, respect, and veneration of her people as the church possesses.

WE ARE INDEBTED for the publication of these two excellent pamphlets to the extraordinary and dangerous position into which the church has been thrust by the imperious tyranny and the brutal obstinacy of the prime-minister, acting most probably under the instigation of a concealed Jesuit. Dr. Sewell strongly recommends the repeal of the Act of Supremacy: "Charity," says he, "demands the repeal of the Act of Supremacy, for by so doing, many tender and loyal consciences will be relieved from a grievous scandal... Loyalty to our sovereign demands it; for by abandoning unjust, and by confining indefinite claims within just bounds, we best secure the permanence of that pre-eminence and power which to our monarch rightfully belongs. The liberties of the people require it; for it is thus alone they can be protected from new and unconstitutional innovations on their rights. The well-being of the whole social body requires it; for all national as well as individual happiness depends on the

merey of God; and how can we expect His blessing when we outrage His majesty? The honour of God exacts it; and we challenge His wrathful visitation each hour that with our eyes open, we permit so great an insult to His supremacy as is contained in a law, under colour of which His attributes are assigned to mortal man."

Dr. Biber proceeding in the same strain, says: "the statute stands condemned as a law so unlawful in the sight of God, so offensive to His sovereign majesty, that although, having been enacted in times of violence and confusion, without due consideration and clear perception of what it involves, and never having been acted out into all its consequences, it may have continued for ages on the statute-book of a Christian country; yet it cannot, without national sin of the most grievous kind, be suffered to remain there any longer, from the moment when, by the force of circumstances, its real character has been elucidated..... To invest the sovereign of this realm with the attributes of the papacy, is as contrary to the teaching of our church, and to the whole spirit of our legislation, as it is to the plain words of Holy Scripture..... The temporal power never can have a right to set itself up in the place of the Holy Ghost in the church of God; neither can it have a right to make God, His Spirit, His presence, His ordinance, subservient to its arbitrary will and pleasure. In either view, such a law involves sin of the deepest dye, sin so grievous as to vitiate from the beginning, any human law which is tainted by it, and to render it essentially unlawful."

By the perusal of these tracts, the public will gain full information regarding the subject of the royal supremacy in the church. We beg to recommend them both to our readers; the one as taking a theological, and the other a legal view of the case. For our own parts we have long been of opinion, that an easy compromise might be made in either of the following two ways. On the death or translation of a bishop the Crown might present three priests to the dean and chapter, one of whom to be elected by them to be their bishop. Or the Crown might send its authority to the dean and chapter to choose and present for her majesty's nomination three priests; one of whom to be by the

Crown selected as its nominee to the bishoprick. In both cases there must be a right of rejection of all the persons by the Crown and by the dean and chapter, provided any reasonable and just cause could be shewn against their fitness for the office. This mode, if adopted, would make episcopal elections more of a *reality* than they are at present; and would obviate such indecent tyranny, and such an oppressive stretch of the prerogative as the church has recently experienced from a descendant of that "Russell that bled" to *oppose* the prerogative of the Crown.

A SCENE IN HOLLAND.

HOLLAND, THE land of cheese and butter, is, to my eye, says Mr. Laing, in his notes of a traveller, no unpicturesque, uninteresting country. Flat it is; but it is so geometrically only, and in no other sense. Spires, church-towers, bright farm-houses their windows glancing in the sun; long rows of willow-trees, their bluish foliage ruffling up white in the breeze; grassy embankments of a tender vivid green, partly hiding the meadows behind, and crowded with glittering gaudily-painted gigs and stool-waggons, loaded with rosy-cheeked, laughing, country-girls, decked out in ribbons of many more colours than the rainbow, all a-streaming in the wind; these are objects which strike the eye of the traveller from seaward, and form a gay front view of Holland, as he sails or steams along its coasts and up its rivers. On the shore, the long continuity of horizontal lines of country in the back-ground, each line rising behind the other to a distant, level, unbroken horizon, gives the impression of vastness and of novelty. Holland can boast of nothing sublime; but for picturesque grounds, for close compact, snug home scenery, with everything in harmony, and stamped with one peculiar character, Holland is a cabinet picture, in which nature and art join to produce one impression—one homogeneous effect. The Dutch cottage, with its glistening brick walls, white painted woodwork and rails, and its massive roof of thatch, with the stork clappering to her young on her old-established nest, on the top of the gable, is admirably in place and keeping, just where it is,

at the turn of the canal, shut in by a screen of willow-trees, or tall reeds from seeing or being seen, beyond the sunny height of the still calm water, in which its every tint and part is brightly repeated. Then the peculiar character of any article of the household furniture which the Dutch-built house-mother is scouring on the green before the door so industriously; the Dutch character is impressed on everything Dutch, and intuitively recognised, like the Jewish or gypsy countenance wherever it is met with; the people, their dwellings, and all in or about them, their very movements in accordance with this style or character, and all bearing its impress strongly, make this Holland, to my eye, no dull unimpressive land. There is a soul in all you see; the strongly-marked character about everything Dutch, pleases intellectually, as much as beauty of form itself—what else is the charm so universally felt, requiring so little to be acquired of the paintings of the Dutch school? The objects, or scenes painted, are neither graceful, nor beautiful, nor sublime; but they are Dutch. They have a strongly-marked mind and character impressed on them, and expressed by them; and every accompaniment in the picture has the same; and harmonises with all around it. The Hollander has a decided taste for the romantic; great amateurs are the Mynheers of the rural. Every Dutchman above the necessity of working to-day for the trade of to-morrow, has his garden-house (buyteplaats) in the suburbs of his town (for the Dutch population live very much in towns surrounded by wet ditches) and repairs to it on Saturday evening with his family, to ruralise until Monday, over his pipe of tobacco. Dirk Hatterick, we are told did so—it is the main extravagance of the Dutch middle-class-man, and it is often an expensive one. This garden-house is a wooden box gaily painted, of eight or ten feet square; its name, 'My Delight,' or 'Rural Felicity,' or 'Sweet Solitude,' stuck up in gilt tin letters on the front; and situated usually at the end of a narrow slip of ground, enclosed on three sides with well-trimmed hedges, and slimy ditches, and overhanging the canal, which forms the boundary of the garden plot on its fourth side. The slip of land is laid out in flower-beds, all the flowers in one bed being generally of one kind and colour; and the brilliancy of these large masses of

flowers, the white and green paint-work, and the gilding about the garden-houses, and a row of those glittering fairy summer lodges, shining in the sun, upon the side of the wide canal, and swimming in human brilliancy in the midst of plots and parterres of splendid flowers, and with the accompaniments of gaily-dressed ladies at the windows, swiftly passing pleasure-boats with bright burnished sides below, and a whole city population, afloat or on foot, enjoying themselves in their holiday clothes, form, in truth, a summer evening scene which one dwells upon with much delight. I pity the taste which can stop to enquire if all this human enjoyment be in good taste or bad taste, vulgar or refined. I stuff my pipe, hire a boatman to row me in his schuytje up the canal to a tea-garden, and pass the evening as Dutchly and happily as my fellow-man.[1]

THE LORD'S PRAYER.

In St. Matthew's Gospel our Lord's Prayer is given as a *pattern* after the model of which to compose the prayers of the church; but in St. Luke's Gospel it is a peremptory *command* when we pray, to "say" the same words which Jesus had formerly prescribed as a directory. God the Son undoubtedly knew best for what we ought to pray; and God the Father will more readily hear that prayer than any other merely of man's composition. It is, in fact, a brief confession of faith; the rule of our desires; and a concise summary of the Gospel. "We might," says Dr. Barrow, "consequently observe many things concerning those particulars, discernible in this form; the sublimity, the gravity, the necessity, the singular choiceness of the matter, together with the fit order and just disposition thereof, according to the natural precedency of things in dignity or necessity; the full brevity, the deep plainness, the comely simplicity of expression; the lowly reverence signified therein, accompanied with due faith and confidence: these and the like virtues, directive of our devotion, we might observe generally running through the whole contexture of this venerable form."

The Jews being *servants*, dare not say Our Father; but we

[1] Laing's Notes of a Traveller.

having been made by baptism, SONS, are privileged to use this mark of grace and kindness. We pray that the kingdom of Christ or the Gospel, may overspread the earth, as the waters cover the sea; and that His commandments may be as effectually and universally obeyed as His will is by the angels in heaven. Our daily bread is not only those necessaries of life which are consistent with our several stations and conditions in life; but also that *bread* which came down from heaven, and which is distributed by the church in the holy communion. Those enemies at whom we are most incensed, whether justly or not, do not stand so much in need of our forgiveness as we do of the pardon and mercy of God. But this clause of that prayer is made the test of our own fitness to be forgiven; for if we continue to entertain malice and hatred in our hearts, we in reality ask of God that our prayer for forgiveness may not be heard, and consequently that our sins may not be forgiven. We pray that we be not led into temptation through ambition, vain glory, or sensual desires; but that we may be preserved from the temptation to sin; that we may give God the thanks and the glory for all that we possess; for all the good we may have done; and for all the sins of omission and commission which we have escaped. In this sublime prayer the sinful doctrine of human merit is entirely exploded; but everything is ascribed to the might, majesty, dominion, and glory of God.

IT IS A SPECIAL prayer for the unity and concord of the whole church; and it sanctifies and makes all other prayer both public and private acceptable to that gracious Father, Redeemer, and Sanctifier, to whom it is offered. We conclude this brief and imperfect summary with Mr. Keble's excellent paraphrase on the Lord's Prayer;[1] and humbly recommend that our readers may use it *as a prayer* in private.

OUR FATHER *which art in heaven*: One God the Father Almighty, One Lord JESUS CHRIST, One HOLY GHOST, proceeding from the Father and the Son; have mercy upon us thy children, and make us all one in Thee. *Hallowed be thy name*: Thou who art our Lord, and thy name ONE, have mercy upon us all, who are called by thy name, and make us more and more one

1 Cited in Ford's Illustrations of St. Matthew's Gospel, pp. 77, 78.

in Thee. *Thy kingdom come:* O, King of Righteousness and Peace, gather us more and more into thy kingdom, and make us both visibly and invisibly *one* in Thee. *Thy will be done in earth, as it is in heaven:* Thou who hast declared unto us the mystery of Thy will to "gather together in one, all things in Christ, both which are in heaven, and which are on earth;" conform us, O Lord, to that holy will of Thine, and make us all one in Thee. *Give us this day our daily bread:* Thou in whom we, being many are One bread and One body; grant that we, being all partakers of that One bread, may day by day be more and more one in Thee. *And forgive us our trespasses, as we forgive them that trespass against us:* Thou who didst say *Father, forgive* them, for those who were rending Thy blessed body, forgive us the many things we have done to mar the unity of thy mystical body, and make us, forgiving and loving one another, to be more and more one in Thee. *And lead us not into temptation:* as Thou didst enable thine apostles to continue with Thee in Thy temptations, so enable us by Thy grace to abide with Thee in Thy true church, under all trials, visible and invisible, nor ever to cease from being one in Thee. *But deliver us from evil:* from the enemy and false accuser, from envy and grudging, from an unquiet and discontented spirit, from heresy and schism, from strife and debate, from a scornful temper and reliance on our own understanding; from offence given or taken; and from whatever might disturb thy church and cause it to be less one in Thee: good Lord, deliver and preserve Thy servants for ever. Amen.

Man having sinned by pride, the wisdom of God humbles him at the very root of the tree of knowledge; and makes him deny his own understanding and submit to faith, or else for ever to lose his desired felicity.—*Abp. Laud.*

God will judge those who create schisms, persons devoid of the love of God in their hearts, and bent only on their own interests and gratification; who for trivial, and indeed any reasons, scruple not to rend the glorious body of Christ. It is impossible that any fault can be alleged by them against the church so serious, as to exceed the harm done by their schisms.—*Irenæus.*

BETHLEM HOSPITAL.

In the year 1249, Simon Fitz-Mary, who had once been one of the sheriffs of London, founded a priory and made a deed of gift of all his lands in the parish of St. Botolph without Bishopsgate; and this property is now known by the name of "Old Bethlem." The prior, canons, brethren, and sisters of this establishment, were distinguished by a star on their mantles. By one of their rules they were directed to receive and entertain the bishop of st. mary of bethlehem; and also the canons, brothers, and messengers of that church, whensoever their affairs called them to England.

It is probable that this rule had become a mere sinecure; and that they sung their Ave-Marias till Henry VIII.'s vicar-general, paid them a visit, by whom it was seized. In the year 1547, Henry granted Bethlem Hospital, and wonderful to be said, with all its revenues too, to the lord mayor, commonalty, and citizens of London; at which time they constituted it an hospital for the cure of lunatics. Its revenues, however, cannot have been adequate to its requirements; for in the year 1552, letters patent were issued to John Whitehead, proctor to Bethlem Hospital, to enable him to solicit donations in the counties of Lincoln and Cambridge, the Isle of Ely, and the City of London. At the commencement of this establishment, no other provision was made for the unhappy patients than confinement and medical relief. The patient's friends, or the parochial authorities, where the unfortunate lunatics had a settlement, were obliged to maintain them. The comfortable subsistence and tender care of subsequent more enlightened times, which now surround the wretched patients, were then unknown; and no doubt caused many helpless victims to become incurable, who would now be restored to their sorrowing friends and to society.

Donations to this hospital were inconsiderable for a number of years; but its great utility began to draw public attention to an institution that provided an asylum for those lunatics who were dangerous to society, and therefore required strict confinement. The citizens of London liberally bestowed their benevolence on this charity; some openly, but many others secretly,

so as our Lord's injunction might be complied with, not to let the right hand know what the left doeth.

So MANY unfortunate claimants on the charity annually appeared, that it was deemed necessary, in the year 1644, to enlarge the original hospital. But the puritan rebellion and the consequent political distractions of the period, prevented the intended improvements. The site of the old hospital was confined; and besides, it was now surrounded with buildings, which prevented the free admission of pure air. After the Restoration, in the year 1675, the lord mayor, aldermen, and common-council of the city of London, allotted a large piece of ground to the governors, on the outside of London-wall, and on the south side of the lower quarter of Moorfields. On this spot Bethlem Hospital was erected; an inscription over the arch which faced the entrance, stated that that building was completed in July 1676. That hospital cost £17,000, and presented a noble monument of the benevolence of the citizens of London. The external appearance was magnificent; the design having been taken from a model of the Tuilleries; and the internal arrangement was commodious, and well adapted for the relief and security of its unhappy inmates. There were two figures in stone over the gate, one of which represented raving, and the other melancholy madness, which were much and deservedly admired. They were the production of Caius Gabriel Cibber, a native of Holstein, and the father of the celebrated comedian, Colley Cibber. The elder Cibber, who was by profession a statuary, settled in London a short time before the Restoration; and there is a tradition that he sculptured the figure of melancholy madness from Oliver Cromwell's porter. The grand monarque, Louis XIV., took it in high dudgeon that his palace had been made the model of a madhouse; and in revenge he ordered a plan of St. James's Palace to be taken for some inferior offices.

THE GREAT NUMBERS of unhappy objects that were sent to Bethlem from all parts of the kingdom, prevented the governors from appropriating cells for those who were incurable and dangerous. It therefore became necessary to enlarge the building, and in the year 1734, two large wings were built by subscription. After that period fifty male and fifty female incurable patients

were permanently accommodated within the building; and they enjoyed all the advantages which their deplorable condition required. The hospital contained about two hundred patients capable of being restored to reason; and of these about two out of three were returned to their friends with renewed understandings.

THE MANAGEMENT and conduct of Bethlem Hospital was entrusted to a committee of forty-two governors; seven of whom, together with the treasurer, physician, and other officers, attended every Sunday in monthly rotation, for the admission of patients, and for the regulation of such other matters as might concern the ease, welfare, and convenience, of so large and helpless a number of inmates. As the committee was open to every governor, it received all the benefit which was derivable from the prudence and information of persons of various habits and stations of life; consisting of respectable citizens, who either were engaged in active business, or who had retired from it; of medical gentlemen always foremost in devoting their time and skill to all public institutions; and of gentlemen of independent fortune and leisure, whose benevolence induced them to take an interest in the affairs of the hospital.

WHEN A LUNATIC was considered a fit object for this charity, he was delivered to the steward; who, under the directions of the physician, assigned him such a degree of care and confinement, as his case required. The length of each ward or gallery, was 321 feet, the width, 16 feet 2 inches, and the height 13 feet; there were in the ward 275 separate cells, each of which measured 12 feet six inches, by 8 feet. The wards were well aired, and the convenience of the cells, with the order, decency, and cleanliness of the whole establishment, were very great. The unhappy patients enjoyed the ablest medical advice, and their provisions were all the best of their kinds. Their daily unvarying breakfast is water-gruel, with bread, butter, and salt. They had meat for dinner three days in the week—beef on Sunday, mutton on Tuesday, and veal on Thursday, but only from Lady-day till Michaelmas, and during the winter half-year, mutton or pork was substituted for veal. Eight ounces of solid meat, with vegetables, and a pint of small beer, was each individual's allowance;

on their banyan days, when no meat was allowed, they had *porridge*, oatmeal made with milk, or rice-milk, with bread and cheese; and their never-varying supper was bread and cheese, with a pint of small beer, a choice of butter being allowed to twelve, by turn, in each gallery.

EARLY EVERY MORNING the cells were visited by the servants, who reported to the apothecary, and he went round, about eight o'clock to inspect them himself, and to give the necessary directions. The physician visited the hospital, three days a-week; certain days were fixed for medical operations, and hot and cold baths were used when deemed necessary. Every patient had as great a degree of liberty as was consistent with his own and other's safety; those who were convalescent met and associated in certain wards where there were large fires in winter, guarded by iron railings; and in summer they walked and amused themselves in the court-yards. Previous to the year 1770, the hospital derived a revenue of £400 per annum from the admission of visitors; but as these visits disturbed the tranquillity of the patients, and excited the irritable among them, after that date no visitors were allowed access, unless they were introduced by a particular order.

FOR THE ADMISSION of patients into Bethlem, it is necessary to procure a governor's recommendation; with a petition, accompanied by certificates of the patient's legal parish settlement. Upon admission, the hospital requires that two housekeepers, resident in or near London, shall enter into [illegible] to take the patient away upon his discharge by the committee; to pay the expense of his clothes, and, in case of his death, of his funeral. If the patient is sent by a parish, or any public body, the hospital requires £3. 4s. 0d. to be paid for bedding; but if he is placed there by his friends the sum is reduced to £2. 5s. 6d. It is expected that the patient shall be supplied with clothing, but in the event of failure in this particular, the hospital provides proper garments at the lowest rate, which the bondsmen are required to repay.

IT BECAME NECESSARY to repair and enlarge the building in Moorfields; but in the year 1810 the city of London treed with the commissioners of the Bridge House estates in

St. George's Fields and Lambeth Marsh, for a ground plot of about twelve acres, fronting the road, leading from Newington to Westminster Bridge. On this land a new hospital has been erected, with commodious offices, and in all respects appropriate for the reception of a larger number of patients than could have been maintained in the old building in Moorfields. The new hospital was ready to receive its unfortunate inmates in the year 1816. Its architectural style is plain and neat, and the ground about it is well laid out. There is no essential difference in the internal management and regulation of the new hospital, than those of the old in Moorfields; and when the known philanthropy of the medical profession is taken into consideration, it cannot be doubted but that everything is done to alleviate one of the greatest and most deplorable afflictions to which mankind can be subjected.

THE MANUFACTURE OF POTTERY.

"THE WORK OF the hands of the potter;" and "the clay in the hands of the potter" are the familiar expressions of Scripture; and show that the potter's art existed at a very early period, and has existed in every country in any degree removed from barbarism. It is not our intention to enter into its history, but only to give some account of its manufacture, in Staffordshire.

ABOUT THE END of the 17th century, some Dutch potters settled at Lambeth in Surry, and at Burslem, in Staffordshire, then a small village though now a large town, in consequence of the Trent and Mersey canal passing through it. Long previous to that time, however, the manufacture of coarse earthenware had been established in Staffordshire. The Dutchmen brought with them the art of glazing with salt; and they made a red ware similar to the Bohemian, or the ancient Samian pottery.

FOR THE MANUFACTURE of all kinds of pottery, except the very coarsest, the clay of which it is made, must undergo a process to clear it of its impurities; and also to make it combine more intimately with the other ingredients. The clay is mixed with water in different vats and troughs, till a slip is formed, which is several times passed through fine sieves, to separate the impu-

rities; the flint, and other ingredients are added also in a liquid state. The quantities are mixed by measure, in proper proportions; and the liquids are then blended and re-sifted, when they are pumped upon the drying kilns to evaporate the water by artificial heat. Sometimes the steam-engine is used to break and grind the materials, to make the clay as above described, and to turn the *thrower's* and *turner's* wheels. The *thrower* moulds the clay on a small table before him, which is turned round with great rapidity; and in a few moments it takes a multiplicity of forms under his hands; and in conclusion he gives it the figure which he chooses. His attendants regulate the speed of his wheel, and supply him with lumps of clay. The articles when made, are cut off with a fine wire, and delicately placed on boards to dry in a sufficient degree for the *turner*.

THE NEXT ARTIFICER is the *turner*, who fixes the frail vessel on the *chock* or block of his turning-lathe, shaves off the redundant clay, and polishes the vessel. He can ornament it by horizontal movements of his lathe; and likewise in some cases, rapidly colours the vessels with lines, marbling, &c. On the bands of thick liquid pigment of various colours, with which he sometimes encircles them, he easily forms pretty ornaments by dropping a thinner colour, which ramifies in a curious manner in the creamy fluid. This is called *dipped* ware.

PLAIN HANDLES are made by squeezing the clay in a screw-press, through different shaped holes fixed into the bottom of its iron cylinder. The lengths of clay so produced, are cut into proper lengths and bent into handles. Handles, and also spouts, are, however, generally made in plaster moulds, and fastened to the slip.

PLAIN, AND ROUND vessels only, can be turned or thrown. Oval and ornamental shapes are made in moulds by the *hollow-ware presser*, who beats his clay out on a plaster-block, and lays it in the pieces of the moulds; when he forces it by his finger and a wet sponge into all the cavities. The separate pieces of the mould are then put together, and the clay is carefully united at the joinings. The mould is next placed in a hot room, when the plaster soon absorbs the moisture from the clay; and, on disjoining it, the included vessel is delivered out with all its embellishments in relief.

In flat-ware pressing, the moulds fit the inner or upper side of the vessels; and the clay is placed upon them as in the preceding case, only flattened on a slab. It is pressed down on the mould as it revolves, by means of a *jigger*, and is trimmed by proper instruments. In this way plates, dishes, and saucers are made.

When dry, the different articles are placed in the *biscuit-oven* to receive their first firing. This oven is of a half-oval form, with fires all round it; and the whole is enclosed within a large hovel. The ware is not exposed to the naked fire; but it is carefully placed in thick vessels, made of the neighbouring fine clays, called *saggers*. China ware is sometimes buried in these saggers in powdered flint, to prevent it from warping and losing its shape when in a state of semi-fusion. When the oven is filled its door is built up and plastered with mud; but the fire at first is very gradually applied, but eventually it is increased to a white heat, and kept at that temperature for a certain number of hours. The *fireman* knows how to regulate the heat by a pyrometer, consisting of little rings of Bradwell, called *trials*, which show the degree of heat by a change of colour. They are at first placed in the oven, and are occasionally withdrawn for observation, on an iron rod, through holes left in the side of the oven for this purpose. After this first firing the ware is called *biscuit*; and before being *glazed* it has to be ornamented, unless it is to remain white or cream-coloured.

The next process is the *printing*, which is accomplished by taking an impression on thin tissue paper, by means of a press from copper-plates, engraved with the patterns. The paper is wetted with soap-water when laid on the plate, which is heated. The ink used is of an oily nature, being mixed with different metallic oxides, according to the colour desired. For blue, the pure oxide of cobalt; for lilac, smalt with manganese; for orange, litharge and antimony, with oxides of tin and iron; for green, oxide of chromium, with or without cobalt or tin; for pink, sub-chromate of tin and carbonate of lime; for red brown, manganese with litharge, flint, and borax; for brown, saffre, litharge, antimony, and manganese; for black, red lead, antimony, manganese, oxides of cobalt and of tin. The paper, with the impres-

sion on it, is placed upon the biscuit ware; and after hard friction with flannel rubbers, the porous ware absorbs and retains the ink, and the paper is washed off. Before glazing, the printed articles are exposed in a *muffler*, to a red heat, so as to burn away the oily matter of the ink. A species of etching on stone has been applied to the printing of earthenware, instead of copper-plate engravings; and sometimes the impressions are taken from the plates upon bats or tablets of semi-solid glue, instead of paper: in this case the pigment is not mixed with the ink, but dusted upon the moist engraving after it has been transferred from the glue to the ware; and it is called *bat-printing*.

GLAZING is the next process; and the ingredients are finely ground and mixed with water. Great dexterity is required in dipping the vessels into this liquid, in order to equalise its flow over the surface. Glazes are composed of lead, borax, and alkalies; and the silicious matters with which these substances form the glaze by vitrifaction, are flint, glass, sands, Cornwall stone, felspar, &c. When the glaze is dry, the vessels are ready to be again placed in the *glost* or *glazing oven*, which is smaller than the biscuit-oven; and the fire is continued a shorter time, a quick burning coal being used. In the glazing-oven, the glaze runs over the ware, and covers with this bright, hard, smooth, and equally elaborate coating of glass; after which, it is carried into the warehouse to be carefully examined and sorted.

THE FINEST PORCELAIN, or China-ware, is painted by hand; and we have seen numbers of young women engaged with their pencils, in Messrs. Chamberlain's manufactory, at Worcester. The *painting* and *gilding* of China-ware take place after the second firing. The usual enamel colours are used, metallic oxides mixed with fluxes, whose chemical nature is suited to the properties of the colours; and commonly formed of flint, borax, and lead. The painter mixes these with spirits of tar and turpentine, or with oil of lavender, and so works them on the glazed China. Many of these artists produce a most beautiful effect from their fine pencilling and accurate copying, aided by the peculiar fitness of this kind of painting, to produce brilliancy, transparency, softness, and blending of colours. Fruit and flower-pieces and portraits, can be painted on China, combining every shade and tint, which

can be produced by oil; the artist has a most perfect control over these colours, but they have a very different appearance when just pencilled, to that which they assume when vitrified.

THE ENAMELLING-KILN, which is the next process, brings out the true appearance of the colours; and those paintings which before seemed obscure and unengaging, now assume all their bright and beautiful tints.

THE GOLD FOR gilding China is commonly obtained from its solution in *aqua regia*, by evaporation, or by precipitation, by means of metallic copper, or sulphate of iron, from which it is afterwards freed by washing in dilute acid. It is then formed with mercury and silver into the state of amalgam, and united to a portion of flux; and worked up into a fit state for the pencil with turpentine.

TESSELLATED, OR ENCAUSTIC tiles, are made of black, red, and yellow clays; and are formed in moulds, into which the clay is forced by a press. In the squares so formed, certain depressions varying according to the pattern, are in this stage seen on the surface; into these depressions the different coloured clay, in a softer state, is plastered. The tiles are then allowed to remain for some weeks to dry, when the superfluous clay is scraped off from the surface, and the pattern is brought out. They may or may not be glazed; but, when laid down, the effect is beautiful, and resembles the finest and richest patterns of the loom.

The will of God which we pray may be done, is that which Christ both did and taught; meekness in our conversation; firmness in our faith; modesty in our speech; uprightness in our actions; mercy in our deeds; strictness in our deportment. —*St. Cyprian.*

I commend my soul to God, beseeching Him not to look upon it, as it is in itself infinitely polluted with sin; but as it is redeemed and purged with the precious blood of Christ, in confidence of whose merits it is that I cast myself upon His mercy, for the pardon of my sins.—*Bishop Sanderson.*

There will be kept no unity in believing, except it be entertained in worshipping.—*Lord Bacon.*

THE FALLEN LEAF.

FADED leaf of the dark forest tree,
Sweeping so rapidly over the Lea;
Wanderer, where shalt thy resting-place be?
Wanderer, wanderer, whither goest thou?

Ask me not, ask me not whither I go,
The stem of my parent-tree is laid low,
No longer a home in the forest I know,
Ask me not, ask me not, whither goest thou?

From the day of my fall I have wandered wide,
In the lowly vale, on the mountain's side,
Through forest and plain as the breezes guide,
Ask me not, ask me not, whither goest thou?

Where the wind wafteth me, thither I go;
I have no fear, I lament not a woe;
Where all things are tending, thither I go.
Ask me not, ask me not, whither goest thou?

I go where the roses go when they fade,
I go where the withered laurel is laid,
Where flowers of past seasons their tombs have made,
Thither the leaf of the forest must go.

But thou who hast pitied the fallen leaf,
Thou art not given to sorrow and grief;
Thou hast no anguish unmixed with relief.
Think, Christian mourner, whither goest thou?

Whither goest thou?—To a golden clime
That bears no traces of the sorrows of time;
Christian, for thee to despond were a crime.
Remember thy calling—whither goest thou?

S.

TAKING THE VEIL.

FRAUD, FALSEHOOD, and folly are so essentially bound up with the Romish system, that they seem to constitute its very life. No occasion is too sacred to be prostituted to the purposes of imposture, provided an *effect* is to be produced. In illustration of this we insert the following description of the ceremony of "Taking the Veil," as given by the Rev. M. Hobart Seymour, in his recent work, "A Pilgrimage to Rome:"—

"In a few moments the destined bride of Jesus Christ entered. She was led into the chapel and along the aisle by the Princess Borghese. They knelt for a few moments at the side altar, and then the princess conducted her to the cardinal-vicar. They both knelt to him, and as the candidate bent her head, her long rich tresses of chesnut-coloured hair fell like a veil around her, and gave her a peculiar interest. He then blessed a crucifix, and presented it to the kneeling novice. This destined recluse, or bride of Jesus Christ, was specially dressed for the occasion. Her dress was white satin, richly damasked in gold. Her head was adorned with a diadem of diamonds, beneath which fell a profusion of long and luxuriant curls of rich chesnut-coloured hair. Her neck was covered with precious stones, that flashed through the many ringlets that fell among them. Her breast was gemmed with brilliants, set off by black velvet, so that she sparkled and blazed in all the magnificence of the jewels of the Borghese family, said to be among the most costly and splendid in Italy. There was a profusion of the most valuable lace, and a long and light train of gauze elegantly trimmed."

* * * * *

"And now it may be asked, who was this young and hopeless novice, this new object of interest and heroine of romance? It is not unfrequently that the romantic idea of a nunnery is dissipated by the sober realities of Rome; where there are few things of which the real and ideal are more essentially different.

"On the present occasion the charm of the scene was dispelled by the fact that the young, the gentle, the loving, the interesting object of our romance, who had just parted from the pleasures of the bright and sunny world of splendid courts and fashionable revels, was—a servant maid of above forty years of

age! She was the maid of the Princess Borghese, and the daughter of another domestic, and had now changed the service of the princess, where she was a menial, for a life in a monastery, where she was an equal of the sisterhood. The princess, in a foolish pride, displayed the jewels of the family. And thus the absurd mockery was performed, of one parting from costly robes and brilliant gems, and exchanging them for the simple serge and lowly attire of a recluse. It seemed as if she was forsaking a world of ease and pleasure, and a life of riches and splendour for the humble retirement of a religious life. And thus a servant, who had never possessed a diamond before, was bedecked with diamonds; one who had never worn satin was robed in the richest satin, a menial was dressed as a princess, to show the pleasures she was forsaking and the riches she was renouncing! It was a living and paraded falsehood."

* * * * *

"A gentleman who holds an official station in the papal court, and from the nature of his office has been obliged to accompany the cardinal-vicar in his visitation of some of the nunneries, communicated to us in private the impression created on his mind.

"He used to say, that, when the novices became nuns at an early age, as eighteen or twenty, they seemed to be sufficiently happy for two or three years, at least that for that time there seemed to be nothing remarkable; but that when they became old enough to see and understand well what were the consequences of the step they had taken, and that now there was no hope before them, they soon gave way to sorrow and despair. He spoke with deep feeling of the effect of this on the spirits and appearance of the young ladies. He stated that the broken-hearted look—the shades of deep and indelible sorrow—the lines of settled and unalterable sadness—the expression of resentment or despair that characterised many of these young creatures, used to affect his heart, sadden all his best feelings, and trouble his very dreams. He could not think or speak of the subject without such feelings that the tears would come into his eyes; saying that it was inconceivable the number of nuns that went to an early grave under this system. While they were very young

they knew not as yet the nature of the step they had taken; and if they lived through some years, so as to survive the feelings of a woman's heart, they generally went on in a dull, passive, monotonous, life, spending a sort of inanimate existence; but that there were comparatively few who so survived. Those who awoke to the reality of their state, and thought of all the ties of home and affection, and their exchange of all freedom for the dull monotony of the cloister, soon pined and saddened, and, sinking into despair, died of madness; while some others, like gathered flowers, plucked from their native gardens, where they might long have bloomed and gladdened the scene, soon faded, and withered, and died. He always said that this was the melancholy destiny of the greater portion! and that nothing on earth could induce him, with the knowledge he possessed, to allow one of his daughters to take the veil, for that the majority of nuns at Rome died of madness before they were five-and-twenty years of age!"

BIOGRAPHICAL SKETCHES.

ARCHBISHOP CRANMER.

THOMAS CRANMER was born at Arselacton in Nottinghamshire, July 2, 1489, of an ancient family, descended from a Norman soldier who came over with the Conqueror, which still retained the name and arms of the original stock. He took the degree of M.A., at Jesus College, Cambridge; and in 1512 he married "the innkeeper's wife's kinswoman, at the sign of the Dolphin; an act beheld by some as destructive to his future preferment, and deeply condemned by those who preferred might before holiness, and a rich and plentiful, before a chaste and comfortable life. Malicious tongues on this foundation built many foul and false scandals against him," especially that most malignant jesuit, Saunders. His wife died next year in giving birth to her child; and he was re-elected to his former fellowship.

IN THE YEAR 1523, he was appointed divinity lecturer in Jesus College; but an infectious disease breaking out at Cambridge, he retired to the country. About this time Henry VIII. felt scruples of conscience for having married his brother's

widow; but the fact was, a younger woman had found favour in his eyes; for says "the learned godly divine, and judicious historian, Mr. Thomas Fuller, B.D.," in his Lives of the Reformers: "Queen Katharine's age was above her husband's, her gravity above her age; more pious at her beads than pleasant in her bed; a better woman than a wife; and a fitter wife for any prince than King Henry. No wonder then if he were impatient to be delayed in his divorce, by the dilatory tricks of the Romish court (intending first to divorce all the gold from England) kept the cause some years in suspension; so torturing king Henry on the rack, betwixt hope and fear, not to have his desire effected."

In this affair Cardinal Wolsey declined to interfere; and fell into disgrace with Henry. He aspired to the papal throne on the death of Leo X.; but Henry and the emperor both deceived him in the support which their promises had led him to expect. The cardinal dared not comply with his master's solicitations, lest he should offend the Roman pontiff, Adrian VI.; and in consequence the angry monarch stripped him of all his honours, and impeached him of high treason. Cranmer pursued a different course; he stated to Gardner and Fox, that the divorce question ought to be brought to the test of the Word of God, and agreeable to that rule the decision to be given by our own universities; which was, in fact, to lay the axe to the root of the papal supremacy, and perhaps it gave Henry the first impulse in that direction. Cranmer's suggestion was soon conveyed to the king, who bluntly exclaimed "Ha! we have now got the right sow by the ear." Cranmer composed a book in which he maintained that the king's marriage with his brother's widow was unlawful; and he denied the papal power of dispensation. He was sent to Rome in the suite of the earl of Wiltshire; where he offered to maintain the invalidity of the king's marriage by oral disputation, against any ecclesiastic whom the pontiff might appoint. He afterwards went to Germany as ambassador, where he married a neice of Osiander of Nuremburgh.

On the death of Archbishop Warham, he was raised to the See of Canterbury; and in 1533 he pronounced the divorce betwixt Henry and Katharine, and united him to Anna Boleyn. Being now at open war with the pope, Cranmer earnestly la-

boured for the advancement of the Reformation, by translating the Bible, and by exposing the vices of Rome. He enjoyed the favour and even friendship of Henry; but did not fail to oppose his confiscation of the monastic property, which he rather wished to have been converted to the revival and advancement of literature, and to the extension of the church. In the year 1534, that Act of Parliament was passed which deprived the pope of all his usurpations in England; and abolished for ever all pecuniary contributions to the papal treasury. This act also ungagged mens' tongues and pens, and opened up the means of debating the pope's claims to supremacy, infallibility, and sovereignty over the whole church. Christ only is the Head of all the churches in the world, which together, constitute that *one* Catholic and Apostolic church, which we profess to believe in the Creed; as all the nations or kingdoms in the world, form but one kingdom to God. The Church of England, under Cranmer's primacy, obeyed the voice of God "to come out of" the mystic Babylon, that she might not be a partaker in the sins of Rome. Our sanctuary was now in the course of being cleansed; the filth and corruption of Rome were being rubbed off, so as to leave the church pure as she came from the hands of St. Paul, who planted her in England. *There was* NO NEW *church formed*, but the old and original church of England was reformed from the superstitions and idolatries of Rome, of which, since the Norman conquest she had partaken.

THAT WHICH CHIEFLY opened the eyes of Englishmen to the necessity of extricating themselves from papal darkness and Gentilism, was the giving them the Holy Scriptures and the prayers of the church in their own tongue. It is necessary for Rome to lock up the Scriptures because they witness against her abominations; and to keep her people ignorant of the public prayers, lest their own sagacity should detect her paganism. Rome has ever, even up to this hour, waged a war of extermination against the Scriptures; but to keep the word of promise to the ear, yet to break it to the yearning heart, she translated them into Latin, which made them a sealed book to the mass of mankind.

IN AUGUST 1535, Pope Pius III. summoned Henry and the archbishop to appear before him at Rome within sixty days,

under the threat of excommunication and the denial of Christian burial. In the meantime he laid England under an *Interdict;* absolved the king's subjects from their allegiance; and commanded the nobility to rebel and to depose their sovereign. This only stimulated Henry to more vigorous exertion, and he determined to root out one at least of the popish strongholds, by demolishing the convents and monasteries, and confiscating their property, with part of which he founded and endowed six new bishopricks. Henry dissolved about three hundred and seventy-six monasteries; "and many well authenticated proofs were adduced of extensive convents being coverted into *nurseries* by the parturient nuns." The greater monasteries were also demolished; and in less than three years, all the conventual property was seized; the tricks of the monks and priests exposed, their pretended miracles detected, and the relics of their abominable superstition were exposed to ridicule and destroyed.

THE POPISH PARTY gaining a brief ascendancy, procured the passing of six acts of parliament, commonly called the six bloody acts, from their cruel tyranny; and under their operation Cranmer had nearly fallen a victim, but was preserved by the king's friendship. After Henry's death Cranmer was one of the regents, and crowned Edward VII.; and he now laboured assiduously in the Reformation: all images in churches and elsewhere, were pulled down; priests were permitted to marry; the liturgy was published in the vulgar tongue; the eucharist was administered in both kinds; the Scriptures were ordered to be read; auricular confession was forbidden; and masses for the souls of the departed were prohibited. Up to the year 1546, Cranmer cherished the blasphemous doctrine of transubstantiation; but after that period he yielded to the arguments of his friend, Dr. Ridley, who was then vicar of Herne, who had yielded to the sober reasoning of Bertram, whom God raised up in the ninth century to oppose its first introduction. In 1548, Cranmer was one of the commissioners who met at Windsor for the compilation of the Liturgy, which was carefully compared with the primitive liturgies. In 1652, he, with other bishops, composed the Articles of religion, which were then forty-two in number.

ON THE ACCESSION of bloody Mary, in July 1553, Cranmer

was threatened with persecution ; he was summoned before the council and sent to the tower. He was attainted, and found guilty of high treason : of this however he was pardoned, but was immediately arraigned for heresy. He, with Ridley and Latimer, were sent to Oxford to make their defence before popish commissioners ; but on their refusal to subscribe to the tenets of popery, they were all condemned as heretics. In September 1555, he was again arraigned at St. Mary's Oxford, of blasphemy, perjury, incontinency, and heresy. Though firm in the faith, yet, in a moment of weakness, he was overpersuaded by the magnificent promises, the plausible pretences, and the horrible threats of subtile jesuits, to sign a recantation and re-embrace popery in the fallacious hope of preserving his life. But his death was determined upon " before any syllogism of that disputation was propounded." Their anxiety for his recantation was merely to enable his enemies to blacken his memory. He was, therefore, notwithstanding his recantation, with true popish perfidy, committed to the merciless flames. On his way to the stake he was taken to St. Mary's church, in order to make his recantation more public; but, to the utter surprise of his malignant persecutors, he made a solemn renunciation of the popish tenets, which he had re-embraced in the moment of the fear of such a horrible death; and emphatically exclaimed " that that one thing alone wrung his heart, and the hand that had falsely signed the dishonourable deed, should first perish in the flames."

This declaration both confounded and enraged his popish persecutors ; and they ordered him immediately to be dragged to the stake, to which, in his shirt, and barefooted, he was chained. The stake had been prepared, previously with the intention to have sacrificed him to their own malice and Mary's revenge, even although he had abjured the faith ; such is the treachery and perfidy of that church which is " *drunken with the blood of the saints.*" The fire was kindled, and the venerable martyr stretched his right hand into the flames, exclaiming, *this unworthy hand hath offended,* so that, says Fuller, " his right hand died a malefactor, and the rest of his body a martyr." During his excruciating torments he often exclaimed in the words of the first martyr, *Lord Jesus receive my Spirit.* The fire soon did its cruel

work, and Thomas Cranmer, archbishop of Canterbury, in the sixty-seventh year of his age, entered into the joy of his Lord, and was added to the noble army of martyrs, on March 21, 1556.

We ought to be thankful that we have not been called up to resist unto blood, as our reformers were; but we ought to be ready in *will* so to glorify God, if it should please Him to call on us to suffer in *deed*. The age of persecution by fire and faggot, is perhaps, now past; but popery is the same blood-thirsty malignant thing that it was in Mary's days; and equally willing though happily it has not now the power, to shed the blood of God's saints. A proof of which may be found in the following horrible sentence which is to be found in the late Mr. Cobbett's History of the Reformation; the materials and many of the sentiments of which appear to have been the work of some most malignant jesuit. "He says, "Cranmer's name deserves to be held up in everlasting execration; a name which we [the jesuits] could not pronounce without almost doubting of the justice of God, were it not for our knowledge of the fact, that the cold-blooded, most perfidious, most impious, most blasphemous caitiff expired at last amidst those flames which he himself had been the chief cause of kindling!"

Let us beseech God not to remember the sins of our popish forefathers, in the national acts of the fearful reign of bloody Mary, when so many illustrious and innocent lives were sacrificed at the bloody shrine of popery; but to thank God for giving them grace faithfully to resist unto blood; and by their sufferings to secure our present liberty. Their blood waters the reformation of our church, and cries aloud to heaven; "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"

Power against us granted to Satan in two ways; either for our punishment, when we yield to temptation; or to ou glory when when we stand the test.—*St. Cyprian.*

In the baptism of repentance the y confessed their *sins;* in the baptism of Christ they confessed *Christ.—Bengel.*

A DIALOGUE BETWEEN A CHRISTIAN AND A ROMAN CATHOLIC*

Rom. C. Did Christ then send the apostles with the same authority or commission to publish the laws of his Gospel, and plant churches subject to these laws in any part of the world?

Ch. C. Yes he did; as appears Matt. xxviii. v 19; John xx. v. 21. And as all the apostles recived their authority immediately from Christ, so all the churches planted by the several apostles were equally apostolical and true churches, insomuch that the churches planted by St. Thomas, were not subject to those planted by St. John, nor those planted by St. John, St. Mark, or St. Paul, to those planted by St. Peter, or any other apostle; so that the several apostolical churches were all independent churches under Christ their Head and Lawgiver. And to keep up this independency, and prevent any ambitious bishop (in future ages) from assuming an authority over all his brethren, Christ, the Fountain of spiritual power, passed an Act to degrade, *ipso facto*, every bishop that should claim such a power, as unworthy of the episcopal office. So that the pope's pretended headship over the church is just as groundless as the pretended supremacy of Mahomet, and taken from it.

Rom. C. Did Christ give any civil authority, or worldly power to his apostles?

Ch. C. No; his kingdom was a spiritual kingdom, and not a kingdom of this world.

Rom. C. Were all the apostles, bishops, and primitive Christians, obedient to the civil powers?

Ch. C. Yes, they were, in all things lawful.

Rom. C. Was not St. Peter placed above all kings?

Ch. C. So far from it, that St. Peter orders all Christians to submit to kings as supreme governors within their own kingdoms. And St. Paul tell us, that they who resist shall receive to themselves damnation; and the reason is evident, because as Christ's kingdom is of a spiritual or mental nature, his ministers received no more authority from him to rule, or meddle in civil or temporal affairs, than the civil powers had a right to give the

* Continued from p. 224.

sacraments, and administer in spiritual affairs. Their powers are distinct. So that the pope's Luciferian pretence to a supreme government over all kings and bishops, is contrary to the doctrine of the apostles and the Christian spirit, and contains in it high-treason against Christ and all the kings upon earth; and comes from the devil, as Gregory VII. (who was the first pope that pretended to such a power) owned upon his death-bed.

Rom. C. Are all Christian kings then obliged in conscience to extinguish the supremacy of the pope within their dominions?

Ch. C. As the king derives his governing power from God, and as the pope's claim of supremacy has no foundation but in worldly craft, so all kings are as much obliged to extinguish the pope's supremacy, as they are to suppress idolatry, or the doctrines of devils.

Rom. C. What do you think of those men who acknowledge and support the pope's supremacy, as the papists in England?

Ch. C. They act the very same part that the apostate and fallen angels acted, who endeavoured to support Lucifer's supremacy against God.

Rom. C. How does Christ carry on his kingdom in any nation, without interfering with the rights of civil governors?

Ch. C. Christ's kingdom is purely spiritual and mental, and is so far from disturbing civil governors, that the whole business of Christ's ministers is to make men good subjects both to God and their king, and to live peaceably with all men; and the better Christians men are, the better subjects they will be. So that you see Christ's spiritual kingdom does in no case interfere with the rights of the princes or the civil powers, who are as much the ministers of God in all temporal affairs, as the clergy are the ministers of God in spiritual affairs. Nor did the apostles, or any bishop ever claim a worldly power over kings, till Gregory VII.

What is heaven by way of *object*, but God Himself? What is heaven in the *subject*, but our inward health and strength, our rectitude and sanctity, our conformity to God, our proportionableness to Him after the measure of created beings.... Heaven is first a *temper* and then a *place*.—*Whichcote*.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXV. New Series. September 1, 1848.

THE RULE OF FAITH.

Under this general title we propose to make a few brief observations on the Apostles' Creed, which is the *rule* of the Christian's *faith*, as the Lord's Prayer is the rule of his *desires;* and the Ten Commandments are the rule of his *obedience*. The Creed is divided into twelve parts or articles; the first of which is

I.—I believe in God the Father Almighty, Maker of Heaven and Earth.

When we say our Lord's Prayer, we pray not so much as individuals, as in the personification of the church general; not only for ourselves in particular, but for our brethren of mankind in general; for all the scattered members of Christ's church throughout the world; and even for the very heathen that they may be brought to do His will. Therefore we say our Father. But in the Creed every man must speak in his own person, and for himself alone; because we can only see our neighbour's external actions, but cannot discern the secret thoughts of his heart; and cannot take upon ourselves to answer to God for his belief. Therefore we say I believe.

God is a Spirit, one supreme self-existent Essence, of infinite power, wisdom, and goodness, the Creator, Preserver, and Governor of all things; but without body, parts, or passions. Of ourselves we can know nothing of God; for who, says Job, by searching can find out God? His judgments are unsearchable, says St. Paul, to all human understanding; and His ways past finding out by all the wit of man. No man hath seen God the Father at any time; for He dwells in the light unto which no man can approach—whom no man hath seen nor can see and live. The knowledge of His being and power is only known to

us by revelation; "the only begotten Son, who is in the bosom of the Father, He hath declared Him," first to Adam and the patriarchs, next to all the holy prophets, and lastly to the apostles, to whom was delivered THE FAITH, which we are required to keep *whole and undefiled*. With the patriarchs God the Son held personal intercourse under the form and appearance of an angel. He is the author and finisher of our faith; and He communicated the knowledge of God to the patriarchs, from whom it was received by both oral and written tradition, till, in the fulness of time, He came in the flesh and revealed the knowledge and will of God more fully to the Christian church, which is the ground and pillar of the truth. The apostles repeatedly acknowledged that our Lord knew all things, that He saw and knew the thoughts of their hearts, and that He was the Christ the Son of the Living God; they must therefore have been perfectly assured that He gave them full knowledge of the being and attributes of God. But, indeed, we have the full assurance of this truth from our Lord's own lips. "Now they [the apostles] have [fully] known [and do know] that *all things* whatsoever Thou [God the Father] hast given [or commissioned] Me to reveal [or declare] are indeed and truly of Thee; for I have given [spoken or revealed] to them the words [or doctrines] which Thou gavest Me [with authority to speak]; and they have received [my declarations in sincere faith]; and have known surely that I came out from Thee, and they have believed that Thou didst send Me."[1] As they themselves had seen all that could be seen of God, namely the human nature of God the Son, and believed this great mystery of godliness, they have taught the Christian church to believe likewise on their testimony, all things which Christ had declared to them of the Father; and "these things *were written* that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life through His Name."

"WITH THE HEART," says St. Paul, "man believeth unto righteousness; and with the mouth confession is made unto salvation." Faith is a habit of the intellectual part of man, and invisible. The belief of the heart therefore, is a spiritual act; but

[1] John xvii. 7, 8.

the confession of this belief, is an external signification by the mouth; and an acknowledgment of those revealed truths which we internally believe in our hearts. The faith of the heart which every one ought to cherish, will make us ready to obey the apostolic command to be ready always to give an answer to every man that asketh us a reason of the hope that is in us; for our Lord hath said that, whosoever will not honestly confess His name and believe His words, He will be ashamed of such an one and deny him at the last judgment. Our confession of the faith that is in us, ought to be the same noble and generous profession which Christ witnessed before Pontius Pilate, though He knew that He would be condemned for it, that He was a King though His kingdom was not of this world; and so sealed and confirmed the truth of His religion by His death.

CHRIST CONSTITUTED the apostles *witnesses* of the truths of revelation; and they communicated their evidence to their successors and to the church general of Him who *was* self-existent from the beginning; whose revelations they had heard, whose human body they had seen with their eyes; whom they had looked upon, and by faith had discovered the divine nature manifested in His miracles; and whom their hands had handled of the Word of Life.[2] The church, therefore, was constituted a witness unto the uttermost parts of the earth of the nature and attributes of God as far as they are communicable to the human understanding; and we are called upon to believe in the existence of God upon her evidence; for she has no dominion over our faith to compel our belief. Our own reason will assist her evidence or teaching; because the works of creation demonstrate to our outward senses that they could not have made themselves, but were created by an omnipotent self-existing Being. No authority can determine the being of God; because to be able to do so, that authority must be superior to God. The church has authority to teach and to convince us upon sufficient testimony, which our reason can appreciate; but she has no authority to compel our *implicit* assent merely because she wills it.

WE BELIEVE IN His omnipotence; because we see with our eyes, we have heard with our ears the mighty works of creation

[2] 1 John i. 1.

which surround us; and our fathers have declared unto us the noble works which He did in their days, and in the old time before them. The Scriptures in all places attribute to God all power, might, majesty, and dominion, both in heaven and earth; and always inscribe names importing such power; as the Lord of Hosts, the Lord God Almighty, the Lord of heaven and earth; and at the dedication of the first temple, Solomon said, "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine. Thine is the kingdom, O Lord, and thou art exalted as Head above all. Both riches and honour come of Thee, and Thou reignest over all." The attribute of Omnipotence could not be put into more powerful or beautiful language; and these words are used in the Scottish Communion Office, when the officiating priest presents the people's oblations on the Holy Table He himself has declared, and it is reiterated by St. Paul, that it was as easy for Him to create and fashion the world and all that therein is, as for the potter to mould his clay into vessels of any shape or size.

We EXPRESS our belief that God made heaven and earth; which is only another manner of expressing that He made the whole world; for St. Paul is witness "that by Him were all things created that are in heaven and earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; ALL THINGS were created by Him." We have heard the infidel sneer of the sceptic, that we profess to believe in things visible and invisible, as expressed in the Nicene Creed; but this is his wilful error: for it is not in things visible and invisible that we believe; but in God who made them. For it is His Almighty power that to will is to effect; and to determine is to perform. He had only to say "let there *be* light and there *was* light;" for "He spake and it was done; He commanded, and it stood fast." Many of the dogmatic assertions and the ingenious attempts at proof of the world's eternity by modern geologists, are the evidences of their own *unbelief;* but "through *faith* we understand the worlds were framed by the Word of God." And says Bishop Pearson, "the actual eternity of the world is so far from being necessary, that it is of itself most improbable; and

without the infallible certainty of faith, there is no single person carries more evidences of his youth, than the world of its novelty." But the faithful son of the church firmly believes that the heavens and the earth, and all the host of them, were created by the hand of God in the manner, and at the time which Moses, by the Spirit of God, has recorded. That which in creation is common to God the Father, to God the Son, and to God the Holy Ghost, may be attributed to the Father, on account of His paternal priority, as the First Person in the Trinity. Accordingly St. Paul shows that God the Father was the Creator of all things; yet so that all things were created by the Word of God: "To us," says he, "there is but one God the Father, *of* or *from whom* are all things, and we *in* Him; and one Lord Jesus Christ *by whom* are all things, and we *by* Him" were created and redeemed.

Our firm belief in this article illustrates the glory of God, who is of Himself infinitely glorious; because His perfections are absolute, and His excellencies without a failure. It ought to teach us humility as our original was in the dust; and yet of all God's creatures, it repented Him that He had made man, who alone fell from his first estate of innocence and perfect goodness, and produced that state of corruption which grieved our Creator at the heart that he had made us. Along with humility it ought to produce the most willing and universal obedience to God's commandments; but man alone, of all the creatures is disobedient habitually; but unless we keep the commandments, we cannot enter into the joy of our Lord.

We conclude this very imperfect attempt to explain the first article of the Apostles' Creed, in the words of Bishop Pearson, the great expositor of the Creed, who says: "Wherefore to conclude an explication of the first article, and to render a clear account of the last part thereof, that every one may understand what it is I intend, when I make confession of my faith in *the Maker of heaven and earth*, I do truly profess that I really believe, and am fully persuaded that both heaven and earth, and all things contained in them, have not their being of themselves, but were made in the beginning; that the manner by which all things were made, was by mediate or immediate creation; so

that antecedently to all things besides, there was at first nothing but God, who produced most part of the world merely out of nothing, and the rest out of that which was formerly made of nothing. This, I believe, was done by the most free and voluntary act of the will of God, of which no reason can be alleged, no motive assigned but His goodness; performed by the determination of His will at that time which pleased Him, most probably within one hundred and thirty generations of men, most certainly within not more than six, or at farthest, seven thousand years. I acknowledge this God, creator of the world, to be the same God who is the Father of our Lord Jesus Christ: and in this full latitude, *I believe in* GOD *the* FATHER ALMIGHTY, *maker of heaven and earth.*"

THE DANCING MANIA.

THOSE OF OUR readers who are old enough, will perhaps remember to have heard of the unparalleled blaze of enthusiasm which burst forth in the United States, in the year 1800; but to those who are not, we will give some account of its effects. This enthusiasm travelled with the velocity of electricity; and was felt almost *instantaneously* in all parts of Tennessee and Kentucky. The concourse of people on days of their meetings, was very great; and those who lived at a distance came supplied with tents and provisions for the five days that the meeting usually lasted. Their mode of worship consisted in alternate crying, laughing, singing, shouting, and *dancing*; and at the same time performing a variety of muscular gesticulations. Many of them found themselves unable to suppress the contraction of their muscles; and to their own astonishment and the diversion of the less devout among the spectators, they continued to act from necessity, the curious character which they had commenced from choice.

A WELL MARKED case of the Dancing Mania, is related by Mr. Kinder Wood, in volume vii. of the Medico-Chirurgical Transactions. The patient was a young married woman, who suffered from head-ache and sickness, together with involuntary motions of the eyelids, and most extraordinary contortions of the

trunk and extremities, for several days previous to the manifestation of the dancing fit, which Mr. Wood thus describes:—

FEBRUARY 26. SLIGHT motions of the limbs came on in bed; which encreased after she got up at nine o'clock, and became unusually severe. She was hurled from side to side of the couch-chair on which she sat, for a considerable time without intermission; and was sometimes instantaneously and forcibly thrown on her feet, when she jumped and stamped violently. Her head ached, her eyelids were affected; and she had a propensity to spring or leap suddenly upwards. The affection ceased about eleven o'clock in the forenoon, when she felt much fatigued; but the fit returned about noon, and a third time in the afternoon, when she was impelled into every corner of the room, and began to strike the furniture and doors violently with her hands, the sound from which seemed to give her satisfaction.

—— 27. HER NIGHTS were invariably good; but she was attacked this day for a short time before getting up. After rising about ten she had a second attack which lasted an hour, when she struck the furniture more violently than before. Kneeling on one knee, with her hands upon her back, she sprang up fifteen inches from the floor; she then danced upon one leg, holding the other with her hand, and sometimes changing the legs. Towards evening the family observed the blows on the furniture to be more continuous, and assumed the regularity of a musical air. As a measure was ended she concluded with a more violent stroke or jump. The affection ceased about nine o'clock, and she went to bed.

—— 28. SHE AROSE VERY well at eight, but at half-past nine the motions recommenced, and were now of a more pleasant nature. The involuntary actions were now changed into a measured step over the room, connected with an air or series of strokes which she beat upon the furniture as she passed them. At first her lips moved as if words were articulated, but no sound could then be distinguished; the patient moving round the room with all the activity of the country dance, or the graver step of the minuet; the arms carried not merely with ease, but with elegance. In the afternoon, a person present, surprised at the manner in which she beat upon the doors, and thinking he

recognised the air, began to sing the tune. The moment this struck her ears, she suddenly turned to him, and dancing directly up to him, continued to do so till he was out of breath; but after a short respite he commenced again, and continued till the fit was over. In the evening a drum and fife were procured, and when the fit returned, began to play the air of the "Protestant Boys," which was the tune to which she had all along been dancing. In whatever part of the room she happened to be, she immediately turned and danced up to the drum, and as close as possible to it, where she continued to dance till she missed the step, when the involuntary motions instantly ceased. The first time she missed the step in five minutes; but again rose and danced to the drum, two minutes and a half by her father's watch, when again missing the step, the motions immediately ceased. She rose a third time, but missing the step in half a minute, the motions immediately ceased. After this, the drum and fife commenced as the involuntary actions were coming on, and before she rose from her seat, and four times they completely checked the progress of the attack, and it ceased for the evening.

March 1. She arose quite well at half-past seven. Mr. Wood was sent for at noon, when he found her dancing to the drum, which she continued for half an hour without missing a step. Her pulse was 120; in the short intervals of the attack he noticed motions of the lips previous to the commencement of the dance, and on placing his ear near her mouth he distinguished a tune. After the attack, she informed him that there was always a tune dwelling on her mind, which, when it became more pressing, irresistibly impelled her to commence the involuntary motions. The motions ceased at four o'clock, but re-commenced at half-past seven, and Mr. Wood was again sent for. Two drummers were present, and an unbraced drum was beaten till the other was braced. She danced irregularly to the unbraced drum, but ceased the moment the braced drum was beaten. As missing the time stopped the affection, he wished the measure to be changed during the dance, which stopped the attack. It also ceased upon encreasing the rapidity of the beat, till she could no longer keep time; and it was truly surprising to see the rapidity and violence of her muscular exertion in order to keep time

with the encreasing movement of the drum. She sat down five times that evening at the instant when she found herself unable to keep the measure; and in consequence he directed the drummers to beat one long-continued roll, instead of a regular movement. She arose and danced five minutes; but when the drums beat a continued roll, the motions instantly stopped, and she sat down. In a few minutes the motions commencing again, she was suffered to dance five minutes, when the drums began to roll; the effect was instantaneous, the motions ceased and she sat down. In a few minutes the same was repeated with the same effect. It now appeared certain that the attacks could be arrested in an instant, by breaking the chain of irregular associations which constituted the disease. As the motions at this commenced in the fingers, and propagated themselves along the upper extremities to the trunk, Mr. Wood, desired the drummers, when the patient rose to dance, to watch the commencemence of the attack, and roll the drums before she rose from the chair. The patient was thus six times successively prevented from rising, by attending to the commencement of the affection; and before leaving the house, he desired the family to attend to the commencement of the attacks, and use the drum early.

On March 2, she arose at seven o'clock, and the motions commenced at ten. She danced twice before the drummer was prepared; after which she attempted to dance four several times; but one roll of a well-braced drum, hindered the patient from leaving her seat, after which the attacks did not recur. She was left weakly and fatigued by the disease, but with a good appetite. In the evening of that day an eruption appeared, particularly about the elbows, in diffused patches of a bright red colour, which went off on the third day.

Objections against Christianity, as contradistinguished from objections against its *evidences*, are frivolous.—*Bp. Butler.*

It is a great point of self-denial to deny our *thoughts;* and to turn them from objects to which they incline, to others. This is the true source of mortification: get the *mastery* of these, and you command all the rest.—*Bonnell.*

ROMANCES IN REAL LIFE.

THE PLAYWRIGHTS and novel writers make up frightful combinations to startle us from our propriety, but they after all fall far short of the reality, as the annexed romances will fully show.

THE LOST ONE FOUND.

SOME OF OUR readers, says the Perth Advertiser, will remember that about two years ago we mentioned the case of a little girl, about seven or eight years of age, who was supposed, for reasons then stated, to have been stolen or decoyed away by a gipsy. The conjecture then hazarded as to the manner of her disappearance has been at length confirmed by the little girl herself; who, after so long an absence, has again taken her seat by her parents' fire-side. The story that the girl tells of her abduction, and subsequent history, is a very simple one, and may be summed up in a few words. On the day she was taken away, she was decoyed across the bridge by a young female hawker of small-ware, who after her victim began to wish to get home, threatened to throw her into the Tay, or to do her some other bodily harm at any future time, if she did not keep quiet and always call her "aister." She instructed her to say that their parents were dead; and that they were in consequence constrained to hawk about the country for a livelihood. Thus instructed and frightened, they wandered about from place to place till they got so far north as Nairn, where a benevolent couple interested themselves in the welfare of the professed unfortunates; and as both appeared anxious for a more reputable means of subsistence, they got the elder into suitable service, while they took, at the same time, the youngest into their own house. The latter now felt more comfortable; but a yearning for home still kept her silent. Meantime she was placed at the parish school, and was otherwise cared for with a kindness which reflects the highest honour on her benefactors; and had it not been the desire to see those at home from whom she had been so long separated, she would have been as happy as any little girl could be. At length her *sister*, as she still called her, removed to another master, and ultimately left the place altogether, for nobody knows where,

Then, and only then, for the first time, did the child reveal the truth—that her *sister* was no sister—that she had been stolen from her home—and that her parents were not dead, but were still living in Barrack Street, Perth. On hearing this unexpected revelation, her worthy guardian and master lost no time in despatching a letter to the child's father, at Perth, which was as promptly answered by the arrival of the overjoyed father in Nairn, in quest of his long-lost daughter, and who is again one of the Fair Maids of the Fair City.

Turner and Others, v. Maule.

Lately an action was tried against the Solicitor of the Treasury, in the Court of Queen's Bench, before Mr. Justice Erle and a special jury. The plaintiffs in this case, are the brother and sister, nephews and nieces, of a Mr. John, otherwise Theophilus Turner, late of 13, Huntley-street, Brunswick-square, who died on the 30th of January 1842, intestate and insane. On the 20th of November 1843, letters of administration of his personal estate, amounting to upwards of 60,000*l*., had been granted to Mr. Maule on behalf of the Crown. The plaintiffs claimed to be next of kin of the intestate living at the time of his decease; and this was an issue, directed by Vice-Chancellor Knight Bruce, to try these two questions affirmed by the plaintiffs, and denied on the part of the Crown, viz., 1st, Whether John Turner, to whom the defendant had administered, was the son of John and Elizabeth Turner his wife, formerly of the parishes of Livermere Magna and Fornham St. Martin's, Suffolk, or one of these parishes; and, 2dly, Whether the said John Turner was the person baptized under the name of Theophilus Turner on the 14th of January 1763, at Badwell Ash, in Suffolk. A great deal of evidence having been adduced to substantiate their claim, the jury returned a verdict for the plaintiffs. The facts are so extraordinary that the *Times* has wove them into a tale, with its usual ability, in a leading article, the substance of which is as follows:—

In the year 1763, there was born at Badwell Ash, in the county of Suffolk, Theophilus, the son of John and Elizabeth Turner, who were people in a humble rank of life, the husband

being gardener to the Rev. Dr. Ord, of Fornham St. Martin, in the same parts. As the boy gave promise of quicker senses than ordinary, he was sent to a village school where writing happened to be taught with peculiar excellence, and subsequently, by the kindness of Dr. Ord, to some seminary at Bury St. Edmund's—very probably, as his classical proficiency is now mentioned, to the admirable old grammar-school of that ancient town. It seems that the boy looked to the sea as his future profession, since Dr. Ord used familiarly to call him "Jack the Sailor;" but upon some quarrel between himself and his patron he left Suffolk, and obtained, through the continued kindness of his friend, a situation in some school near London. This was in his youth, and from that moment almost up to the present day, none of the Suffolk people ever heard or saw any more of their lost countryman, Theophilus Turner.

In the year 1842, on the last day of January, there died at No. 13, Huntley-street, Brunswick-square, a gentleman of the name of John Turner, insane and intestate, leaving behind him property exceeding the value of 60,000*l.* He had been an eccentric old gentleman, and up to a year or two before his death had been not only in possession of his faculties, but of faculties considerably above the common run of such endowments. He had been a clerk, first in the Ordnance-office, and subsequently in the Sun Fire-office, in which establishment he conducted himself so serviceably that in 1825 he was permitted to retire upon a pension of 200*l.* per annum as the reward of nearly forty years' work. He had gained prizes not only in the lottery of life, but in that less manageable lottery with which the Government of those days encouraged the speculative propensities of the people, and a fortunate ticket was always understood to have blest him with something like a comfortable independence. His habits and appearance were as singular as those of wealthy single gentlemen are invariably expected to be. He wore pantaloons and powder, entered only periodically into society, and had only once changed his landlady during a space of thirty-five years. Though not commonly talkative respecting his extraction, yet he now and then dropped hints which were not forgotten; and he showed some predilection for the county of Suffolk, by making

an excursion thither twice every year for the sake of shooting; from the same quarters occasional presents of game, which were left for him at the old Eastern Counties house, the White Horse, in Fetter-lane, and fetched from the office with his own hands. At length, as we have said, in 1842, John Turner departed this life, after a goodly lease of it, and, in default of any next of kin, Mr. Maule, the solicitor of the Treasury, impounded his whole property in behalf of the Crown.

Now comes the romance of the story. Two whole generations had passed away, and yet the name and fortunes of the missing Theophilus were still a favourite topic with the Turners of Livermere, and expeditions were actually made to the great metropolis to discover that relative, who was presumed by all to be infallibly surviving in unbounded wealth and grandeur. One woman, with the constancy of her sex, actually devoted her life to the search, and was known in London as the lady in search of her long-lost kinsman. Even before Mr. Turner's death some glimmerings of gratulation were directed towards him, but, when the amount and disposal of his property became known, no further hesitation was felt, and the kinship and goods of the deceased gentleman were boldly claimed by the thirteen surviving Turners of the Suffolk stock. The result has rewarded their fidelity and justified their claims, for the jury were thoroughly satisfied by the evidence of the witnesses and the eloquence of Sir Frederick Thesiger of the identity of Theophilus the schoolboy and John the gentleman; and that the Crown has now to refund the 60,400*l.* at stake for the benefit and disposal of the plaintiffs at large.

Considering that the proof required involved nothing less than the identification of a gentleman who died six years back in London with a lad who left Suffolk seventy years ago, it must be admitted that Sir Frederick spun his threads of evidence into a yarn of wonderful neatness and likelihood. It was proved by the concurring testimony of witnesses altogether unconnected with the family, that the deceased had spoken of himself as the the son of a gardener, as born in Suffolk, as once a teacher in a school, and as having had a sister named Sarah. He was also proved, by the evidence of a surviving schoolfellow, to have been

at school at Bury, and a coincidence more really curious than such analogies usually are, was exposed in the fact, that he used to call a lad to whom he had taken a fancy by that identical *sobriquet* of "Jack the Sailor," which had once been his own. His handwriting was peculiarly good, and answered to the notorious excellence of the school in which he acquired it. The most knotty point was the convertibility to be proved of the names John and Theophilus. But, after starting with the probable supposition that a lad who had cut his kinsfolk adrift to seek his fortune in the world would rid himself of so distinctive a mark as a quadrisyllable Christian name, the learned counsel proceeded to show that Mr. Turner was actually addressed by certain intimate friends as "The," or "Thee," and that in one of his books was written "Theophilus Turner," in full proportions.

Miraculous Escape.

The following narrative was given to us by the subscriber, a common seaman, and for the truth and accuracy of which we can vouch. It has never before appeared in print; but deserves to be preserved among the many miraculous instances of God's providential care of those "who go down unto the sea in ships, and see His wonders in the great deep."

"In March 1832, I was a seaman on board the schooner, St. Helena, bound from the Cape of Good Hope to Sierra Leone and London. On the 14th April we were boarded by a piratical schooner, they supposed we had money on board for the coast establishment; after searching in vain, to intimidate the crew, they hung the captain and a passenger (a doctor) up by the legs in the main-rigging; after inflicting this torture they were lashed back to back and thrown overboard, then the pirates commenced murdering the crew in the most barbarous manner. In this awful state of confusion I crept below unobserved, and concealed myself under the cargo in the hold. Thinking that none of the crew were left alive they repaired on board their own vessel, brought her alongside and commenced firing through the St. Helena for some time, till she was completely riddled. Thinking she could not long remain above water, the pirate made all sail to the westward. Finding all remained quiet for some hours, I

ventured to crawl out and look through the shot-holes. Finding no vessel in sight, by degrees I ventured on deck, and there beheld the mangled bodies in various parts of the vessel, myself the only survivor. My first object was to stop the shot-holes, which I did by nailing pieces of tarpauling over them, going overboard with a rope's-end to do it. I had no idea of navigation, but, remembering the course steered previous to this sad affair, I steered the same; and fortunately the weather continued very fine, or the schooner must have sunk. I was in this situation fourteen days, lying-to occasionally to take a little rest, and some refreshment, which fortunately the pirates had not taken. A little before sunset, on the 28th, I saw a sail to the northward, and hoisted my colours, Union down, which brought her to me; she proved to be the Brazen, British sloop-of-war. My situation being made known, carpenters and seamen were immediately sent on board with instructions to proceed to Sierra Leone, and I was taken on board the Brazen in search of the pirate. We cruised for three weeks without success, and then steered for Sierra Leone, where we found the schooner had safely arrived, the vessel's defects being made good she was sent to England in charge of a naval crew, and I returned in her. We arrived at Portsmouth on the 27th August 1832.

"JAMES MARTIN."

*** I omitted to state that, on the second day I had the painful task to bury my shipmates.

Belief of the world and judgment to come, faith in the promises and sufferings of Christ for mankind, fear of His majesty, love of His mercy, grief for sin, hope for pardon, suit for grace, these we know to be elements of true contrition.—*Hooker.*

Though the persons who approached our Lord, manifested a variety of different virtues; yet faith is the only grace which He was wont to commend.—*Bengel.*

The *worst* of men do not so much need *our* forgiveness as the *best* of men need the forgiveness of GOD.—*Whichcote.*

THE EFFECTS OF DRESS ON CERTAIN MUSCLES OF THE FRAME.

THE FOLLOWING sensible remarks are extracted from Dr. Wilson's work on Spasm, Languor, Palsy, and other disorders termed nervous, of the Muscular System. We recommend them to the attention of all; but particularly to those who wish to enjoy health and longevity.

IT IS NOT HERE intended to raise the great question of female privilege that, in a medical treatise, would be at once implied by the mention of ladies' stays. Whatever be the claim of health in the right and usage of woman's dress, its plea would not prevail. These are the vested interests of fashion, which were never yet conceded to physic. *Indigestion*, with all its miseries,—congestion, which rapidly becomes inflammation,—or is gradually developed into chronic disease, according to the temperament of the individual, are among the frequent results of a pressure contrived to prevent the elastic uplifting of the lower ribs, which *closes* the broad base of the lung against air, while it *stuffs* the heart and large vessels with unventilated blood. Enough has been said of the dangers of *tight-lacing*:—that it is most dangerous, every woman knows: but woman is not frighted by danger from what she wishes to have, or wills to keep. By this foreshadowing of distant and contingent mischief to the health, the physician would vainly hope to prevail with his fair client that she should break her bonds asunder. Let him rather direct her attention to the mottled necks, red ears, red elbows, and red noses of her fellow-martyrs.

MODERN EUROPE affords a further illustration of this most unclassical retrenchment of the waist, in the model forms of a less interesting section of its society. With certain middle-aged gentlemen, who have dressed well, and are losing shape, a practice is known to prevail of girding themselves with a central stay, rather inaptly designated as a "riding-belt." Even the athletic young, on supposed conservative principles, are, not unfrequently thus accoutred. Whatever may be the gain, from this approved moulding of the human form to the eye of the bystander, its effect with the sufferer, is to displace the contained

viscera, and still further to embrace the containing muscles. These restrictions imposed on the pulse and breath, by our "habits as we live," are very characteristic of the egotism of high civilization. They are only tolerable by those who are safe from impulses of strong emotion, and who are too well-bred to be betrayed into any sudden physical exertion.

CHURCH BELLS.

It would appear from the following letter, that a bell is rung in the new episcopal church at Kirriemuir, a small burgh in the county of Forfar; but which, by a strange anomaly, is in the diocese of St. Andrew's. This appears to have given offence to a zealous presbyterian, who had given vent to his spleen in a respectable local paper, the Montrose Standard, against both the ringing of the bell, and the spire in which it is hung. The reformed Catholic Church, however, is entitled to all the privileges of an unendowed church; and among others is entitled to ring a bell for divine worship; and even to have the passing bell rung for funerals. Subsequent to the Revolution, when the persecution of the church was so great, that a clergyman was not permitted by law to meet more than four persons at one time at Divine worship; but had to officiate to different parties of *four* persons as often in the course of the day as his strength would permit, it is not probable that bells would be resorted to to call his quaternions together. But after the accession of George III. when active persecution ceased, the bells which had been silenced began again to "sound the blest summons to the house of God." The kirk has possession of the endowment; but the church has also an establishment as well as the kirk; and very much to the mortification of her ministers, they are obliged to read the preamble of the act which recognises the church as an establishment whenever they read the Queen's proclamation, or other document issuing from the Government. Several of the churches have bells; and at Peterhead, the bell in the steeple of the town-hall, is rung on Sundays and holidays for the episcopalians of that town. On such occasional Sundays, when the

kirk service commences at an earlier hour, the town-hall bell is rung; and it is again rung for the church service at the usual hour of eleven.

"SIR,—MY ATTENTION has been called in the course of this week to an article on Spires, under the head of Kerriemuir, that appeared in your highly esteemed journal, the Montrose Standard of the 26th ult. The writer of the article in question would have done well to have confined himself to the spires and the town clock of Kirriemuir; but in attacking the episcopal church there for the ringing of a bell, he only shews his ignorance, or, perhaps, the ignorance or bad intentions of others. What I refer to is the objections that your worthy correspondent has heard to the bell of St. Mary's Church being tolled upon Sundays and other days, previous to the commencement of Divine worship in that church.

"IF YOUR CORRESPONDENT will but consult the Rubrics in the Book of Common Prayer, the Acts of Parliament in the reigns of Queen Anne, Gorge III., and her present most gracious Majesty, Queen Victoria, he will, in the former of these, find that the Church commands, and, in the latter, that the law of the land sanctions, the Catholic (not Roman) church of Scotland to toll a bell before the commencement of Divine worship; and that the members of that primitive and long persecuted Church have privileges that Presbyterian Dissenters are not entitled to by law, and, if I mistake not, even beyond what the established kirk in Scotland enjoys.

"I AM ALSO CERTAIN that the worthy and public-spirited gentleman who built the two spires that adorn the ancient Burgh of Barony of Kirriemuir at his own expense, and whose death every one in that burgh lamented, knew that the church in which he worshipped had a right to erect a spire, and place a bell in it, for the purpose of its being tolled before the commencement of Divine worship. May the day be far distant when that bell and the adopted ritual of our native land shall cease to be used in St. Mary's Church, and long, 'in vestment white,' may the present highly (and deservedly so) respected priest who officiates there—

"Open the book, and reverentially
The stated portion read;" and
"The people rising, sing *with harp,*
With harp, and voice of Psalms;"
Although in it no "Organ's peal loud-rolling meets
The Hallelujahs of the choir."

"Yes, I say, far distant may the day be when that church shall become as the one in which our fathers worshipped in this parish, and of which I intend to send you some account at a future day. "I am, Sir, your obedient servant,

"A SCOTTISH CATHOLIC."

"Nettly Brae of Kinaltie, Tannadice,
19th June 1848.

THE BENEFIT OF EXERCISE.*

THE ADVANTAGES resulting generally to the system, from the healthy condition and due exercise of the voluntary muscles, are very commonly overlooked in the direct and manifold uses of their locomotive and mechanical agency. It is therefore the more necessary that at all times these structures should be considered, in their wide and constant relations of function with the other organised divisions of the body. On the muscle, living and growing, both blood and nerve depend; for by the muscle most blood is used, and from it most nerves proceed. It is not only by the mechanical aid of lateral pressure in supporting the larger venous currents, or as the principal motive organs of breathing and digestion, that the voluntary muscles influence the great business of the circulation; but by a continual elaboration of the blood itself, in the process of their own assimilation.

THE HEALTHY NUTRITION of every structure is best promoted by the due and regular discharge of its peculiar organic function; and thus from habits of activity in the muscle, a corresponding advantage is obtained in the composition of the blood.

* Dr. Wilson, on the Muscular System.

In early youth exercise is most needed, for growth is then most active; and by exercise the blood is best fitted for the business of nutrition. Our health (and here a great moral responsibility is involved) is placed very much at our own disposal, by the power with which we are entrusted over the voluntary muscles. It rests principally with ourselves, in the use which we make of these structures, whether our blood shall be quick and fresh, or stagnate idly in our veins; whether our nerves shall be apt or dull.

In the education of both sexes, this principle of self-reliance should be carefully inculcated, and continually enforced. Persons habitually indolent, yet willing to reflect, should be made to understand, that in not exercising their limbs, they prevent in part the discharge of a common vital function; which, if refused by the voluntary muscles, necessarily devolves in a greater degree on structures which are incapable of rest, and which are never protected by the will. Observing the vast exertion, of which the muscles are capable, with positive advantage to the general health, as instanced in the records of travel and the campaign, it is matter of wonder, that man can forego the exercise of his limbs with even temporary impunity.

A short heavy middle-aged man of business, who had several times been under Dr. Wilson's care, for rheumatic pains, headache, giddiness, and asthmatic breathing, was compelled by the pressure of sudden difficulties to travel on foot in another interest, for orders in the articles, which for many years he had manufactured on his own account. Thus engaged, he walks from fourteen to sixteen miles in the day; and, now first enjoying health, is well content to have improved, by his pecuniary distresses, the real value of his existence. In the healthy and active function of the voluntary muscles, all previous disorder of head, joints, and chest, has found its complete and natural cure.

It is not enough in most cases that the physician should council exercise to his patient; while enforcing the principle he must suggest the means and the variety. To the young athletic, languishing in cities, the "constitutional walk" will not suffice. It is not the season for shooting, boating, or cricketing; and the income-tax prevents a horse. Fencing in the school, smartly and

by the hour, will secure all the relief that exercise, by free action, of the skin, can afford to the circulation. Many fine young men are able to avert illness and keep themselves in condition during their London life, by regular attendance at a fencing-room, who would droop hopelessly under the pharmaceutical directions of the mere prescribing physician.

When the health of the English gentleman suffers from want of work, the one prescription which he never fears to follow, is "mount and ride." To those who have been bred on horseback, there is no substitute for the saddle.

Exercise of the voluntary muscles is essential to the completion and maintenance of the general health. In some habits this rule is of more urgent and frequent necessity than in others. There is a wide range of difference in the muscular temperament of different individuals, which, when true and approved, should be indulgently considered in the facilities for exercise, and in the allotment of task-work, under the regulations of school or prison discipline.

Certain persons never stir if they can help it. Others are impatient of a moment's rest. This natural slowness or restleness of fibre is characteristic of families and entire nations as of individual persons, and may be inherited, with all else that is elementary in action, by a run of ages, through the blood. To the blood, in its variety of composition, these peculiarities of muscular temperament, are in truth to be referred, rather than to differences of conformation in the brain. In medical ethics, there is more warrant for hœmatology than for craniology.

And not only man's physical health, but many of the higher attributes of his nature, are, through these structures, placed at his own disposal, and made dependent on his will. In the due exercise and management of the voluntary muscles, much of our moral duty is made to consist. Work, life's great practical moral in them, for good or for harm, is mainly carried out. The human purpose is by them made complete; and virtue thus becomes example. Had Æneas been feeble in the shoulders, his filial piety would not have been the pattern theme of posterity; and Grace Darling, less practised with the oar, would have missed the honours of her beacon-rock.

By wholesome moderate fatigue of the voluntary muscles, the inducement to sensual indulgence is prevented; and thus we may be led from temptation, by walking or by riding out of it. The temper softens, and the intellect clears, by exercise of the arms and legs. Men are made wild by not getting their exercise; most children become peevish if kept from their walk; and the convalescent in fever remains infirm of purpose, until, by exercise, his muscles have recovered their tone.

The moral and physical superiority of the Anglo-Saxon race, seems principally to depend on the full habitual development of their muscular strength and activity. There is in the writings of Scott and Shakespeare, the vigour of the men's own limbs, with a freshness open as the air in which they both were bred.

A strict medical caution is needed here, against the over cultivation of the medical powers. Many, very many, perish from want of sufficient exercise, which in wilful indolence they renounce. Others, and in this country the instances are by no means rare, hurry themselves into fatal illness by an *inordinate* use of the muscles placed under their command. The young English gentleman is prone to excess in the indulgence of this, as of his other physical faculties. Should his life be one of leisure, there is generally a period, during which the cultivation of bodily strength by athletic exercises, forms his principal, if not his exclusive pursuit. With some it becomes in truth an infatuation.

From the waste of power and material involved in this abuse of an excellent principle, fever and permanent general exhaustion often necessarily ensue. Foot-racing, or "pulling in the boat," when carried to the extreme, have brought compulsory rest, by chronic palpitation on many, for the remainder of their lives. Young manly hearts have in this way been overstretched and literally broken. Moreover, gymnastics in excess, impair the vigour both of imagination and intellect. The greatest strength of body was never yet associated with the highest and most refined qualities of mind.

Even where not directly injurious to the health, the habit of *excessive* muscular exertion should be discouraged, from the risks incurred to the general health in the event of its sudden

discontinuance. Congestion and inflammation of the vital organs are among the consequences of interruption in the muscular structure of actions, implying a great habitual waste of the common material of the circulation. It becomes a frequent and especial duty of the physician to protect his young female patients, not more from their own imprudence, than from the councils of those who are supposed to know better in the regulation of their habits of exercise. The sufferer from certain complaints, will often be heard to date her symptoms from the exhaustion of walks unduly prolonged in her days of early girlhood. Young women, already sinking to the ground from general weakness, or from the effects of spinal disease, are rated with bustling kindness for never "taking sufficient exercise;" and under this rebuke perish miserably, in the endeavour to "walk off" symptoms which by too much walking have been first induced.

TRAINING INSTITUTION FOR NURSES.

A DISTINGUISHED MEETING was held, at the Hanover-square rooms, on Thursday July 13th, for the purpose of originating an institution for the training of nurses, and the encouragement of acts of pious charity, upon the system of the Sœurs de la Charité. The Duke of Cambridge presided, and Lord Nelson, Earl Harrowby, and the Bishops of London, Norwich, Salisbury, and Manchester were present.

THE DUKE OF CAMBRIDGE, briefly indicated the objects of the society, and promised it his earnest support—

"As in the general hospitals of London but very indifferent nurses are to be found, chiefly from the difficulty of getting efficient ones, he felt sure that the institution would be of immense benefit to the sick poor of London, while it would give opportunities to ladies of the higher orders of society to exercise works of charity and mercy. The plan was commenced some time ago by a German clergyman, and the King of Prussia is now at the head of a large establishment of the kind in Berlin."

THE BISHOP OF LONDON rose and said;

"There is a very flourishing Protestant institution of the kind on the banks of the Rhine, but it is intended to take as a model

that in the Canton de Vaud, Switzerland. He wished to see women, urged by their religious feelings alone, giving free scope to their desires, uninterested as far as worldly matters are concerned—devoting themselves to attendance upon the sick and helpless—in a word, he wished to see the Protestant Sisters of Charity. But in the present institution no vows will be required, no poverty, no celibacy, no cloistered seclusion, no vain and superstitious forms, no tyranny over will or conscience. The woman acting, will be, in all respects, a free agent. In training these nurses they must have the range of the public hospitals; but in this he was sure no difficulty would be felt; for, from his knowledge of the hospitals, the officers would willingly assist and give every facility in their power. He moved a resolution concluding with the statement, that "it is to be expected that women of the middle and upper classes will cheerfully devote a portion of their time to the welfare of society and the Dvine glory, by administering to the wants and relieving the sufferings of those who are in sickness."

Earl Nelson seconded the resolution, which was adopted unanimously.

The Bishop of Salisbury moved—

"That an institution be now formed for training nurses for hospitals, families, and the poor; to be founded on the principles of the Church of England, and to be under the presidency and superintendence of the Lord Bishop of the diocese."

His Lordship expressed his hearty concurrence in the objects of the institution, and urged, as a reason for its establishment on Church principles, the unanimity which such a system would induce among the inmates of the establishment, which would take the place of that difference and dissension that must always arise when persons of different sects of religion were in the constant habit of meeting.

The Rev. Dr. Wordsworth seconded the resolution. He believed that the institution would give the opportunity which many women longed for, of leaving the forms of fashionable life for the fresh luxury of doing good to their fellow-creatures. If such a safety-valve had existed some time ago, there would not have been those yearnings for another Church. If ladies

thus devoted themselves to attending upon the sick and consoling the afflicted, they would give dignity to a profession now resorted to only by the lowest orders.

THE EARL OF HARROWBY felt jealous that the Church of Rome only had an institution for attending to the moral and physical wants of the sick. We had borrowed from that church its system of hospitals, endowments, and colleges, and why not borrow its Sisters of Charity?

THE BISHOP OF NORWICH moved a resolution appointing the members of council for the new institution:—

"He regretted that obstacles had been placed in the way of the institution, founded upon prejudices which he could not too highly deprecate. The first objection which had been made was that Les Sœurs de la Charité was a Roman Catholic Institution; and therefore was unfit to be adopted by a Protestant community. He, for his part, would take anything from the church of Rome that was good; and would even adopt a Mahommedan institution, if it was acceptable to, and could be interwoven with, our own faith. The next objection was that it was a proselytising system. He denied that it was so; but saw no objection, even if such was the fact; for it would be securing converts to the right side. He had watched the Sœurs de la Charité on the continent, and had always felt humiliated in the presence of those ladies, because this country was without so useful an institution. He concluded by expressing his hope that from that moment he would find the Sisters of Charity of the Church of England doing as much good as the Sœurs de la Charité of the church of Rome."

DR. TODD, M.D., Professor of Physiology in King's College, seconded the resolution. He expressed, on the part of the medical profession, their willingness to co-operate in the movement. The resolution was adopted.

THE BISHOP OF MANCHESTER moved the appointment of trustees for the funds. He was willing to co-operate with the Roman Catholics in all that was good; and did not object to the nature of the proposed institution because it had its origin among the professors of that religion.

THE EARL OF HARROWBY briefly seconded the resolution.

ALL THE RESOLUTIONS were passed unanimously, and a vote of thanks to the Duke of Cambridge concluded the proceedings.

THE SISTERS OF CHARITY in foreign countries, or as Uncle Toby called them "*the clergy-women*," are a most useful class; and they have been imported here for the purpose of proselytism. It is, therefore, good policy even if there were not better motives to encourage this training institution for nurses, which we believe has originated with the very worthy Professor of King's College, London, and brother of the celebrated Dr. Todd, the Donellan Lecturer of Dublin University.

THE WHOLE ESTABLISHMENT is to be under the presidency of the bishop of the diocese, and will be managed by a resident master, a clergyman of the Church of England, who is also to be chaplain, and to use the daily services of the church. The members are to be divided into three classes, Probationers, Nurses, and Sisters. The probationers are to be young women of the age of eighteen or upwards, who are to undergo training for two years, paying towards their board and lodging, 10*l.* to 15*l.* per annum. The nurses are those who will attend the sick in hospitals, private houses, &c., under direction of the institution, who will remunerate them for their services. The remaining class is the one on which the success of the institution will depend, and we therefore extract from the Prospectus the duties of its members at length:—

"Sisters—to whom, especially, the institution will look for the maintenance of a high moral and religious tone in the common family of the establishment; and consequently, for the attainment of the important general objects which it has in view.

"They will either be resident in the establishment, in which case they will contribute 50*l.* annually to it, and receive board, lodging, and washing within it: or they will live with their friends, or in some private family approved by the master.

"The resident Sisters will be admitted at not less than twenty-five years of age; and no one will be received as a sister without satisfactory testimonials of piety, industry, and zeal, from the minister of her parish.

"The resident Sisters, after six months' trial and approval, will be expected to continue in the institution for not less than two years.

"The duty of all the Sisters will be, to be examples to the two other classes; to visit the sick at their homes (as may be

appointed by the lady superintendant), and in the hospitals, accompanied by one or more probationers; and to take part in the religious and other instruction and training of the probationers within the institution."

THE SOUTHERN AND ANTARCTIC REGIONS.

MANY ATTEMPTS HAVE at various times, and by many individuals been made to explore the icy regions of the northern pole; but on the recommendation of the British Association in 1838, Sir James Clark Ross, R.N., was the first to be sent on a voyage of discovery to the South Pole which had never before been approached. The object of his mission was chiefly to observe and record the delicate tremblings and pointings of the magnetic needle at the South Pole; but there is besides much of the marvellous in Sir James's interesting story. Under the most difficult and perilous circumstances the officers of this expedition carried on a series of magnetic observations with the greatest skill and the most unwearied patience and labour. From the action of the needle they calculated that the squadron had approached to within a hundred and sixty miles of the South Pole. Here eternal storms have their abode, with ice and mist, fierce cold winds and broken icebergs are in perpetual motion round the continent of land which marks the pole. The discoverers saw lofty mountains rising into high peaks above an icy continent; and burning mountains belching out fire and smoke. A perpendicular icy cliff bounded the foot of these mountains, from one hundred to four hundred feet high, stretching five hundred miles, and forming an unapproachable barrier. Amidst all that was terrible and awful in nature, it is most pleasing to reflect that Captain Ross made his dangerous voyage in a religious spirit; and never, except when compelled by storm and tempest, omitted the weekly service of the church. The following extracts from these interesting volumes, will, we hope, be acceptable to our readers:—

"To prevent the ships separating during the fog, it was necessary to keep fast to the heavy piece of ice which we had between them as a fender; and, with a reduced amount of sail on them

we made some way through the pack; as we advanced in this novel mode to the south-west, we found the ice became more open, and the westerly swell increasing as the wind veered to N.W. at midnight, we found it impossible any longer to hold on by the floe piece. All our hawsers breaking in succession, we made sail on the ships, and kept company during the thick fog by firing guns, and by means of the usual signals. Under the shelter of a berg of nearly a mile in diameter, we dodged about during the whole day, waiting for clear weather that we might select the best leads through the dispersing pack; but at 9 p.m. the wind suddenly freshened to a violent gale from the northward, compelling us to reduce our sails to a close reefed main-top-sail and storm stay-sails; the sea quickly rising to a fearful height, breaking over the loftiest bergs, we were unable any longer to hold our ground, but were driven into the heavy pack under our lee. Soon after midnight our ships were involved in an ocean of rolling fragments of ice, hard as floating rocks of granite, which were dashed against them by the waves with so much violence, that the masts quivered as if they would fall at every successive blow; and the destruction of the ships seemed inevitable from the tremendous shocks they received. By backing and filling the sails, we endeavoured to avoid collision with the larger masses; but this was not always possible. In the early part of the storm, the rudder of the Erebus was so much damaged as to be no longer of any use; and, about the same time, I was informed by signal that the Terror's was completely destroyed, and nearly torn away from the stern post. We had hoped that, as we drifted deeper into the pack, we should get beyond the reach of the tempest, but in this we were mistaken. Hour passed away after hour without the least mitigation of the awful circumstances in which we were placed. Indeed, there seemed to be but little probability of our ships holding together much longer, so frequent and violent were the shocks they sustained. The loud crashing noise of the straining and working of the timbers and decks, as she was driven against some of the heavier pieces, which all the activity and exertions of our people could not prevent, was sufficient to fill the stoutest heart, that was not supported by trust in Him who controls all

events, with dismay; and I should commit an act of injustice to my companions, if I did not express my admiration of their conduct on this trying occasion; throughout a period of twenty-eight hours, during any one of which there appeared to be very little hope that we should live to see another, the coolness, steady obedience, and untiring exertions of each individual were every way worthy of British seamen.

"The storm gained its height at 2 p.m., when the barometer stood at 28·40 inches, and after that time began to rise. Although we had been forced many miles deeper into the pack, we could not perceive that the swell had at all subsided, our ships still rolling and groaning amidst the heavy fragments of crushing bergs, over which the ocean rolled its mountainous waves, throwing huge masses one upon another, and then again burying them deep beneath its foaming waters, dashing and grinding them together with fearful violence. The awful grandeur of such a scene can neither be imagined nor described, far less can the feelings of those who witnessed it be understood. Each of us secured our hold, waiting the issue with resignation to the will of Him who alone could preserve us, and bring us safely through this extreme danger; watching with breathless anxiety the effect of each succeeding collision, and the vibrations of the tottering masts, expecting every moment to see them give way, without our having the power to make an effort to save them.

"Although the force of the wind had somewhat diminished by 4 p.m., yet the squalls came on with unabated violence, laying the ship over on her broadside, and threatening to blow the storm-sails to pieces; fortunately they were quite new, or they never could have withstood such terrific gusts. At this time the Terror was so close to us, that when she rose to the top of one wave, the Erebus was on the top of that next to leeward of her; the deep chasm between them filled with heavy rolling masses; and as the ships descended into the hollow between the waves, the main-top-sail yard of each could be seen just level with the crest of the intervening wave from the deck of the other. From this some idea may be formed of the height of the waves, as well as of the perilous situation of our ships."

WHAT ARE POETS?*

Poets are a joyous race!
O'er the laughing world they go,
Shedding charms o'er many a place
Nature never favour'd so;
Still to each divinest spot
Led by some auspicious star,
Scattering flowers where flowers are not,
Making lovelier those that are.

Poets are a mournful race!
O'er the weary earth they go,
Darkening many a sunny place
Nature never darken'd so;
Still to each sepulchral spot
Called by spectral lips afar,
Fancying tombs where tombs are not,
Making gloomier those which are.

Poets are a gifted race!
If their gifts aright they know;
Fallen splendour, perish'd grace,
Their enchantments can renew:
They have power o'er day and night;
Life, with all its joys and cares—
Earth, with all its bloom and blight—
Tears and transport—all are theirs!

Poets are a wayward race!
Loneliest still when least alone,
They can find in every place
Joys and sorrows of their own:
Grieved or glad by fitful starts,
Pangs they feel that no one shares,
And a joy can fill their hearts
That can fill no hearts but theirs.

Poets are a mighty race!
They can reach to times unborn;
They can brand the vile and base
With undying hate and scorn;
They can ward detraction's blow;
They oblivion's tide can stem;
And the good and brave must owe
Immortality to them!

* From two volumes of poems by Mr. James Gregor Grant, this pleasing specimen of the author's mastery, both of style and language, has been extracted.

A DIALOGUE BETWEEN A CHRISTIAN AND A ROMAN CATHOLIC.*

Rom. C. What advantage has Satan gained by setting up the pope as supreme head and governor of the Roman church?

Ch. C. He has by these means brought the Roman priests to persecute the Christian church, instead of promoting it; and to promote the devil's kingdom of superstition and murder, instead of subduing it. So that the setting up of Mahomet's supremacy in the east, and the pope's supremacy in the west, are two of the greatest victories that the devil ever gained over the Christian church. And as this is the case, none can continue in the Romish Church, unless enchanted and detained by the wiles of Satan.

Rom. C. You have said enough; my eyes are opened, and I am now amazed to see how men can be so bewitched, as to be led astray by the crafty and Mahometan pretences of infallibility and supremacy, successor of St. Peter, vicar of Christ, and the misapplied terms of Catholic and heretic as I once was.

Ch. C. One would imagine, that there was a sort of enchantment, or magical power in those pompous falsehoods, and abused terms, otherwise I do not see how man can be drawn by them from Christ the living and true God, to follow the pope a wicked and deceitful man.

Rom. C. The misapplied terms of Catholic and heretic, and the like inventions, made use of purely to decoy ignorant and superstitious men, are of so great service to the Roman priests, that they could not carry on their imposture without them. But I have seen so many of their tricks to deceive mankind, that I am in haste to leave them, and get admission into the Christian Catholic Church of England.

Ch. C. It is proper before your admission, to make a solemn renunciation of the popish errors, in the following, or like form:

The Renunciation.

First. I solemnly renounce the novel articles, or new religion of the Trent Creed; and am determined by the grace of God to adhere to the old Catholic faith, as it was delivered to the Church by the apostles

* Concluded from p. 256.

Secondly. I renounce the superstition and idolatry, or image-worship, and saint-worship of the Roman Church, as springing from spiritual blindness, and the suggestion of the devil.

Thirdly. I renounce and detest the damnable practices of the Roman Church, in persecuting and murdering Christians; as practices that are contrary to the Gospel Spirit, and inconsistent with all rational hopes of salvation.

Fourthly and lastly, I renounce the doctrine of the pope's supremacy and power of absolving subjects from their allegiance, as Luciferian and hellish doctrines.

IT IS PROPER for you to make a declaration of this kind, and then be immediately admitted into the Christian-Catholic-Church of England; for so long as the Roman Church maintains the pope's supremacy, and retains the new article of the Trent-Creed, it is impossible for any man to live with an enlightened mind, and a good conscience in her pale, or die with any rational and well-grounded hope of salvation.

So that upon the whole, you see, there is an absolute certainty of salvation in the Gospel-Church of England; but no certainty or rational hopes of salvation in the Trent-church of Rome, or the Alcoran church of Mahomet.

FASTING.—He that fasts is light, and winged, and prays with wakefulness, and quenches his wicked lusts, and propitiates God, and humbles his soul when lifted up. Therefore, even the Apostles were almost always fasting. He that prays with fasting hath his wings double, and lighter than the very winds. For neither doth he gape, nor stretch himself, nor grow torpid in prayer, as is the case with most men, but is more vehement than fire, and rises above the earth. Wherefore, also, such a one is most especially a hater and an enemy to the evil spirits. For nothing is mightier than a man who prays sincerely. For if a woman had power to prevail with a savage ruler, one neither fearing God, nor regarding man; much more will he prevail with God, who is continually waiting upon Him; and controlling the belly, and casting out luxury.—ST. CHRYSOSTOM, *Homilies on St. Matthew.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXVI. New Series. October 1, 1848.

THE RULE OF FAITH.

Art. II.—And in Jesus Christ His only Son, our Lord.

The second article of the Creed is our belief in the Author and Finisher of our faith, God the Son; who is our Lord and our only Mediator with God, Jesus Christ the righteous, the Holy One of God. God is one supreme *self*-existent Essence, whose incommunicable name in Hebrew is Jehovah, invisible to mortal eye; in whom there has subsisted from all eternity, Three Persons; officially styled the Father, the Son or Word, and the Holy Spirit or Ghost. This is the Catholic faith, which must be kept whole and undefiled in our own hearts; as our church has faithfully preserved and impressed it in all her formularies and offices. In the soul of man there are *three* faculties—the *understanding*, the *memory*, and the *will*. The first is the father or creative faculty; the second is begotten by the first and preserves what it has created; the third proceeds from both, and loves or hates that which the former have created and preserved. These faculties are all co-existent; but in the order one is before the other. So also in the Godhead; but what we call *faculties* in the soul of man, are called Persons in the Godhead. It has not pleased God to reveal to us the manner of this mystery; neither has He enabled us to comprehend the manner in which our souls, bodies, and spirits are so united as to become one man. The Hebrew name, *Elohim*, which is translated God, is a noun of the *plural* number; and it generally agrees with verbs, pronouns, and adjectives, of the *singular* number. This ungrammatical conjunction denotes the relation in which God has been pleased to reveal Himself to us; and it is a proof that

the Divine unity is one of essence, under which three Persons are comprehended. Of this Trinity, perhaps the most comprehensive and the most easily understood demonstration, was, at the baptism of Christ, by the VOICE *of the invisible* GOD THE FATHER, *the* HUMAN PERSON *of* GOD THE SON, *and the visible representation of* GOD THE HOLY GHOST, in the shape or appearance of a *Dove.*

IT IS IN THE second Person of the Divine Essence that the church here calls on all her sons and daughters to confess with their lips the belief of their hearts upon no less authority than that of the Author of our faith—"Ye believe in God, believe also in ME;" and also on the commandment of God the Father "that we should believe in the name of HIS SON JESUS CHRIST," in a threefold description of His name, of His generation as the only Son of God, and of His dominion over us as our Lord. "Ye call me Lord and Master, and ye say well, for so I AM." Jesus was His personal name which the angel commanded Mary to give Him before His conception, and Joseph before He was born; and this name was given at His circumcision, when according to the rule of the Jewish church, the name was always conferred. The name Jesus signifies a Saviour; "and thou shalt call *His name* JESUS; *for He* [HIMSELF] *shall* SAVE *His people from their sins.*" Simeon, holding Him in his aged arms, called Him "the salvation of God, the light of the Gentiles." Zacharias called Him "an horn of salvation"—"the day spring from on high;" St. Paul calls Him "the Captain of our Salvation," and "the author of eternal salvation unto all them that *obey* Him;" St. Peter says "Him hath God exalted with His right hand to be a *Prince and a Saviour*, for to give repentance unto Israel, and forgiveness of sins;" that is to be the means of producing repentance and reformation by His Spirit and doctrine; and to effect the remission of sins by His all-atoning merits and sacrifice. As our Saviour, He has shown and declared unto us the only true way of obtaining eternal salvation; "for there is none other name under heaven given among men, whereby we must be saved." God's ministers are said to save us by preaching the Gospel, by explaining and enforcing the whole will of God, and by beseeching us to forsake our sins and be reconciled to

God; but how much more is He our Saviour who has revealed the mind and will of God to them and to us, who might have groped after it in mental darkness, but could never of ourselves have discovered it, and, therefore could never have been saved. He alone has trode the wine-press; and by Him alone has our salvation been wrought. There is no way to be saved by Him but by believing, which includes obeying Him; acknowledging and freely confessing that there is nothing in ourselves which can deserve or effect it; nothing in any created being whatsoever, which can either merit or procure it for us.

Belief in our Lord and Saviour Jesus, ought to inflame our love and affection towards Him; and to sink all other objects of affection out of all comparison with Him. To be counted worthy of Jesus, we must love father and mother, sons and daughters in subordination, or only in a second degree to our love of Him. "For," says Bishop Babington "the bond of one God, one Father, one Baptism, and so forth, is as far above the bond of one father, one mother, and such like, as God is above man, spiritual things above carnal, and the spirit above the flesh." Our spiritual union with our Saviour is far beyond all natural and earthly affections, which when exclusively indulged, will as surely exclude us from heaven as any other unrepented sin. The only return which we can make to God our Saviour's love, in laying down His life for us, is to love and obey Him in return; but love without obedience is mere lip-service and hypocrisy. He Himself has made obedience to His commandments, a test of our love for Him, and a sure title to the inheritance of eternal life. Can we refuse to love and obey Him who condescended to assume our nature and to submit to the pain and ignominy of the cross, that He might save and deliver us, miserable sinners, from the effect of our sins, and from the punishment justly due to them, and to reconcile us to God? God, manifest in the flesh, was the agent reconciling the world in his own Person, to Himself in the Person of the Father, as the patient; for "God was in Christ reconciling the world to Himself." This mighty Reconciler "is able even to subdue all things to Himself;" and here the power of the Divine nature is distinguished from that of the human in its greatest exaltation; for as Jesus is man, all things

are subdued unto Him by another; but as Jesus is God, He is Himself that other, and therefore He is able to subdue all things to Himself.

By the shedding of His blood, Jesus has obtained remission of our sins, or our justification before God; and has by the power of His grace removed the dominion of sin. As He is now exalted unto glory, He has received all power both in heaven and on earth; and He is able to save to the uttermost all who faithfully believe, entirely love, and humbly obey Him. The name Jesus was His personal name, and means a Saviour; for He has saved not the Jews only, but all the people of God. Therefore we say in the Creed *I believe in Jesus;* "which," says Bishop Pearson, may be thus described. "*I believe* not only that there is a God who made the world; but I acknowledge and profess that I am fully persuaded of this, as of a certain and infallible truth, that there *was* and *is* a man whose name by the ministry of an angel was called Jesus, of whom particularly Joshua, the first of that name, and all the rest of the judges and saviours of Israel were but types. I believe that Jesus, in the highest and utmost importance of that name, *to be* the Saviour *of the world*; inasmuch as He has revealed to the sons of men, the only way for the salvation of their souls, and wrought the same way out for them by the virtue of His blood, obtaining remission for sinners, making reconciliation for enemies, paying the price of redemption for captives; and shall at last Himself actually confer the same salvation which He has promulged and procured, upon all those which unfeignedly and stedfastly believe in Him. I acknowledge there is no other way to heaven besides that which He has shown us, there is no other means which can procure it for us but His blood, there is no other person which shall confer it on us but Himself. And with this full acknowledgment—I believe in Jesus."

But the true faith requires us to believe not only in Jesus, which, as before shown, is His personal or proper name, and signifies a Saviour; but in Christ, which denotes His *office* as He was the anointed of God "with the Holy Ghost and with power." The burden of all the apostolic writings was to prove that the man Jesus is the Christ or the Messiah. And the asser-

tion of this fundamental doctrine made a prominent part of St. Peter's first Christian sermon to the Jews—"Therefore let all the house of Israel know assuredly that God hath made [or appointed] that same Jesus [in whom all the prophecies and types have been so wonderfully and minutely fulfilled; but] whom ye have crucified, both Lord and Christ," or King of Israel. St. John assures us that his whole Gospel was written that we might believe that Jesus is the Christ, the Messiah; and he stigmatises those as *liars* who deny that Jesus is the Christ. And St. Paul says "Wherefore God also hath highly exalted Him [in His *human* nature, even to God's right hand in heaven] and given Him a name [of dignity and majesty] which is above every name [of principalities, powers, might and dominion]; that at the name of Jesus every knee should bow [not only in humble acknowledgment of His authority as our Lord; but in religious adoration, even by the holy angels] in heaven; and things on earth [that is of all Christian men and women] and things under the earth," or the faithful saints, who, having been the choice vessels of His grace on earth, and the lights of the world in their several generations, are now perfecting His praise in paradise, in joyful expectation of His coming to judge the world.

THERE WERE heretics even in the apostles' days who denied the man Jesus to be the Christ; just as the Socinians and others of the present day deny this fundamental doctrine of *the* faith. The apostles not only wrote against this heresy, but the church has ever since, in all ages, required her children to make due and lowly reverence whenever the name of Jesus occurs in the Creed or in any part of the church service. In the Romish church, instead of obeying the apostolic command to bow at the name of Jesus, the superstitious habit of crossing themselves has been substituted. But, at the Reformation, this idle superstitious practice was abolished; and St. Paul's directions, of bowing at the name of Jesus were restored. To bow at the name of Jesus is unmistakeably to acknowledge the man Jesus to be the Christ or Messiah, the anointed of God; and so to make a visible profession of our faith, and nothing less than this can demontrate a man to be a Christian. It is to be observed that it is NOT at the name of *Christ* that we are to bow; but at

the name of JESUS. A Mahometan, a Jew, a Socinian, or any heretic, may bow at the name of Christ, because they all allow Him to be a prophet or teacher; but that does not show their Christian faith, for they all deny that Jesus is the Christ. The Jew still expects his Messiah to come; but he blasphemes the Christian faith, that that man whom with wicked hands his forefathers crucified, is the Messiah the Saviour of the world. Now if we bow at the name of Christ we mix ourselves up with these blasphemous infidels; but when we bow at the name of Jesus, we distinguish ourselves from these heretics and make full confession of the Christian faith; "for the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man; God of the substance of the Father, begotten before the worlds; and man of the substance of His mother, born in the world; perfect God and perfect man: of a reasonable soul and human flesh subsisting; equal to the Father as touching his Godhead; and inferior to the Father as touching His manhood."

TO BOW AT the name of Jesus, however, is not an article of the faith necessary to salvation; but it is a most commendable and decent manner of professing before men the Christian faith; and it is not in the least superstitious. Those who refrain from it out of any principle, lay themselves open to the suspicion that they are not sound in the faith; at all events they encourage the enemies of Christianity by joining them in the refusal of this innocent mark, and public attestation of the church's faith in the crucified Jesus. Let us not, therefore, be partakers in the sins of other men who blaspheme that worthy name by the which we are called; but whenever it occurs in the service let us make due and lowly reverence, that He be not ashamed of us when we come tc stand before His throne.

IN OUR NEXT, we will endeavour to give some explanation of the title of Christ which is always joined with His personal name of Jesus, which the Jews always acknowledged, but denied that He was *the* Christ or Messiah who, in a vain hope they still expect. The chief priests made a law that if any man did *confess* that He was THE CHRIST, he should be put out of the synagogue," that is, be excommunicated and deprived of all spiritual and political privileges.

AN INSTANCE OF THE RECOVERY OF SPEECH.

In 1814 I was an officer on board the H.E.I.C. ship Union, performing a voyage from London to Calcutta. On our outward passage corporal punishment on every trifling offence was inflicted; and on one occasion a fine young man being brought to the gangway to receive punishment sprung overboard. Tthe weather being very fine boats were lowered to save his life; but he was never seen to rise, and of course was unfortunately drowned. At this time I was inexperienced; since which I have proved how unnecessary it is to govern seamen with such severity. On our homeward passage, in company with the Marchioness of Exeter and Little Pitt, Company's ships, and H.M. ship Denmark, 74, as convoy, we had very fine weather till near the Cape of Good Hope, when the wind suddenly shifted from S.E. to N.W., and increased to a perfect hurricane, attended with such a tremendous high sea as I had never before, or ever since have experienced. Orders were given to lighten the ship, and all the guns, twenty-two in number, were thrown overboard, together with about 20,000*l.* worth of silk and indigo. The weather continued in this furious state three days, during which every thing was swept off the decks, bullwarks, stantions, boats, stock, &c.; and the fore part of the poop deck, stove in. The captain was in bad health, and had been so three weeks; he occupied the starboard cabin, under the poop deck, which was stove in and also filled with water; and the weather was such that no assistance could be given him, and when it abated he was found dead in his cot, supposed to have been drowned. We had on board a discharged soldier from the Company's service; a young man about twenty-two years of age, dumb from some malady that had baffled all medical skill in India for many months. During this awful gale he spoke in a deep hollow voice, to the horror and alarm of all around him, as perfect silence prevailed, every soul expecting instantly to be launched into eternity; for a consultation had been held, and proved nothing more could be done for the preservation of the ship. Fear wrought this miracle and he continued his speech the remainder of the voyage. The weather having abated we arrived in Simon's Bay, Cape of Good Hope, in six days after, where the captain was interred. The other ships we

had not seen since the first night of the gale. Three days after our arrival the Marchioness of Exeter and the Denmark came in also, in a most distressed state, and had lost several men overboard. The Little Pitt was never seen after the gale, and of course must have foundered with all on board. Such had been the wonderful height of the sea, that the topsails being set were found much stained with the indigo that had been thrown overboard. Having repaired our damage we left the Cape on the 25th August, called at St. Helena on the 12th September, and sailed the same day; nothing of consequence occurred during the remainder of the voyage, and we arrived in England on the 4th November 1815.

R. S.

THE CHURCH CATECHISM EXPLAINED.

[The following explanation of the Church Catechism is supposed to have been composed by the Right Rev. George Innes, Lord Bishop of Brechin. He was consecrated at Alloa, on the 13th August 1778; but being in delicate health, he died May 18, 1781. It was published in Edinburgh in the year 1791; and it is now extremely scarce.]

Lesson I.—Of Man's Creation.

What is your name, M. or N.?

Why does the church first ask what is your name? To put me in mind that I am a Christian.

How does that question put you in mind that you are a Christian? Because this name was given to me when I was made a Christian.

Who gave you this name? My godfathers and godmothers in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Why do you call them your godfathers and godmothers? Because they were the instruments of bringing me first to God, as my natural parents were of bringing me into the world.

Why did your godfathers and godmothers give you this name? To teach me that I was not *born*, but *made a* Christian.

When did they give you this name? In my baptism.

Why were you baptized? That I might be received again into God's favour, in the covenant He made with mankind in the blood of His Son.

As a right understanding of the state of man before the Fall is of great importance, in order to the knowledge of the true nature and design of this Christian covenant, I ask you, of what did God make the first man? He made his body out of the earth, and his soul out of nothing; breathing into him the breath of life.

What is meant by the breath of life? Not only that he was made a rational creature, but a free agent, with liberty to obey or disobey the will of his Creator.

In whose image did God make man? In His own Divine image.

In what does the Divine image consist? Besides the spirituality of the soul, and the innocence and rectitude in which it was created, God also infused certain gifts and powers into it by His Holy Spirit, Gen. i. 17, compared with 1 Cor. xv. 45-49.

What was the first man's name? Adam.

What was the first woman's name? Eve.

How was she made? Her body out of a rib of Adam's side, to show that they were one flesh; and her soul was breathed into her by God as Adam's was.

Why did God make man? That he might know, love, and for ever enjoy his Creator.

Where did God put our first parents? Into the earthly paradise.

What kind of place was that? A delightful garden, and a type of heaven.

How did they live in paradise? Very happily; serving God and cultivating the garden.

What were they allowed to eat? Of all the trees of the garden excepting one.

Why was that one reserved? As a trial of their obedience.

How was that tree called? The tree of knowledge, of good and evil.

Was there any other remarkable tree in the garden? Yes, the Tree of Life.

Why was it so called? Because it was appointed to preserve the bodies of our first parents from disease and death.

Were they not to die then? They were intended never to die.

What was to become of them? After such a trial of their obedience as should seem sufficient to Divine Wisdom, they were to be translated from earth to a supernatural immortality in heaven, and all their posterity.

How were their souls to be made immortal? By means of the Holy Spirit.

Were there any conditions required of our first parents, in order to entitle them to that glorious privilege of immortal life in heaven? Yes; it was on condition of their observing that covenant, paction, or agreement, which God made with them in Paradise.

What did God require of them in that covenant? In general, obedience to all His laws; but in particular He required that they should abstain from the fruit of the Tree of Knowledge, of good and evil.

What did He threaten in case they should eat of it? Death, or the loss of being.

Was this a covenant of grace? Yes; because the reward promised was more than adequate to any obedience our first parents could pay; and because they were to be assisted in the performance of their duty by the Holy Spirit.

Why did God make this covenant depend upon a positive precept, and not upon their faith or good works? To teach them that the glorious things He had in store for them, were not due to their nature or to their merit; but were His own free gift and bounty.

Lesson II.—Of Man's Fall.

Did man perform his part of the covenant? No, he broke it.

How did he break it? By eating the forbidden fruit.

Who tempted him to do so? The devil.

Who is the devil! A mighty angel that rebelled against God.

Who are the angels? Beings of a superior order to man; either without bodies altogether, or at least without gross bodies.

Did many of these rebel against God? Yes; many of them did, under a prince or leader, named Satan.

How were they punished? They were cast down from heaven, and will be condemned to eternal fire at the last day.

What is their employment? To tempt men; and to make them offend God.

How did the devil tempt our first parents? He entered into the body of a serpent, and persuaded the woman to eat of the forbidden fruit.

What did she afterwards? She prevailed upon her husband to eat of it also.

What did God on that occasion? To testify His high displeasure against sin, He cursed the brute serpent, though he was only the mere instrument of the temptation.

How? By degrading his nature; and condemning him to go upon his belly, and to eat dust all the days of his life.

How did He punish the woman? He subjected her to her husband, and condemned her to conceive and bring forth children with pain and sorrow.

What did He inflict upon Adam? He ordained him to earn his bread with the sweat of his brow; and cursed the earth, that is, He rendered it less fruitful for his sake.

What further did God to our first parents? He drove them out of Paradise, and thereby taught them that they had forfeited heaven, of which it was a type, and all the benefits of His covenant.

In what condition did they then find themselves? Very miserable both in soul and body.

What happened to their souls? They were deprived of the Holy Spirit, [who is] the principle of life and immortality.

What more happened to them? They became, in a great measure, subject to the power of the devil, who had overcome them in the temptation; and to ignorance and concupiscence through the want of the Divine Spirit to enlighten and guide them.

What is concupiscence? Such a love of ourselves, and of

the pleasures of sense, as turns away our hearts from the love of God.

What happened to their bodies by their transgression? They became liable to many inconveniences and diseases, and to death without any hopes of a resurrection.

Did the sin of our first parents hurt their posterity as well as themselves? Yes; all men are born subject to ignorance, concupiscence, and death; for the Scriptures tell us that Adam begat children in his own likeness or image: Gen v. 3.; that is, with such a corrupt and depraved nature as his own was now become.

What is the reason of that? It is because they naturally want the Divine Spirit, which Adam lost by his fall.

How is this their natural state commonly called? The state of original sin.

Lesson III.—Of Man's Recovery by Christ.

Did not God provide a remedy for the recovery of our first parents from that miserable condition to which they were reduced by their fall? Yes; He graciously promised them a Redeemer in these remarkable words: "the Seed of the woman shall bruise the head of the serpent." Gen. iii. 15.

What is the meaning of that expression? That One should be born of *a woman* who should recover them from the power of the devil, and restore them to the favour of God.

When was this Redeemer promised to them? Immediately after their fall.

Why so soon? To keep them from despair.

Who is the Redeemer of Mankind? JESUS CHRIST, the Son of God, the great Mediator between God and man.

Whom do you mean by a Mediator? One who reconciles parties that are at enmity one with another.

How did Jesus Christ reconcile God to man? By satisfying God's justice.

How did He satisfy God's justice? By suffering death for [or instead] of man.

Could the Son of God die? No, not as God; but as man.

Did then the Son of God become man? Yes; He took our nature upon Him; and so became God and man in one Person.

Was it necessary that our Mediator should be thus both God and man? Yes; it was absolutely necessary.

Why was it necessary that He should be man? That he might be capable of suffering in that nature which had offended; and to be an example of life to us.

And why was it necessary that our Mediator should be God? That his sufferings might have sufficient merit to atone for mankind.

LIVERPOOL, AS IT WAS IN 1828.

In introducing to your notice a slight sketch of this large maritime town, I trust that you will in candour make every allowance for that want of arrangement in the matter, and style of composition, which my slender abilities feel the want of; but which are generally considered so indispensable where such a variety of topics have to come under consideration connected with the general subject. As I write not for the public eye, but merely to fulfil a desire of calling to your remembrance one, with whom you have held many occasional conversations, and interchange of sentiment, all inaccuracies I trust, will be lost sight of, in the consideration that I write with an humble endeavour to amuse, which is not amenable to the laws of criticism.

The name of this great and populous town, as well as its antiquity, are buried in so much obscurity, that it has baffled all the ingenuity of the curious and the antiquary to define with any degree of accuracy; and after offering their discordant opinions, being destitute of any data or records for their guide, they have left it to posterity to form their own conclusions. One thing is certain, that it was a place of complete insignificance until the conquest of Ireland by Henry II., in 1172, who granted the lordship of that country to his youngest son, John. The importance of the Port of Liverpool, on account of its relative situation to Ireland, was, in consequence of this conquest, immediately discovered; and it became of considerable service to govern-

ment, both for the convenience of conveying troops, military stores, &c., to and from Ireland, and for the readiness with which the commodities of both countries could be interchanged. The first Charter granted to this town, was by Henry II., in 1173; a second charter by John, in 1207, Henry III. confirming the grant of former charters, constituted it a free borough for ever, with a merchant guild and other liberties. The state of Liverpool, from the 14th to the beginning of the 16th century is unknown. Its charters were confirmed, and its privileges enlarged, by Edward III., Richard III., and Henry IV.; and there is little doubt that the number of inhabitants encreased; but after this, Liverpool experienced a decline, and in 1565, the Town Record states the number of householders and cottagers to be only 138, and the total number of inhabitants at no more than 966. The town became in fact, so much reduced, as to induce the inhabitants in 1571, to petition Queen Elizabeth to be relieved from a subsidy which had been imposed on them, styling themselves Her Majesty's poor decayed town of Liverpool; and up to the end of the 16th century, it was what we should term insignificant. At the commencement of the 17th century the number of inhabitants did not exceed 5,000. From this time forward the town began rapidly to improve, and the number of its inhabitants had encreased in 1760 to nearly 40,000. Still, however, no stage-coach came near this town, and it had only three inns. The accommodations are represented to be good, and according to the remarks of a pleasant writer about this time, a person might dine elegantly at an ordinary, off ten or a dozen dishes for ten-pence. Shortly afterwards, one stage-coach began to appear from London, and two principal inns offered themselves for the accommodation of strangers. The property acquired by the extension of a lucrative and increasing commerce, was partly applied to building; but the object was then to encrease the number of houses and streets, and not to improve the old, which still remained narrow, mean, dirty, badly kept, and worse regulated. Such was nearly the state of Liverpool at that time. Subsequently, its progression in extent, convenience, and refinement, has been in proportion to the astonishing accumulation of its wealth, and the expansion of the minds of its principal

inhabitants by an improved education, and extensive intercourse with the world. The numerous and splendid structures for devotion, charity, pleasure, and business, in many of which the metropolis itself is rivalled; the immense ranges of newly-erected dwelling-houses, distributed into streets and squares, in the most eligible situations, and in a style of superior elegance; the number and convenience of those receptacles of its shipping, the docks; one entire improvement and embellishment united, present themselves in all varieties, and exhibit at one view the effects of industry directed by genius, and supported by character.

But it is time that I should particularize such objects as may be calculated to excite your curiosity and interest; and to make you in some degree acquainted with Liverpool as it is at this time. As I have already hinted, this town has vastly increased of late years, and its extent to north and south cannot be less than three miles, and from east to west about two miles. The streets, many of them in those parts which constitute the Old Town, are narrow, and not wholly exempt from that filth and darkness, but too generally, and with much justice complained of in many parts of the metropolis: but the higher parts of the town, which are of a more recent date, are laid out in streets of wide and noble dimensions, and being occasionally interspersed with squares and public buildings, give them a very handsome appearance. Of one circumstance the Corporation of this town have not been unmindful which adds much to its beauty, whilst the inhabitants have great reason to be thankful for the alteration. Formerly the whole of the town was very badly paved; the foot-paths in particular being laid down with small pebbles, rendered them very unpleasant to walk upon; but within the last three years, the Corporation, amongst numerous other improvements, have turned their attention to the better paving of the streets; and have in that short space of time expended upwards of 60,000*l.* upon that object alone. The pavements now in some parts of the town, vie with some of the best streets in the metropolis, both as regards their width, and the manner in which they are laid down; and contribute thereby much to the cleanliness and comfort of the town. The houses, which are mostly built of brick, are

generally good, and in many parts splendid; and from their size, and the elegant manner in which the interiors are fitted up, well worthy of the residence of the first noblemen in the land. Indeed, as far as my observation serves me, I am inclined to consider the town residences of many of the merchants here, far superior to many, if not the generality of the city residences of those in London. In fact, a person who has spent the principal part of his days in the metropolis, will be surprised to see the mode of building houses here. The general notion appears to be, that nearly the whole of the ground allotted for the erection of the building, must of necessity be occupied by the house itself, and consequently very little ground anywhere is to be found attached to them. The public buildings in this town considering its extent, and its comparatively modern date, are both numerous and handsome: of these may be enumerated amongst the most attractive, the Town Hall, in which the mayor resides, and the magistrates hold their sittings; this is an extremely elegant building, and contains suites of rooms for different purposes, both of a public and private nature. The principal story contains a suite of rooms communicating with each other. The saloon opening from the grand staircase, is 31 feet by 27 feet. It is splendidly furnished, and embellished with several very valuable paintings. The west drawing-room is 33 feet by 27; the east drawing-room 31 feet by 28. The height of the saloon, and of the east and west drawing-rooms, is 25 feet. A most spacious ball-room, 89 feet by 42 feet, and 40 feet high, occupies the whole north front of the edifice. It is a magnificent room, most sumptuously fitted up, and lighted by nearly one hundred gas-burners, appended to superb glass chandeliers. The second ball-room is 61 feet by 28 feet, and 26 feet high: in it the chief magistrate entertains his parties. The ceilings of all these rooms are arched, richly ornamented and pannelled. The sides of the ball-rooms are enriched with superb and massy pilastres of beautiful variegated Carniola marble; the pilastres in the great ball-room and the dining room, are surmounted with capitals of the Corinthian order, richly executed; the costly furniture and the the large massive mahogany doors of the several rooms excite much admiration. From the summit of the dome of this magni-

ficent building, a most beautiful panoramic view of the town, the river Mersey, the Irish Sea, and the mountains of Wales and Cumberland break in upon the sight. It was erected and completed at an expense exceeding 300,000*l.* Next in attraction may rank the Exchange for the merchants to meet and transact business. This building forms a grand quadrangle of the Corinthian order, containing an open area of the most beautiful pavement imaginable of 35,066 feet; and is consequently more than twice the area of the Royal Exchange of London, which only contains 16,848 square feet. To give a proper description of this building would occupy a space more than I could conveniently devote for the purpose; I shall summarily conclude by observing that it is considered the most elegant building of Grecian architecture erected in modern times in this country, for purposes purely commercial.

I COME NOW to speak of the churches, which are numerous, and some of them extremely handsome; they are about thirty in number, including those now erecting. They are for the most part built of stone hewn from the numerous quarries in the neighbourhood, and form a pleasing display of the varied orders of architecture. One of these churches, which is denominated the Church of the School for the Blind, is a very beautiful specimen of the ancient Grecian order, ornamented with a portico, being an exact copy of the portico to the Temple of Jupiter Panhellinius in the island of Egina. The interior, which is fitted up with much chasteness of design, well accords with the genuine taste and spirit of its architect, Mr. Foster, jun., and I may add the fostered architect of this great town. In this church, service is performed twice every Sunday, morning and evening; the blind people taking part in the service, many of whom have most enchanting voices, and by the aid of a very fine and powerful concert organ, built by Gray of London, perform some of the most beautiful selections of music from Handel, Haydn, Mozart, Beethoven, and other eminent composers. Here, like the Foundling Hospital Chapel in London, you are expected to contribute some small donation in silver at your entrance; but the lovers of the fine arts, and of music in particular will find themselves amply gratified for any contribution to so excellent and benificent a charity. It would be useless to take up your

time with a description of all the churches which grace and ornament the town; many of them are very elegant structures, and reflect the highest credit on the taste and liberality of the inhabitants. In addition to the churches of the establishment, several handsome buildings have been erected in various parts of the town for the accommodation of the numerous sections of Dissenters. I believe the total number of places for Divine Worship amount to between fifty and sixty. There is one circumstance which strikes the attention of a stranger upon entering any of the places of worship in this town; and that is, the delightful melody of their congregational music. No church or chapel is to be found without a choir, and in some of them the the choristers are extremely select and effective. It is no uncommon thing to hear a congregation joining with the choristers in singing some of the most beautiful musical compositions. But it is time to speak of the public libraries which form a striking feature in Liverpool; and, when contrasted with the metropolis, becomes no small compliment to the taste of the Liverpool merchants and traders. In London, of an evening in particular, the coffee-houses are filled with men of opulence, drinking their wine and spirits, &c., and but too frequently becoming inebriated by excess; but in Liverpool, this is a vice but little known amongst the upper classes. The Public Libraries, are buildings erected at a very considerable expense, their interior for the most part extremely handsome, where the subscribers meet to peruse the newspapers, magazines, reviews, &c., &c.; but no refreshments of any kind are introduced. They meet for the purpose of general conversation, and pass their time in deriving and imparting useful information. It is a circumstance worthy of record, that Liverpool, although she has little to boast of on the score of antiquity, was the first to impart the idea of public libraries, subsequently adopted in London, Bath, Bristol, &c. The Athenæum, which was the first established in Liverpool, is a neat stone building, consisting of a library of about 15,000 volumes, and a news room, which is commodious and handsome; extending to 2,000 square feet, well supplied with all the London and provincial newspapers, periodicals, maps, &c. &c. The subscribers have the privilege of introducing a friend not resident in the

town. The next in rotation, but greater in importance is the Lyceum, a handsome stone structure, containing a very spacious reading-room 68 feet long and 48 feet wide, with a coved ceiling, 31 feet high from the floor. The library, containing 25,000 volumes in various branches of literature, is an elegant circular room, adorned with numerous excellent busts. The room is 135 feet in circumference, lighted at the top by a beautifully constructed dome. The Union News Rooms are equally deserving of notice, established for the same purposes; but which I pass over to remark more particularly the Exchange News Room, which, with its appendages, occupies nearly the whole lower story of the east wing of the Exchange buildings. The architecture is of the Ionic order, and a style of elegant simplicity has been carefully studied, and completely attained throughout. The extreme length from north to south is 94 feet; the width from east to west 52 feet. The greatest height from the centre of the ceiling, between the two colonnades, is 32 feet. The ceiling is supported by 16 Ionic columns, 21 feet in height, the shaft of each of which is composed of one entire and beautiful stone; a singularity not easy to be parallelled in this species of architecture. A magnificent colonnade is thus formed in the middle of the room, which has a most striking effect, when viewed from either the north or south end. There are perhaps few, if any, towns in England that can boast of a greater number of charitable institutions than Liverpool; but to give a description even of the principal of them would far exceed my limits, and I must therefore be excused for merely enumerating them. The Infirmary, Seaman's Hospital, Dispensaries, School of Industry for the Indigent Blind, Blue-Coat Hospital. In this school are educated 250 boys, and 100 girls, besides being well clothed and educated. This is a most excellent charity. Opthalmic Institutions, Lunatic Asylum, Institution for relieving Diseases of the Ear, Workhouse, considered the best conducted in the country, House of Recovery, Alms Houses, Ladies' Charity, Liverpool Theatrical Fund, Marine Humane Society, The Stranger's Friend Society, Welsh Charitable Society, Female School of Industry, Liverpool Female Penitentiary, Society for bettering the condition and encreasing the comforts of the Poor, Deaf and

Dumb Institution, Savings Bank, &c. &c.; besides these, I beg to observe that there is scarcely any religious institution or society established in London, that has not a branch in this town. Liverpool possesses also a very beautiful Theatre Royal, which is open six months of the year, and is suported by a very able Corps Dramatique, in addition to which, the principal performers from the Italian Opera, Covent Garden, Drury Lane, &c. usually pay a visit in the course of the season. There are three more theatres for melodrames, ballets, horsemanship, &c., which are also respectably supported. This town is not without its public exhibitions, amongst which are its Diorama, Panorama, Pæcilorama, Museum, Annual Exhibition of Paintings and Sculpture, here likewise is a Royal Institution, similar to that of London, School of Arts, &c., &c.

"ARTICLES FOR THE DIOCESES, TO BE ENQUIRED OF IN THE ARCHBISHOP'S METROPOLITICAL VISITATION, 1560."

To the Editor of the Church-Warder.

Exeter, Sep. 15, 1848.

Sir,

I send you a selection from Archbishop Parker's primary visitation Articles, in 1560. They may tend perhaps to give information upon matters connected with our church, at an interesting period of her history, and for which we may seek in vain from other sources. I shall have great pleasure in forwarding from time to time, other Articles from bishops of the 16th and 17th centuries, should you deem them fit for the columns of The Church-Warder.

The present are taken from Strype, and are twenty-two in number; but I have considered that your space will scarcely permit more than the first half; at a future opportunity the remainder shall be forwarded.

1st. Whether divine service be said or sung by your minister or ministers in your several churches duly and reverently, as is set forth by the laws of this realm, without any kind of variation.

And whether the sacraments be likewise ministered reverently in such manner as by the laws of this realm it is appointed.

2d. Likewise, whether you have in your parish churches all things necessary and requisite for common prayer and administration of the sacraments: especially the Book of Common Prayer, a Bible in the largest volume, the Homilies, with the Paraphrases of Erasmus; a convenient pulpit well placed: a comely and decent table for the Holy Communion, set in the place prescribed by the Queen's Majesties' Injunctions;[1] the chest and box for poor men and all other things necessary in and to the premisses. And whether your altar be taken down according to the commandment in that behalf given.

3d. Likewise, whether images and all other monuments of idolatry be destroyed and abolished in your several parishes. And whether your churches be well adorned and conveniently kept without waste, destruction or abuse of anything. Whether your church-yards be well fenced and cleanly kept. Whether any sale have been made of your church goods; by whom and to whom: whether your chancels and parsonages be well and sufficiently repaired. Whether any man have pulled down or discovered any church, chancel, chapel, almshouses, or such-like.

4th. Likewise, whether there be any persons that intrude themselves, and presume to exercise any kind of ministry in the church of God, without imposition of hands and ordinary authority: or any being once priest or minister that doth not minister or frequent and resort to the common prayers now used, and at times appointed, communicate.

5th. Likewise, whether your parson or vicar be resident continually upon their benefices. Whether they give themselves to devout prayer, preaching and reading of the Scriptures and godly contemplation; and relieve the poor charitably to their ability. Whether they pray for the prosperous state of the Queen's Majesty as is prescribed in her Graces' Injunctions [1559] therein accordingly.

6th. Likewise, whether any of your ministers doth or hath admitted any notorious sinner or malicious person, and out of charity, without just penance done, and reconciliation had, to

[1] Sparrow's Collection,

receive the Holy Communion, or any that hath not received the same according as to a Christian appertaineth, and as by the laws it is appointed.

7th. Likewise, whether they do teach fathers, mothers, and masters of youth to bring them up in the fear of Almighty God, in obedience and in convenient occupations. Whether they be peace-makers, and exhort their people to obedience to their prince: and to all others that be in authority, to charity and mutual love among themselves. Whether they give themselves to superstition, and be maintainers of the ignorant people.

8th. Likewise, whether your parson, vicar, and curates, be common gamesters, hunters, and haunters of taverns or ale-houses, suspect of any notable crime, favourers of any foreign powers, letters of good religion, preachers of corrupt doctrine, stubborn or disobedient to laws and orders. Whether they be given to filthy lucre. Whether they be light either in example of life, or in innocent or unseemly apparel.

9th. Likewise, whether any of your benefices be vacant; how long they have been vacant. Who is patron. Whether there be any lay or temporal man (not being in orders) or children that hath or enjoyeth any benefice or spiritual promotion; any patron that suffereth any benefice to be vacant, and taketh the tithes and fruits thereof himself.

10th. Likewise, whether your ministers keep their registers well, teach you the Articles of the Faith, and the Ten Commandments and the Lord's Prayer.

11th. Likewise, whether your ministery have any other or more benefices: where and in what country they be: whether they came by them by simony, or other unlawful means. Whether in their absence they leave their cures to honest, learned, or expert curates. Whether they make their ordinary sermons according to the Queen's Injunctions. Whether they admit any to preach unlicensed, or put by any that hath license. Whether they read the Queen's Majesties' Injunctions as they ought to do, and their service sensibly and distinctly. E. W.

John is not the crier, but "the voice of the crier;" for it is Christ that crieth in preachers, who speaks by the mouth of all His holy prophets.—*T. Aquinas.*

THE BISHOP OF MELBOURNE AND POPERY.

ON THE ARRIVAL of the Bishop of Melbourne at Port Philip, in South Australia, last January, the Romish priest, styled "*Vicar Foran,*" left his card at the bishop's residence. The hishop wrote as follows, and received the reply subjoined, to which he sent the rejoinder below.

"Southern Cross Hotel,
31st. Jan. 1848.

"VERY REV. SIR,—I beg to acknowledge your courtesy in leaving a card for me at St. James's Parsonage; and I should have much pleasure in returning your call, if I did not feel myself precluded from doing so, by the consideration of our relative positions towards each other, as ministers of the Churches of Rome and of England. You must consider me, as a minister of the latter church, to be under the anathema of the Council of Trent; while I cannot but regard every clergyman of the church of Rome as guilty of perverting the Gospel of Christ; and, therefore, one to whom are applicable the words of the Apostle Paul, (Gal. i. 8, 9,) "Let him be accursed."

"IF WE BE sincere in the profession of our respective creeds, we must necessarily regard each other as teaching error under the name of Christianity; and although we may each believe that the other is conscientiously persuaded of the truth of the doctrine which he holds, yet the thought that these doctrines are fundamentally contrary to his own, and that one of the two is continually incurring the awful guilt of ministering to the condemnation, instead of to the salvation of his people, would render any private social intercourse between us an occasion of pain rather than pleasure.

"I TRUST THAT when we happen to meet, we shall always treat each other with the courtesy becoming those who profess themselves to be the servants of the meek and lowly Jesus; and that while we earnestly contend for what we respectively believe to be the faith once committed to the saints, we shall remember the admonition given by the Apostle to Timothy, that the servants of the Lord should not strive, but be gentle unto all men.

"I HOPE THAT YOU will not be offended at this plain statement

of my feeling. What I have written has reference entirely to your office as a minister of the church of Rome. I have no knowledge of you personally; but I have heard you generally commended for your urbanity and discretion; and my desire and prayer for you is, that if, as I believe, you have erred from the faith, the Lord would give you wisdom to discern, and courage to embrace the truth. I am very Rev. Sir, your faithful servant in the Lord,

(Signed) "C. MELBOURNE.

"The very Rev. P. B. Geoghegan,
"Vicar Foran."

"Melbourne, St. Francis,
2d. Feb. 1848.

"MY LORD,—The disingenuous opportunity which your Lordship has taken from an unsuspecting act of courtesy on my part, to address to me the offensive matter contained in your letter, constrains me to the only and most painful resource of returning it. I am, my Lord, your humble servant,

"P. B. GEOGHEGAN.

"The Right Rev. Dr. Perry,"

"To the Very Rev. P. B. Geoghegan, Vicar Foran.

"Southern Cross Hotel,
Feb. 3, 1848.

"VERY REV. SIR,—I cannot wonder, that it gave you pain to read, as it gave me sincere pain to write, my former letter to you. I am however, surprised, that you should charge me with disingenuousness. I should have supposed, that I had rather exposed myself to your censure for being too frank and plain spoken. I did not write without much consideration, nor without a strong conviction of its being a duty which I owed to yourself. Your courtesy in leaving your card for me placed me under the necessity of either returning your call, or of omitting it altogether, or of frankly explaining to you my feelings. My sense of duty, as a minister of the Church of England, precluded me from adopting the first course: the second would have been

discourteous to you: and it, therefore, only remained for me to take the third. In doing this, while I expressed my sentiments of the church of Rome without disguise, I most carefully avoided saying anything, which could give offence individually. As I stated, I have heard you always commended for your urbanity and discretion; and I should be exceedingly sorry, in any intercourse which we may have with one another, to appear myself wanting in those qualities. I write this most sincerely. Nothing but a sense of the obligation, which is laid upon me, to contend earnestly for the faith once committed to the saints, will, I trust, ever induce me to say, write, or do anything, which may give you pain; and while I am compelled to oppose what I regard as false doctrine, I hope through the grace of God, to be enabled always to speak the truth in love. Believe me to remain,

"Very Rev. Sir, yours' faithfully,

"C. MELBOURNE."

IRISH LOYALTY.

THE HISTORY OF the late rebellion in Ireland is a very short one; and is within the recollection and knowledge of the youngest. Its origin, as well as the cause of all the former riots and rebellions in that unhappy country, may be traced to popery as the parent. If any one doubts the proof of this assertion, let him compare the peaceable, loyal, and comfortable condition of the Protestant province of Ireland in the north, with the miserable, starving, idle, profligate and disloyal state of the southern or popish provinces. We are now paying the deserved penalty for the unjust conquest of Ireland in the first instance, when Henry II. forced the papal supremacy upon a free and orthodox church; and in the second, for the most culpable remissness of queen Elizabeth in neglecting to give that church the benefit of the reformation in a language understood by the people. Since that time popery has been a retributive judgment upon us in continual agitation and smothered rebellion.

THE HISTORY OF the late popish rebellion, has been summed up as follows:—

SOME YEARS BACK the Irish Society's labours were blessed in

Ireland with much success especially in Connaught; but the progress of Scripture information threatened ruin to priestcraft. The Repeal of the Union, as a popular question, was therefore resorted to by the priests to draw off attention from the labours of the Scripture readers; its agitation was entrusted to O'Connell, who was to work it with all its profits for his reward; and thus the prospect of Scriptural and spiritual reform was blasted. The repeal association then took form, and was managed in Conciliation Hall, to such advantage by the agency of the priests and the O'Connell's, as to strip the wretched people of Ireland of their miserable earnings to the amount of 500,000*l.* This Conciliation Hall agency or combination died not because the Liberator expired; but because that agency having brought the people to a certain height of excitement, could not according to its profession of moral force proceed one step farther, (and that the necessary step) to seize by force on the desired object. Hence the formation of the Young Ireland party, to achieve by heroic daring that which the old confederates could not do. This new party after all was but the old one, under another name; chiefly the same leaders the same priests and, when it was necessary, the same money extracted from the delusion of the people. But while this last party proceeded within bounds, and kept clear of the power of existing law, it had with it the sanction and co-operation, open, notorious, and published, of the most violent Roman Catholic bishops and priests who had first raised the cry of Repeal, and marshalled themselves with O'Connnell. It was by their encouragement in every possible way, by exhortations from their altars, private persuasions, in the confessional, speeches from the hustings, and by the payment of their own money, that both bishops and priests stimulated their starving people to rebel against a Protestant government which was expending millions of English gold to save them from death by famine. Finally the struggle came; and not till it was *hopeless* did these priests abandon it and assume the attitude and demand the praise of pacificators!

We are grieved to find that the arrrogant pretensions of the priests meet with so much reverence from the very men who have endured in their responsible and arduous positions the greatest

amount of anxiety and trouble from the late rebellious movement. We cannot believe that these officials in their secret hearts do simply believe the professions of these gentry, and look on their claim for credit as the pacificators of Ireland as worthy of honour. We rather conceive that the fulsome praise extended on the priests, together with the several undisguised hints of a plan to embody them in the state by pay, is but a poor effort at counter trickery, based upon the policy of governing Ireland for the future by the instrumentality of the Roman Catholic priests.

THIS POOR counter-trickery must fail, because no man nor statesmen, can ever cope with priestcraft by mere cunning. Nothing can ever pacify Ireland but the bold, and manly, and uncompromising support of Christian truth in all its fulness.

THE TRICKS AND subterfuges of the popish priests throughout the long continued agitation which preceded the late insurrection, and during its existence exquisitely show the craft and real character of popery—of its lawlessness and thirst of the blood of those who have clean escaped from her abominations. When the priests had urged their people to the manufacture and the use of pikes and other instruments of blood; they were most ferocious in their language or encouragement, and the bells of their mass-houses summoned the rebels to their rendezvous. They accompanied the rebels to the field, and urged them to the fatal encounter both by precept and example. But when they found that by the blessing of God, the sword was not borne in vain; that 50,000 of the finest troops in Europe were ready to do execution upon the rebels; then all of a sudden the priests pretended to be honest and loyal. From hounding on their people to "*go flesh every sword to the hilt*," in Saxon blood; they suddenly harked back, and with lamb-like meekness exhorted them to lay aside their arms and to become at once loyal subjects. The blindest man in all England saw the transparent hypocrisy of their conduct; yet they have the effrontery to claim the merit and expect a reward for their false boast of having extinguished the rebellion. There is little doubt that the present government will pay the priests with Protestant money as a reward for such meritorious services.

The clubs were formed with the full knowledge and approbation of the popish priests; and instead of interposing that authority and influence which they are said to possess in order to repress the rebellion, they blessed the undertaking and assisted in the formation of their army. And, even when they saw that the game was up, and they used the language of peace, it was not upon the principle of loyalty and obedience to the powers that be; but upon the plea that the right time for success had not come; and, therefore, they exhorted their dupes to bide their time, till another more favourable opportunity should occur. This was openly asserted in Conciliation Hall, by Dr. Miley, chaplain to Archbishop Murray, and who therefore enjoys the confidence of that prelate. Miley promised the people the sympathy and support of the Irish priesthood in any future rebellion; provided their rebellion be undertaken at the moment when the priesthood shall consider it safe and likely to succeed. In a speech in Conciliation Hall it is reported that "the celebrated priest, Dr. Miley, supported those pacific inculcations, *especially as the government was so well prepared, and the inequality of the contest so obvious.* But (said the rev. gentleman, at the same time placing his hands on his breast, in concluding his observations) "If it be decreed by Providence that what we seek for—the freedom of the country—shall be obtained only by a baptism of blood, in such case the priesthood of Ireland will not be found wanting in their duty to the people any more than the clergy of other countries." (Here the whole assembly rose *en masse* and uncovered their heads and continued to cheer the sentiment vociferously for several minutes.")

THERE IS ANOTHER unmistakeable symptom of the nature of that religion which is the curse of Ireland, and the punishment of England, which has not attracted so much public notice as it deserves. In the late trials for high-treason in Dublin, not one of the popish conspirators have been convicted; but all the Protestant traitors have received the reward of their treason. On every jury there have been one or more convenient papists who were determined to perjure themselves in order to save the popish traitors; but as the Protestant traitors had served their purpose, and were of no farther value, a verdict of guilty was easily ob-

tained against them. This simple fact of itself, might open the eyes of men to the real nature and obvious designs of popery; which has adopted and always acted on the anti-christian principle that the end *sanctifies* the means used to attain it, however wicked the means may be.

But we HAVE only "scotch'd the snake, not killed it;" it will unite and be itself again when England's necessity shall become Ireland's opportunity. "We may easily flatter ourselves," says Mr. Galloway, "with fond hopes, that all will yet be well, that the revolutionary waters will recede. But let us not be fatally deceived. They have not receded; they are not receding. The attempts to suppress them by prosecution, have operated only as a slight check on the violence of their outward brawling, but have deepened their torrent, and caused them to sweep even the law before them as a bootless barrier. The source whence they flow ought to be considered by those who expect them to dry up of their own accord. A stream that takes its origin from some small rill or shallow spring may dry; but shall we expect from some temporary abatement of a river which flows from the eternal snows of the Alps, that it will dry or turn its waters backward on itself? These waters *flow from Rome*, and have their origin in the deepest springs of the human heart. And when did ever Rome abandon her ambitious policy of exalting herself above all things human and divine, and seeking the ruin of all rivals and all opponents? Concession will not pacify but exasperate; and such has been the effect of [illegible] accommodating measures which have been adopted towards Irish Romanism: the intended boon is received, or rather insultingly rejected as a boon, perhaps complained of as an injury, with a surlier growl of determined hostility. Witness the late educational measures, and the hint of endowments for the Romish clergy. What the causes have been which have produced this state of things, is a question which does not alter the present difficulties or impossibilities of government; but they who attribute all the evils of Ireland to misgovernment, forget how much the difficulty of good government has been encreased by the turbulence or rebelliousness of the people; and how much also the evils of unwise government might and would have been

obviated by quiet industry and honest faithkeeping. Let any man who knows the laws which regulate commerce and capital, answer, whether, if the Irish agitation were dropped, and the people respected property and *life*, capital would not flow into the country, and such innumerable ways of employing and rewarding industry? Whether prosperity and wealth would not gradually follow? And whether their present proceedings are not the surest way to prevent these? But this at present is a fruitless question. The course of that nation is decided and determined, no less than impetuous. No arguments can affect it. It is the swelling torrent of Rome's spiritual waters, it is the swelling 'Euphrates' which is *setting* in upon us. Rome is raising herself on the shoulders of infidel liberalism; and we behold now [1846] at the head of her affairs, a pope in the full vigour of his age, and whose beginnings prognosticate an increase of popularity and power, with sufficient capacity to convert these to the purposes of papal ambition. The Romish church has been for some time preparing to act on her old principles, and is gathering her energies for a last and desperate effort. She is not ashamed of her past crimes; but asserts unblushingly that she has *never erred* nor *can err*. The medals struck in the papal mint in celebration of the atrocious massacre of St. Bartholomew's-day, are *not* repudiated at Rome with becoming horror, but have been actually struck afresh from time to time within the last few years! At a public meeting atLiverpool, on the 26th of October 1842, attended by several thousands, and where I was present, Mr. M'Ghee, of Dublin, produced several of these medals, struck *within the last few years*, from the mint of Rome; so that Rome is not ashamed at this hour to own the transaction, and to perpetuate its fame. Mr. M'Ghee's speech is worthy of profound attion. His statement has not been contradicted. This is worthy to be well remembered. The celebration of an atrocity is an evidence of the possibility of its repetition, as soon as there may be opportunity enough to afford the hope of ultimate impunity or foreign protection to the perpetrators. Such assistance they may possibly find; but impunity let them not hope for. Alas, for the poor misguided people!"[1]

[1] Gate of Prophecy, vol. ii. pp. 420, 421.

TO THE EVENING STAR.

PALE evening star, whose lovely ray
Sparkles alone in the vault of blue,
Bidding the glorious orb of day,
As he sinks in the west, a last adieu.

To those who dwell in that orb of thine,
This earth as an evening star may be;
Whose twinkling beams as mildly shine
As the rosy twilight hour on thee.

Some musing soul may be wondering there,
What creatures dwell in this world of ours;
Fondly believing it bright and fair,
As when first bloom'd sweet Eden's flowers.

And though in that far distant sphere,
No graves are opened—no tear-drops shed
Yet brighter the lot of mortals here,
For whom their Lord his blood hath shed.

Yea! sweeter to them the light of heaven,
When in that radiant clime they dwell;
Their sins for His dear sake forgiven—
With deeper joy their hearts shall swell.

Then sorrowing ones, forget your woes!
Though keen and deep their anguish be;
More calm will be that shore to those,
Whom storms have toss'd on time's dark sea.

GEORGE JENNINGS.

VICARAGE,
Doncaster.

REVIEWS.

SERMONS FOR SCHOOLS AND FAMILIES. By Rev. A. J. Maclane. Bell, Fleet-street.

Mr. Maclane is the Principal of Brighton College, and these sermons were preached in the chapel of the college to the students of that establishment, and dedicated to the Lord Bishop of Chichester, their diocesan. The preacher seems in earnest in exhorting his young hearers to fulfil the duties of their age and stations, and to live godly, righteously, and soberly. The volume contains twenty-one sermons, and Mr. Maclane has adopted the good old fashion of dividing his discourses into distinct heads, and discussing each subject by itself. We differ from him, however, in his sentiments on justification by faith, which is the subject of the last sermon wherein he illustrates the value of faith by the case of the woman who was healed of her infirmity by touching the hem of our Lord's garment: "So he that believes in Christ is made whole in that very hour; his sins are forgiven, his peace is secured; and why? *because he believes:* not because he is more virtuous, more self-denying, more dead to the world, more meritorious, and for his own sake more acceptable to God." The italics are the authors. We consider this to be unsafe doctrine; the devil believes, but will he be saved? Surely not. As good words and merely *wishing* a distressed person fed and clothed does not profit him; so neither does faith alone, or simple belief, benefit or save the believer. It was not Abraham's mere belief in the power and promises of God, which procured his justification; but his obedience and the actual performance of God's commandment. So with the students of Brighton College, to have their sins forgiven and their peace secured, they must add to their faith, obedience; for belief without good works will no more make them true Christians than their bodies without their souls will make them men.

The blood is independent of the will. It has the power of arranging its own particles in its own way; it contracts and expands by a function inherent and peculiar to itself. It stirs instantaneously and simultaneously throughout its entire mass, thus swaying, by direct movement, the muscle which in bulk it forms.—*Wilson.*

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXVII. New Series. November 1, 1848.

THE RULE OF FAITH.

II.—And in Jesus Christ His only Son our Lord.

In our last number we shewed that Jesus was our Lord's personal name as man, which signifies a Saviour; because He was to save mankind from their sins. St. John calls him Christ, the Saviour of the world. Jesus Christ then is God the Lord Jehovah, as well as man, otherwise He could not be a Saviour; because the Lord Jehovah has declared by the mouth of Isaiah, that "I even I am the Lord, and besides Me there is *no* Saviour; and Jesus is expressly called "our Lord and Saviour" by St. Peter [1]. And St. Paul asserts, that in dignifying the man Christ with the name of Jesus, God hath given Him a name that is above every name, even that of the Saviour; which is His own name, and corresponds with that of Lord; to whom he says the humblest acts of obedience and adoration must be paid [2].

Christ is our Lord's official title, and signifies *anointed.* It is the Greek, as *Messiah* is the Hebrew title, which also signifies *anointed.* The Jews could not help acknowledging our Lord to be Jesus, because it was His personal name, given Him at His circumcision; but they maliciously denied Jesus to be the Christ or Messiah; and the rulers threatened every one with excommunication that should confess the man Jesus to be the Christ or Messiah. That these two words are of the same signification appears from the language of St. Andrew to his brother, and of the Samaritan woman to our Lord Himself. The former said to

[1] Isa. xliii. 11; 2 Pet. iii. 18. [2] 1 Philip. ii. 9—13.

Simon, "We have found the MESSIAS, which is, being interpreted, the CHRIST;" and the latter said to Jesus, "I know that MESSIAS cometh, which is called CHRIST; when He is come He will tell us all things," relating to the proper place and manner of worshipping God: "JESUS saith unto her, I that speak unto thee AM HE." The language of both these parties, the one a Jew and the other a Samaritan, shows that they expected the Messiah or Christ, from the prophecies recorded in the Scriptures, and from the constant tradition of the Church.

IT WAS CUSTOMARY in the Patriarchal and Mosaical church to anoint men who were appointed to the offices of prophets, priests, and kings; and as our Lord united these three offices in His own Person, therefore it was requisite that He should also be anointed as well as His types had been. By divine command Moses anointed Aaron and his sons to the priesthood with an ointment which it was unlawful to use for any common purpose; Elijah anointed Elisha to be his successor as the Lord's prophet; and he anointed Hazael and Jehu to be kings, as Samuel had anointed Saul and David respectively to that office. Hence they were called the Lord's anointed. As *a prophet* Christ instructed His church in the will of God for the rule of men's obedience; as *a priest* He made atonement for all mankind, by offering Himself a sacrifice for their sins: He continually intercedes for them, by pleading the merits of His sacrifice in heaven, as "the Lamb slain;" and He blesses them by turning them from their iniquities by the operation of His Holy Spirit. As *a king* He protects and governs His church by His Holy Spirit, and by being with the apostolical succession, that is the bishops, according to His promise to the end of the world; and, finally, by rewarding the faithful, and punishing the disobedient.

THE OFFICE OF THE Jewish high-priest was prophetical, sacerdotal, and regal; and had typical respect to our blessed Lord, who inspired all the prophets. He was the end and antitype of all the legal sacrifices; He was the heir of Melchisedeck's priesthood, and of the never-ending throne of David, His illustrious type. Jesus Christ, therefore, the first-born of many brethren, was anointed "with the oil of gladness" above His fellows of mankind at His baptism by St. John in the river Jordan.

He then received authority and dominion from God the Father, who by a power superior to that of His human soul and body, put all things in subjection to His human nature; the VOICE of the invisible Father proclaimed Him to the witnesses then present to be His Son; and laid command on all the world to hear and obey His teaching. At the same time the Holy Spirit, who is the oil of gladness, descended upon, and remained with Him, without measure. But this unction, by which He became the true Messiah, was not performed by any material oil, nor by John the Baptist, but by the Spirit of God, which He received as the Head of the Church, which is His body, and which He conveys to all His members. Thus fulfilling the prophecy of Isaiah, who said, "God anointed Him to preach the Gospel;" a prophecy which our Lord Himself confirmed in the synagogue at Nazareth, when he asserted, "This day is this scripture fulfilled in your ears—The Spirit of the Lord is upon me, because He hath *anointed* me to preach the Gospel to the poor; He hath *sent* me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." He shewed the fulfilment of this propheey in Himself; that He was called Christ because He had been *anointed;* that His religion was to be called the Gospel, which was to be to the law of Moses what the year of jubilee was in their law to all other years—a deliverance from every bond; and He shewed His mission in as much as he had not assumed the office of Himself, but that God the Father had sent him.

THAT JESUS the Son of Mary was the Christ, was the fundamental doctrine on which the apostles reasoned with the Jews out of the Scriptures; and proved to them from all the types and prophecies which had been fulfilled in and by Him, that Jesus of Nazareth is the Christ of God, the Messiah which they had been taught to expect. "The necessity," says Bishop Pearson, "of believing this part of the article is most apparent, because it were impossible He should be *our Jesus* except He were *the Christ.* For He could not reveal the way of salvation, except He were *a prophet;* He could not work out that salvation except He were a *priest;* He could not confer that salvation upon

us except he were *a king;* He could not be prophet, priest, and king, except He were THE CHRIST." And, therefore, the words of Isaiah may be syllogistically stated—Jesus Christ is a Saviour, ttherefore He is JEHOVAH, the LORD; Jesus Christ is Jehovah, herefore HE is THE SAVIOUR.

WE NEXT EXPRESS our belief that Jesus Christ *the Saviour* and *the Messiah* is the ONLY SON OF GOD. The Jews always considered these titles of the Christ, and of the Son of God, as equivalent; on His trial the high-priest adjured Him by the living God to confess, whether or not He was "the Christ, the Son of God;" and Nathanael, Peter, and Martha, severally acknowledged that He was the Christ the Son of God. The Jews always called the Lord Jehovah, THE WORD, which was another of our Lord's titles. And St. John commences his gospel by stating, "In the beginning was the Word, and the Word was with God, and the Word was God:" that is, He subsisted in the form of God, or had the same Divine Essence; and, therefore, Christ subsisted in the unity of Jehovah before He was conceived by the blessed Virgin. The being which Christ had before His incarnation was not created, but was the one eternal and indivisible Divine Essence by which He always was really, truly, and properly God.

THERE CAN BE but one Divine Essence, One God; and, therefore, the Divine Essence of Christ the Word was communicated by the Father, who is eternally and originally God. When the Jews attempted to kill Jesus, because they said He made Himself equal with God, He answered, Verily, verily, I say unto you, "the Son can do nothing of Himself but what He seeth the Father do." So that by thus connecting their operations He shewed that He had received His Divine Essence from the Father, professing an equality, but confessing a priority in the Person of the Father. Although He is equal to the Father in respect of His nature; yet the Father is greater in respect of the communication of the Godhead. And, therefore, in the Nicene Creed we say, "God of God, Light of Light, very God of very God." The Father is God, but not *of* God; Light, but not *of* Light; whereas Christ is God, but *of* God, Light, but *of* Light, very God, but *of* very God. There is the same Nature or Essence in both; but God the Father has that Essence of Himself;

Christ has the same Nature but from the Father. As the Divine Nature is immaterial and indivisible, it cannot be communicated in *part*, but in *whole*. And the apostle says, "in Him dwelleth *all the fulness* of the Godhead bodily," or in His human body as a temple; and therefore we must confess Him to be "of one substance with the Father;" for, said He, "I and the Father are one."

THE COMMUNICATION of the Divine Essence by the Father was the true and proper generation by which He begat the Son, as it was so declared at His baptism, "This is my beloved Son; and by the Psalmist, "This day have I begotten thee;" not by derivation as a human son is derived from his father, but by a total and plenary communication of the indivisible spiritual Essence of God. In human generations the son is not the same man as the father but another man; but the Divine Essence is neither subject to division, nor capable of multiplication; and, therefore, He who was begotten by communication is of the same nature, and is the same God with Him who begat Him. The Divine Essence was so peculiarly communicated to THE WORD, that none other ever was so begotten by the Father; so that Christ is in that respect the *only begotten* Son of God. The Holy Ghost is not begotten but proceeds from the Father and the Son; and Christian men and women are not the begotten but the *adopted* sons and daughters of God; so that Christ alone having neither been made nor created but begotten, is the only begotten Son of God.

IT WAS NOT POSSIBLE that the blood of bulls and of goats could take away sin; but from what has been said above, we can see the infinite value of the blood of Jesus Christ, which the apostle says, was "the blood of God" in the redemption of mankind, and in the purgation of our consciences from dead works, or from the guilt of sin which deserves death. Therefore, to do God's will on earth as it is done in heaven, we ought to unite with angels and archangels, and with all the company of heaven, saying from the heart: "Blessing, and honour, and glory, and power, be unto HIM that sitteth upon the throne, and unto THE LAMB for ever and ever." It was the highest act of the love of God to send His only begotten Son in human flesh to redeem

and to restore us again to the favour of God; and, therefore, He calls on us to yield the best return of thanksgiving and praise of which we are capable, and which can only be by a life of love and obedience, both in will and in deed. And it is an article of the faith which is absolutely necessary to salvation, that we believe that He is so the only begotten Son of the Father, as to be of the same substance with Him, their glory equal, their majesty co-eternal.

In the Creed the confession of our Lord's *dominion* naturally follows our belief of His relation to God as His only begotten Son. And as we believe Christ to be the Son of God, so we must acknowledge Him to be our Lord; not only as our Creator but as our Redeemer, to whom was given all power and dominion both in heaven and on earth. The title of Lord so properly and absolutely belongs to Christ, that it is frequently used in Scripture to denote Christ: "It is the Lord" Jehovah, said St. John to Peter: "Come," said the angel, "and see where the Lord [Jehovah] lay:" "The Lord [Jehovah] our Righteousness." Christ is called Lord in another sense altogether than sovereign princes are, who are the lords many of Scripture; but His Lordship admits of none other, being the Lord of Glory, and the Lord of lords. The blind man styled him lord by courtesy before He knew who he was; but after He assured him that He was the Son of God, he believed and worshipped Him as the Lord Jehovah. St. Paul says that there is but "one Lord, Jesus Christ;" and that this Second Adam "is the Lord from heaven[3]." Let all the spiritual house of Israel know assuredly that God hath made that same [man] Jesus whom ye have crucified, both Lord [of all things] and Christ, or the Messiah, the King of Israel[4]. Christ Himself said to His disciples, Ye call me Master and Lord, and ye say right, for so I am. And the word which in the Scripture is translated *Lord*, was universally understood by the Jews to be Jehovah. The prophet also uses the word in a similar sense to St. Paul, when he asserts that there is none other name under heaven by which we can be saved but Jesus our Lord. "I will

[3] John ix. 36—38: 1 Cor. viii. 6.; xv. 47.
[4] Acts ii. 36; x. 36; John i. 49.

strengthen them in the Lord [Jehovah], and they shall walk up and down in His name, saith the Lord" Jehovah. In this sentence there are two Persons—one who strengtheneth, and another by whom He strengtheneth; and yet each of them is the Lord Jehovah.

As THE DIVINE and human natures were united in Christ, He has a double dominion over us; first as the Word of God and the Creator of all things, and secondly, as man, which was given or consigned to Him by the Father. His dominion as the Word of God and the Creator is absolute and independent; but as the Messiah or King it is delegated. St. Paul says, He must reign according to the prophecy, until He has put all the enemies of the Church under His feet, at the end of the world or the Christian dispensation, when He will deliver up His mediatory kingdom to God the Father. Christ's delegated dominion was a full and complete power over all things as a reward for His humiliation and human sufferings. And whether we live or die we are the Lord's subjects; "for to this end Christ both died and rose, and revived, that He might be the Lord of the dead and of the living;" "of things in heaven, and things in earth, and things under the earth." We are His subjects by the right of conquest and of purchase; for we were first the servants of Satan whom we obeyed. Through His death Christ conquered the Devil, who had the power of death, and delivered us from his slavery. Death was the price by which He purchased and gave us life; and, therefore, He is our Lord by right of redemption, conquest, and purchase. Having then been, as the apostle says, bought with a price, we are not our own masters; for "no man liveth to himself [but to Him who died for him], and no man dieth to himself [or has any power over himself or his condition in the next world]; for whether we live [in obedience] we live unto the Lord, and whether we die, we die unto the Lord." Whether we live, therefore, or die, we are the Lord's property. As His subjects and servants, therefore, we must accomplish the difficult task of bringing every thought into captivity to the obedience of Christ by sincerely embracing the Gospel. For an example of obedience we have our Lord Himself, who, "although He were the Son [of God], yet learned He obedience [experimentally] by

the things which He suffered;" and having been fully and perfectly consecrated by His sufferings, "He became the author of salvation to all them that obey Him." As He is Lord of all, He is, therefore, both able and willing to dispose of all events for the temporal and eternal benefit of His faithful servants.

We may now sum up what has been said on this article, by saying:—*I believe in* Jesus as the Saviour of the world, and as the only name under heaven by which we can be saved;—*I believe that* Christ is the Messiah promised to the patriarchs, and expected by the Jewish church;—that He was anointed by the Spirit of God as the only *Mediator* between God and man, to be a *prophet* to reveal the whole will of God, a *priest* to make atonement for them by the sacrifice of Himself, and a *King* to rule and govern His church, and to confer the reward of eternal happiness on His faithful people;—*I believe Jesus Christ to be the* only Son of God, of the same Essence and begotten of the substance of the Father from all eternity, God of God, Light of Light, very God of very God; *I believe in Jesus Christ the only Son of* God our Lord, that as the Son of God He is the Lord Jehovah, whose kingdom shall have *no end;* as the Son of Man, our Sovereign Lord, whose kingdom shall end and be delivered up at the end of the world. And thus

I believe in JESUS CHRIST His only Son, our Lord.

It has been well remarked in reference to the Jesuits, that Christians are Christ's army to struggle for the mental and moral emancipation of mankind: Jesuits are the pope's cossacks to deceive and enslave them.

The Number Seven.—Seven is a perfect or complete number, representing diffusion gathered into union. The science of music illustrates this truth, sound being determined by seven distinct notes. An eighth would resolve itself into the first again, and thus describe a circle, the emblem of completeness and perpetuity. The same truth is also illustrated from the nature and properties of colours. There are seven principal colours; an eighth, therefore, can only be a variation of one of the seven, or a mixture of some portions of them.

THACKRAH ON HEALTH AND LONGEVITY.

Spending most of the day in the counting-house or the mill, the class of merchants and master manufacturers are subjected not only to the impure atmosphere of a large town, but occasionally also, in a varying degree, to the dust or effluvium of the manufactory. These evils are, of course, considerably diminished by residing at a distance from the mill or warehouse, and especially by sleeping in the country; for thus exercise and a better atmosphere for a portion of the day are secured.

But most mercantile men have, unfortunately, a disposition to have their house and warehouse within a stone's cast of each other, and five or six days a week they take scarcely any other exercise than walking this short distance. Occasionally, indeed, they have a day's shooting, or a drive on business to a neighbouring town; but such exercise, of course, is very inadequate.

The way in which men of business take their meals is also highly injurious to health. It is far too hasty. They seem to be travelling by the stage, and expecting every moment the summons of the coachman. The Arabs say, that "He who does not take care to chew his victuals hates his life." And the adage is too often verified in this country, by the gastric disorders which result from want of mastication. Other mercantile men, though they spend more time at their meals, are engaged in close thought. They taste neither meat nor drink. The nervous energy which the stomach requires for digestion, is abstracted by the mind. They think, when they ought to eat. The animal operations are sacrificed to calculation, speculation, and commercial arrangement.

The state of the bowels is also neglected; and thus a foundation is laid for serious disorders.

Of the causes of disease, anxiety of mind is one of the most frequent and important. When we walk the streets of large commercial towns, we can scarcely fail to remark the hurried gait and careworn features of the well-dressed passengers. Some young men we may see with countenances possessing natural cheerfulness and colour; but these appearances rarely survive the age of manhood. Cuvier closes an eloquent description of

animal existence and change with the conclusion that *life is a state of force*. What he would urge in a physical view, we may more strongly urge in a moral. Civilization has changed our character of mind as well as of body. We live in a state of unnatural excitement; unnatural because it is partial, irregular, and excessive. Our muscles waste for *want* of action: our nervous system is worn out by *excess* of action. Vital energy is drawn from the operations which nature designed it, and devoted to operations which nature never contemplated. If we cannot adopt the doctrine of a foreign philosopher *that a thinking man is a depraved animal*, we may without hesitation affirm, that inordinate application of mind, the cares, anxieties, and disappointments of commercial life, greatly impair the physical powers. The various disorders generally known under the name of indigestion, disorders dependant on a want of circulation of the blood through the bowels, biliary derangements, constipation, and headache, are well-known to be the general attendants on trade closely pursued. Indeed in almost every individual this absorbing principle produces one or other of the various maladies to which I have alluded. More marked is the effect when anxiety is added. This greatly reduces the functions of the stomach; it produces flatulency, and often diarrhœa; it sometimes affects even the kidneys; it almost always, when long-continued, produces permanent disease of the liver. Schirrus of the stomach moreover, medullary and fungoid tumours, and other malignant diseases, occur most frequently among the victims of mental depression and care.

The physical evils of commercial life would be considerably reduced if men reflected that the success of business may be prevented by the very means used to promote it. Excessive application and anxiety by disordering the animal economy, weaken the mental powers. Our opinions are affected by states of the body, and our judgments often perverted. If a clear head be required in commercial transactions, a healthy state of the body is incompatible with excessive application of mind,—the want of exercise and of fresh air. But subjects like this find no entry in the books of our merchants. Intent on their avocations, they strangely overlook the means necessary for pursuing them with

success. They find too late they have sacrificed the body to the mind.

And why this perversion of nature? Why do we think and toil? To obtain wealth, and thus increase our means of happiness. But will wealth compensate for the evils which attend it? Its acquisition produces—will its possession remove, functional or structural maladies? Will it banish those thousand nervous and hypochondriacal feelings which produce more misery than even organic disease? And when we have sacrificed health, and abbreviated life for the acquisition of property, what happiness have we got in exchange? Every mortal tells us, or rather reminds us, of the insufficiency, the vanity of riches. The subject is trite and hacknied; the truth is admitted, approved, and forgotten. Nay, the very moralists, who most repeatedly urge moderation in our desires, are not always the men to practise the lessons they teach. Seneca gives a receipt for the acquisition of wealth—and this receipt is the reduction of our desires; and in every page of his epistles, is a pithy sentence of a similar character. Yet Seneca was the usurer of millions. Were the principles of the Great Teacher impressed on the mind, medical men wonld have merely to direct, not to enforce.

For the individuals in mercantile life who are really, permanently, and practically convinced that health is preferable to riches, and who are hence resolved not only to hear but to act on the maxim, a word may be said on the principal means, which counteract or diminish the physical evils of our civil state. Exercise in the open air is obviously important. Walking should be brisk to be efficient. Riding on horseback is generally preferable; but as neither of these exercises bring the muscles of the arm into full action, an hour's labour in the mill or warehouse, or digging in the garden, or in the use of the broadsword, would be a useful addition. Many an invalid would regain his appetite and strength, by attending to the ancient direction to cause perspiration. Quoits and cricket are excellent, but these recreations, unfortunately, are confined to youth. We have also to regret the decline of archery. This practice excites the muscles of the chest and arms, without that continuance of exertion which injures the man of sedentary habits. Hunting is admirable exer-

cise for strong men; but its violence, and the comparative infrequency of its occurrence, prevent our generally recommending it. It is subject, moreover, to the serious objection of that excess in eating and drinking which generally closes the day.

A WORD OF CAUTION on sudden and great exertion. Persons of sedentary habits have been known to induce serious and even fatal disease by such efforts. A race for a wager, the lifting of a great weight, a run to overtake a stage, &c., have occasioned disease of the heart or arteries, which has made the imprudent person miserable for life, and shortened its duration,—or affections of the brain, more promptly fatal. If mercantile men had a taste for natural history, the acquisition of specimens would be a recreation not only delightful but highly useful.

WITHOUT ENTERING on dietetic detail, I may briefly remark, that slow eating, and an hour's rest after dinner, are important. Sleeping in an airy apartment:—in a word, having at all times the atmosphere we breathe as pure as possible, is particularly required in the neighbourhood of smoke and exhalations of towns. —*Mr. Thackrah on the Effects of Arts, Trades, and Professions, and of Civic States, and Habits of Living on Health and Longevity.*

THE CHURCH CATECHISM EXPLAINED.

LESSON IV,

DID JESUS CHRIST suffer death for mankind willingly, and of His own accord? Yes; He offered Himself a sacrifice for them of His own free will and mercy,

Did God accept this sacrifice? Yes, it was both accepted and rewarded.

How was it accepted? As a satisfaction or atonement for the sins of the whole world.

And how was it rewarded? By the exaltation of Jesus Christ in His human nature to the right hand of God; and giving Him all power in heaven and in earth.

Did Jesus die for all mankind or only for a few? He died for all mankind; Heb. ii. 9. 1 Tim. ii. 6; and in the comprehensive of the Apostle, " was made unto us, Wisdom, and Righte-

ousness, and Sanctification, and Redemption. 1 Corinthians, i. 30.

What is meant by Jesus Christ being made unto us Wisdom? The world being ignorant of God, Jesus Christ became our wisdom by revealing to us the true God and His will; by bringing life and immortality to light through the Gospel.

What is meant by His being made unto us Righteousness? Being sinners He became our Righteousness by satisfying in our nature and in our stead, the Justice of God, and purchasing for us the forgiveness of sins.

What is meant by His being made unto us Sanctification? Being *enemies* to God, He became our *Sanctification*, by separating us from the world, and procuring for us the gifts of His Holy Spirit to purify our souls, and to work in us true and inward holiness of heart.

What is meant by His being made unto us *Redemption?* Being in a state of *bondage* and *condemnation*; He became the author of our *redemption* by delivering us from the slavery of sin and satan, and the dominion of death and eternal misery, into the glorious liberty of the sons of God, and the inheritance of eternal light and bliss in the vision and enjoyment of God Himself.

But are there not some conditions required on man's part, in order to his being saved by the death of Christ? Yes, there are several conditions.

What are they in general? We must become members of that spiritual society or body, of which Christ Jesus is the Head?

Why must we become members of this body? Because we cannot partake of the Spirit of Christ, unless we are members of the body of Christ.

How is this body of Christ commonly called! It is called the Church.

Is it not likewise called His mystical body? Yes, to distinguish it from His natural body.

Lesson V.—Of the Benefits of Baptism, or the Mercies afforded on God's part.

How are we made members of the Church, or mystical body of Christ? By Baptism.

What are the privileges to which you were admitted by being baptized? I was thereby made a member of Christ, a child of God, and an inheritor of the kingdom of heaven.

How was you by baptism made a member of Christ? By being made a member of the Church, which is the body of Christ, Eph. v. 23; 1 Cor. xiii. 27. For Christ, says the apostle. "is Head of the Church; and ye (i. e. Christians) are the body of Christ, and members in particular."

What benefit do you receive by having Christ for your Head, and by being a member of His body the Church? As all the members of the natural body derive their life and nourishment from the head, so do I and all Christians derive our spiritual life and grace from Christ, who is to the Church what the head is to the [natural] body; "for of His fulness have we all received, and grace for grace." St. John i. 16.

What are the obligations which this relation lays upon you? That as all the members of the natural body ought to be under the direction of the head, and observe the closest union among themselves; so ought I and every Christian to be obedient to all the commands of Christ my Head, and to live in love, peace, and unity, with all the fellow members of the same Head, and disciples of the same Lord.

How was you made the child of God? By having been made a member of Christ; for as Christ Himself is the Son of God, all His members are, of course in the same relation to God that He is, though they stand in a lower degree [of adoption] according to their capacity: "for ye are all," saith the apostle, "the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." Gal. iii. 26, 27.

What is the advantage of being thus a child of God? We may with an humble confidence offer up our petitions and requests unto God as a child to his father; assuring ourselves that God will hear us, and give us all things that are best and fittest for us. Matt. vii. 11.

What obligation does this relation lay upon you? To take care that I do not dishonour the family into which I am adopted by a wicked and useless life; but to study like a dutiful child to obey and please my heavenly Father.

How was you made the inheritor of the kingdom of Heaven? By having been made the child of God; for so says the apostle: "If children, then heirs; heirs of God, and joint heirs with Christ, who is heir of all things." Rom. viii. 17.

What do you mean by an inheritor of the kingdom of heaven? I mean one who has a sure title to inherit everlasting glory and happiness with God in heaven: This is the promise that He hath promised us, even eternal life." I John ii. 25.

Shall all who are baptized into the Church of Christ inherit the kingdom of heaven? All are at baptism entitled to it, and shall most certainly enjoy it, if they do not forfeit their title to it, by not doing the things which their godfathers and godmothers promised for them at their baptism.

THE DOCTRINE OF INTENTION.

In the Roman church none of the sacraments are valid unless the priest who consecrates and administers them *intend* they shall be valid and effectual. The Council of Trent determines in the eleventh canon: "If any shall say, that there is not required in the ministers while they perform and confer the sacraments, at least the *intention* of doing what the church does, *let him be* ACCURSED."

It was defined and imposed by the Councils of Constance and Trent, that it was necessary to the validity of the sacraments, that the *intention* of the minister should go along with the act of the church. The effect of which was, that neither the sacraments of Baptism nor the Eucharist, nor any of the other five rites which they call sacraments, are real, but are mere nullities, unless the priest who administers them shall secretly in his heart and mind *intend* that they shall be sacraments. This is a most enslaving doctrine; and it is calculated to keep the people in absolute subjection to the priests. If their eternal interests are so much at the sacerdotal mercy; it is natural to suppose that they must carefully eschew his displeasure, and be absolutely obedient to his commands. Hence the fear and terror which all Romanists shew at the threats and denunciations with which they are menaced by their priests.

THE DOCTRINE OF INTENTION is a most dangerous delusion; it leaves all things in a state of utter uncertainty, and builds God's holy ordinances upon the *will* of a man of like sinful passions with the people. It is, in fact, to step between God and His people; and to stop and turn aside that grace which He wills to bestow through the sacraments. It is an usurpation of authority over God, so as to place a *veto* upon His gifts and graces. But, according to the Romish doctrine there are more *intentions* than the priests necessary for the valid administration of the Lord's Supper. She declares in the rubric, that if there be any mixture of other grains among the wheat, or any other liquid in the wine, the sacrament is not complete. So that a grain merchant, or a miller, or any of his men, a baker, or a wine merchant, may *intentionally* or accidentally, but effectually prevent the consecration of the bread and wine. Cardinal Biel says, "That there can be no evident *certainty* of the conversion of the bread into Christ's body, by reason of some *defects* that *may* happen. Of this neither the priest that celebrates, nor the people that communicate, can be certain." 1. Not the priest; because he cannot certainly know that he himself was truly baptized or lawfully ordained; and if not, then he is no priest; and, therefore, cannot transubstantiate. 2. Nor the people that communicate; because they cannot certainly know that the priest had any *intention* to consecrate. Or if he has, that he does not commit some error in omitting something necessary to the consecration, either in matter or form. Hence the Cardinal concludes that adoration ought always to be performed under an express and tacit condition that they adore only if all things have been observed that were necessary to the consecration.

SO MANY POSSIBLE contingencies arising from the malignity of the priest, or the knavish tricks of a tradesman, open a fearful door to doubt and hesitation; and, if the doctrine were true, it would place them in perpetual danger. How can they tell whether or not at their last hour the priest *intends* to absolve them, or to permit them to receive the grace which they assert is conferred by extreme unction? How can they be sure whether or not he *intends* that his masses and prayers shall release their

deceased friends from the imaginary flames of purgatory; whilst at the same time he most rigorously exacts from them the money price agreed on? Supposing, for this occasion, the truth of the corporeal presence of Christ in the Eucharist, yet if the priest did not *intend* to consecrate, and some or all of the tradesmen had adulterated the elements; by the canons of their own Councils, the elements are *not* consecrated but remain simple bread and wine. In this case their adoration of the bread and wine, is by their own confession, palpable *idolatry*. Bellarmine and others own that the worship of that which they call the host would be idolatry, if it be not really consecrated and converted into the "body and blood, soul and divinity of Christ." It was acknowledged in the Council of Trent by an eminent divine, that "to worship an unconsecrated host is *idolatry*, although the person through *mistake* believes it consecrated." Both priests and people, therefore, in the Roman church can never be certain that the wafers in their mass are duly consecrated, and really turned into "the body and blood, soul and divinity" of our Lord; because the elements may be adulterated by the mixture of the flour or the wine with other substances, of which they cannot be sure, and because the *intention of the priest* cannot be known to any one. If the priest makes the external acts and appearance of consecration, but does not *inwardly intend* that it should be a consecration, but that the bread should remain bread and nothing else, the communicants are not only defrauded of the sacrament, but are involved in the guilt of idolatry by their worship of a piece of bread—an idol which no heathen ever worshipped.

The necessity of the priest's intentions to the validity of his acts, is carried into all their so-called sacraments; so that without the priest's good *intention*, no man is baptised and so made a Christian; no priest is ordained, or bishop consecrated; so that notwithstanding outward appearances no one can be sure that the bishop and priests, or even the pope himself, have had the true sacerdotal character imprinted on them. No grace will be conferred in confirmation, no lawful marriage contracted; no absolution given, although the words are pronounced; no grace or consolation to the dying sinner in extreme unction, nor transubstantion wrought in the Eucharist. As their priesthood have

sumptive symptoms began to appear, and almost all those who followed my advice were cured; although several of them exhibited well-marked indications of the disease. During the ten years that I was physician of this association, I witnessed its entire renovation two or three different times owing to the *successive loss* of all its members, with the exception of a small number, consisting chiefly of the superior, the grate-keeper, and the sisters who had the charge of the garden, kitchen, and infirmary. It will be observed, that these individuals were those who had the most constant distractions from their religious tasks, and that they also went out pretty often into the city on business connected with the establishment. In like manner, in other situations, it has appeared to me that almost all those who became consumptive, without being constitutionally predisposed to the disease, might attribute the *origin* of their complaint to *grief*, either very deep or of long continuance."

LIVERPOOL AS IT WAS IN 1828*.

THE ATTENTION of the inhabitants has been called to the consideration of a subject, which it would be well if London were to imitate, I allude to the public cemeteries. The grounds attached to some of the churches had become so completely choked up with the remains of the departed, that it was considered highly essential that as few interments should take place in the town as possible; and the result has been, that the public cemeteries, of several acres in extent, have been walled in with stone, with handsome entrances, and the grounds laid out in the most diversified forms, resembling more the appearance of a pleasure ground, than a resting place for the ashes of the dead. A new one is now being formed, which, when completed, will have quite a romantic effect, and is intended to be, in some measure, similar to the Pére le Chase, near Paris. In these cemeteries persons of all religious creeds, or without any creed at all (if such poor infatuated creatures are to be found) may be interred; any form of burial being permitted, which does not in any way violate common decency. Not unfrequently, in taking a walk in this great school for reflection and meditation, you may observe parents dropping

* Continued from p. 310.

a silent tear over the tombs of their departed offspring, or a widow lamenting, perhaps, her forlorn condition over the grave of an once affectionate husband—many an excellent lesson is to be learnt in these sepulchral retreats.

But turning from this gloomy subject, as human nature delighteth not in sadness, I would call your attention to a very beautiful spot, called St. James's Parade. This much-frequented place is an artificial mount, which was formed during a very severe winter, at the recommendation, and principally under the superintendence of the mayor at that time; a beautifully gravelled terrace, four hundred yards in length, extends to either end, behind which is a shrubbery, kept in very fine order, and adorned with gravel walks, curiously interspersed; garden chairs are placed at stated distances; and in one part an additional elevation is effected, from which a most beautiful panoramic view of the surrounding country, the river, Irish sea, &c. presents itself. The Parade is much frequented on summer evenings, and forms altogether an agreeable promenade. Another fashionable resort during the summer season, is the botanic garden, occupying upwards of five statute acres, laid out in all the most diversified forms. Here may be seen the trees and plants of all nations; and it contains some thousand varieties, not to be met with in any other botanic garden in this country. The conservatory is very spacious, and well-arranged. Every Thursday evening, from six till nine o'clock, during the summer months, a very fine military band of music performs select pieces; and the gardens are filled with all the beauty and fashion of the town. Nothing can exceed the beautiful manner in which this favorite resort is kept.

One of the principal features of this town and port, are its docks, which are the largest and most extensive in the world, occupying an area of upwards of 130 acres, and extending along the banks of the river Mersey nearly three miles. There are frequently one thousand vessels docked here, of from 50 to 800 or 900 tons burthen, and sometimes larger. These docks have been hollowed from the shore; a work of great magnitude, particularly when it is considered that this has been done in continual opposition to the tides, which, from their strength and violence

often in an hour destroy the labour of weeks. On the outer part of these docks very noble piers are formed, and gravelled terraces, for the inhabitants to promenade, which are generally well attended in the summer evenings. The music from the numerous steam-vessels on the river, adding considerably to the pleasure and animation of the scene; whilst the constitution is invigorated by the refreshing breezes from the sea. On the side of these docks nearest to the shore very immense stacks of warehouses are erected; and one very singular circumstance is, that they are built without the aid of any scaffolding. A London merchant, who has never visited this town, would not be a little surprised at the very great despatch with which vessels are loaded and unloaded; never lying one-half the time that is usual in London. The different lines of packets to the principal ports of the United States of America, prove of very essential service to this port. These vessels are fitted up in the most sumptuous style imaginable, suited almost to the dignity of a prince. On board these magnificent vessels in the summer season, balls, and other entertainments are given in compliment to the townspeople. One or more of these vessels sail twice a week to their respective ports; and so very particular are the owners to ensure punctuality, that no goods of any description are received on board for two days previous to that named for the vessel's sailing.

THE STEAM NAVIGATION at this port is most surprising; it is no uncommon circumstance to see a dozen large steam-vessels under weigh at one time; and from the great width of the river, particularly at high water, many parts being three and four miles across, has a very fine appearance. On the opposite coasts of Cheshire, many parts of which are exceedingly delightful, there are numerous ferry houses, or taverns, with pleasure grounds attached, whither the inhabitants of Liverpool, in the summer season, resort to amuse themselves. Steam-vessels suitable for the purpose are constantly crossing and recrossing the river to these favorite resorts, on board of which music is provided to entertain the passengers. The sea sands are another agreeable source of recreation, and are generally much frequented both by pedestrians and carriages. The skies occasionally of an evening are the most beautiful imaginable, and defy the powers of description; I

should consider them as almost equal to the famed ones of Italy, so grand yet so varied in their several tints. Sometimes a haziness at sea appears, quickly followed by a very thick mist, which as suddenly clears off, and discovers numerous clouds rising, as it were, out of the great deep, coloured with all the various hues of the rainbow; these, in their turn, disperse, and the sun is seen setting in indescribable grandeur. Some allowance must be made for the writer in this glowing description, when it is considered that he never had an opportunity of visiting the sea-side until he came to Liverpool; but most assuredly to persons similarly circumstanced, uniform impressions, I apprehend, would be made.

The sands are admirably adapted for sea-bathing, and numerous bathing machines are placed along the sides of the river for that purpose; and, in addition to these, very elegant baths are constructed for the greater comfort and convenience of the inhabitants and visitors from different parts for the purposes of sea-bathing. The principal front, which is of stone, consists of a central colonnade, or portico, and two wings of simple and elegant architecture; the water is received fresh every tide; and after being filtered, by means of a steam-engine, through a dense bed of sand and gravel, is conveyed into the ladies' or gentlemen's baths in a much purer condition than whilst in its natural state in the river. To render this purity still more perfect, a constant current flows gently through each bath, so as to preserve the water from even a momentary stagnation; and, yet it maintains its surface nearly unruffled. There is also a very handsome floating bath of very large dimensions.

The climate is pleasant and agreeable; seldom being so hot in summer, or so cold in winter as it is found in the same latitude inland; and this is mainly to be attributed to the proximity of this port to the sea, which regulates the temperature.

When Christ saith I am the Alpha and the Omega, He seems to me to claim Himself to be the whole rscorded Word of God; to be that which is written of, to be the whole truth which hath been, and is capable of being uttered by human speech, or expressed by letters the symbols of speech.—*Irving.*

ECCLESIASTES, CHAPTER XII.

THE FOLLOWING is a specimen of Mr. Barham's metrical translation of the Book of Ecclesiastes, lately published.

1. Remember now thy Creator
In the days of thy youth;
While the evil days come not,
Nor the years draw nigh,
When thou shalt say,
I have no pleasure in them.
2. While the sun and the light of the moon
And the stars be not darkened,
Nor the clouds return after rain;
3. Ere the days when the keepers of the house shall tremble,
And the strong men shall bow themselves,
And the grinders shall cease because they are few;
And the watchers have their windows darkened.
4. When the doors shall be shut in the street,
And the sound of the grinding be low,
And the voice of the bird be hushed,
And all the daughters of music be depressed;
5. When they shall be afraid in high places,
And be terrified in the way:
When energy shall wither,
And festivity shall be a burden;
And desire shall fail;
For man goeth to his long home,
And the mourners go about the streets;
6. When the silver cord is relaxed,
And the golden bowl is broken,
And the pitcher is shivered at the fountain,
And the wheel shattered at the cistern;
7. Then shall the dust return to the earth as it was,
And the spirit to God who gave it.
8. In vain are vanities,
Said the preacher—all in vain.

9. And the wiser the preacher became,
The more he taught the people knowledge;
And he examined and investigated,
And arranged many proverbs.
10. The preacher sought to find
The words that should be acceptable,
And he has written right words of truth.
11. The words of the wise should be as goads,
And their decisions should be fixed like nails,
That the assemblies may devote themselves
To one true discipline.

"ARTICLES FOR THE DIOCESES, TO BE ENQUIRED OF IN THE ARCHBISHOP'S METROPOLITICAL VISITATION, 1560.[1]"

ARTICLE 12. Likewise, Whether the lay people be diligent in coming to the church on holy days [2], and with all humbleness, reverently and devoutly do give themselves to the hearing of the Common Prayer in the time thereof; and otherwise occupy themselves in private prayer, reading of Scripture, or other virtuous exercise. If any be negligent or wilful, whether the forfeiture be levied on their goods to the use of the poor, according to the laws of this realm in that behalf provided.

13. Likewise, Whether there be in your quarters any that openly or privately use or frequent any kind of Divine Service or Common Prayer, other than is set forth by the laws of this realm; any [3] disturbers of common prayer or letters of the Word of God to be read, preached, or heard; any that by covert or crafty means deprave or contemn the same, or that speak to the derogation of the Queen's Majesty's authority and power, or of the laws set out by public authority.

14. Likewise, Whether there be among you any blasphemers

[1] Continued from p. 310.

[2] See the first rubric after the Nicene Creed: see also the first rubric in the Public Baptism of Infants: Canons xiii. and xiv. of 1603: Injunctions, A.D. 1694; 11th.

[3] See also Canon xviii. (1603.)

of the name of Almighty God; adulterers, or receivers of such; any suspected of incest, or any other notorious fault, sin, or crime; any drunkards, ribalds, common slanderers of their neighbours, railers, or scolders, sowers of discord between neighbours, by plays, rhymes, infamous libels, or otherwise.

15. Likewise, Whether be in your parishes any innkeepers, or alewives, that admit any resort to their houses in time of common prayer; any that commonly absent themselves from their own church, or otherwise idly or lewdly profane the Sabbath day; any that keep any secret conventicles, preachings, lectures, or readings, contrary to the laws; any suspected of heresy, or that maintain any erroneous opinions contrary to the laws of Almighty God, and good religion, by public authority in this realm set forth.

16. Likewise, Whether there be in these parties any executors that have not fulfilled their testator's will, especially in paying of legacies given to good and godly uses; as to the relief of poverty, to poor scholars, orphans, highways, marriage of poor maidens, and such like. Whether your hospitals and almshouses be justly used according to the foundation and ancient ordinances of the same. Whether be any placed in them than poor, impotent, and needy persons, and that have not otherwise wherewith or whereby to live.

17. Likewise, Whether there be any of late hath bequeathed in their testament, or otherwise there be appointed by ordinaries, any sums of money, jewels, plate, ornaments, or annuities, for the erection of any obits, diriges, trentals, or any such like use now by the laws of this realm not permitted. And if there be, that you present the names of such executors the quantity and quality of the gift, that order may be taken therein accordingly.

Likewise, Whether there be any money or stock appertaining to any parish church, in any man's hands, that refuseth or defereth to pay the same, or that useth fraud, deceit, or delay, to make any account in the presence of the honesty of the parish for the same. [4] Whether your churchwardens, or others aforetime, have given the yearly accounts, according unto the cus-

[4] See Canon lxxxix (1603); and Prideaux, p. 266.

tom as it hath been aforetime used. Whether the store of the poor man's box be openly and indifferently given where need is, without partial affection. Whether any stock of cattle or grain appertaining to your churches be decayed; by whose negligence, and in whose hands.

19th. Likewise, Whether your schoolmasters be of sincere religion, and diligent in teaching and bringing up of youth. [5] Whether they teach any other grammar than such as is appointed by the Queen's Majesty's injunctions annexed unto the same.

20th. Likewise, Whether there be any among you that use witchcraft, sorcery, or enchantment, magic, incantation, or necromancy, or that be suspected of the same.

21. Likewise, [6] Whether there be any in these parties that have married within degrees of affinity or consanguinity, by the laws of God forbidden. Any man that hath two wives, or any woman that hath two husbands; any married that have made precontracts, and that have made privy and secret contracts; any that have married without banns thrice solemnly asked; any couples married that live not together, but slanderously live apart,; any that have married in times by the law prohibited, or out of the parish church where they ought to have the same solemnized.

22nd. Generally, Whether there be any ill livers or offenders of the laws of Almighty God; any suspected of any notorious sin, fault, or crime, to the offence of Christian people, committed; [7] any that giveth occasion to the breach of Christian love and

[5] The 39th of Queen Elizabeth, Inj. 1559. That every schoolmaster and teacher shall teach the Grammar set forth by King Henry the Eighth, of noble memory, and continued in the time of King Edward the Sixth, and none other. Can. lxxix. of 1603.

[6] A table of degrees was set forth by Archbishop Parker, in 1563, and are ordered by the xcixth Canon (1603) to be set up in churches. This table was first set forth in 1560, but published by authority in 1563, and has ever since declared the law as to prohibited degrees.—*Cardwell.*

[7] Ordinances were subsequently published by the Queen's authority, of which the fourth commanded, "That all they which shall be admitted to preach, shall be examined as well in *unity* of doctrine, as admonished to use discretion in teaching the people; and the viith,

charity among you; any that stubbornly refuse to conform themselves to unity and good religion; any that bruiteth abroad rumours of the alteration of the same, or otherwise that disturb good order, and the quietness of Christ's church and Christian congregation.

Exeter, Oct. 12, 1848. CH. WORTHY.

REVIEWS.

THE GOSPEL IN ADVANCE OF THE AGE. By the Rev. R. Montgomery. Third Edition. 1848.

THIS ELOQUENT WORK is "a homily for the times" in which we live; and its estimation by the reading public may be gathered from the fact that the present is the third edition which has been called for within a few years. The present edition has been revised by the author, re-arranged and augmented by about 250 pages of original matter. This most eloquent "homily" is dedicated to the Right Hon. W. E. Gladstone, M.P.; to whom the author has given an analysis of his work; and, commenting upon the heterogenous thing called the "Evangelical Alliance," he says:

"In fact there is a practical delusion often at work between the Churchman and the sectarian. The former is *positive* in regard to his own position, but is *negative* as respects the latter. The churchman, therefore, deprives the dissenter of nothing which even the dissenter can logically prove himself to claim. True, both churchmen and sectarians use the same TERM—'Chnrch'—but they do not mean the same THING. The former by a 'church,' mean *a spiritual institution organised by Christ Himself, visible, positive, and determinate;* but the latter understand by *their* church *a voluntary association*, elected by the arbitrary taste of men; and moulded and fashioned according to their own ideas, sentiments, and conclusions. The one party believe Christ has ordained an institution for us; therefore no human *choice* remains. But the latter hold that Christ only gave an *abstract creed*, and left the believers of it to construct their

that any preacher, &c., if he shall fortune to preach any matter tending to dissension, or to the derogation of the doctrine and religion received, shall be denounced to the ordinary or bishop of the place. Similar directions were also issued in 1721.

own communion, and choose their own 'church,' with as much liberty as they may select their own dwelling. While then the fundamental reality concerning which churchmen and sectaries are interested, is not identical either in fact or definition, it is absurd injustice to call the churchman a bigot, when he simply proclaims himself to possess certain privileges which a dissenter denies to have any existence at all! *How then can a man be deprived of that which (on his own argument) neither belongs to him or any other being whatever?*"

"But still in defiance of reason and revelation the earthly will of '*that which is born of the flesh*,' is ever busy at its rebellious work; and to a mind as reflectively accomplished as yours [Mr. Gladstone's] the spectacle which our beloved church now presents, must be one of surpassing interest. *Church principles* are now, for good or evil, shaking the heart of the United Kingdom to the centre; and the elements of leagued intolerance, hatred, and strife, are assailing her character, creed, and constitution, on every side by which they may be approached. Nor do you, Sir, disguise the fact, that unless our churchmanship be protected by the guidance of the Holy Spirit, and not prompted by the instigations of mere partizanhsip in our own cause—dangers and disasters both to the church and to our souls will ensue."—pp. 123—126.

IT IS IMPOSSIBLE for such dull matter-of-fact prose men as we are to give any adequate description of the highly poetical language in which the eloquent author of "Luther; or the Spirit of the Reformation," has treated some of the most sublime truths of the Gospel. The book commences with an analytical index, comprehending a dissertation, contrasting the spirit of the Bible with the spirit of the age. The first part contains reflections on Christ, and on Christianity; the second doctrinal reflection on the Saviour's homily to Nicodemus; and in general, he says, "our idea of the matter amounts to this: Christ is to be regarded throughout this memorable conversation with the Pharisee *as illustrating by a doctrinal proof of the nature, as proving by an undeniable evidence the reality of what* St. *John intended, when he ascribed unto the Messiah the profound* ENDOWMENT OF KNOWING WHAT IS IN MAN." The third part treats of "the principle of

Divine regeneration applied to the character of the age ;" and, perhaps, the word renovation might have been judiciously substituted for that of regeneration, because the author evidently means renewal in the spirit of the mind, by putting on of the new man. At p. 407, speaking of the new birth in baptism, he says : " The work of regeneration, being in its essence altogether deep, invisible, and sacramentally divine, is to be contemplated, not with the carnal eye of criticisiug sense, but with the heart of docile love, and venerating faith. All attempts to *explain* the precise mode, degree, and extent of the Spirit's work in the infant's soul, belong to those proud workings of sensuous intellect, which the humble and prayerful instinctively avoid. ' How can such things be ?' (John iii.) is a question not to be answered under the throne. It is enough for us to know they ARE."

MR. MONTGOMERY justly shows the connexion that exists between the baptismal controversy which now occupies so much of pnblic attention, and the width and depth of the great movement which is going on within the church. It is impossible to converse with either friends, acquaintances, or strangers, to read political or philosophical periodicals, or even the dally newspapers, without feeling that a movement for good or for evil is steadily advancing among all ranks of people. The old nicknames of parties—Puseyites and Evanglicals—seem, in a great measure, to have given place to the more intelligible appellations of high and low churchmen. The former accepting the literal meaning of the words of the baptismal office, that by baptism an infant enters into covenant with God, and is then born of water and of the Spirit ; but the latter maintaining that the church's language is merely symbolical, and destitute of any fixed meaning; asserting that regeneration is wrought in adult life, by sensible emotions, escapes from dangers, by fears, surprises, or accidents. On this subject our author eloquently discourses :

" What then is the ecclesiastical excitement of which so much is heard? Is it real, earnest, deep, far-spread, and increasing? Or, on the contrary, Is it fastidious, trifling, shallow, local, and diminishing ? There can be but one reply to these questions ; and that in the affirmative to the former two. True, the mere admirer of the visible world, and the victim of the five senses

whose science 'is born of the flesh,' fleshly—may and will be inclined to doubt and dispute the intense reality of any spiritual movement in the great heart of our common humanity? But if not blinded into the basest fanaticism, and become a miraculous bigot to his own Saducean creed; even *his* dull eye *must* be compelled to observe some palpable signs and symptoms of a religious commotion at work in the mind, heart, and conscience, of the empire, not to be put down by a philosophic sneer, nor to be arrested by a deistic sarcasm. Amongst these evidences of a crisis at hand in the church, and of coure also in the social world, let us adduce the following as amongst the most ostensible: 1. The inspirations of ecclesiastical antiquity are beginning to kindle the imaginations of men into a fervid devotion for catholic lore, and patristic reading. 2. Certain master-spirits in ancient theology, who have been for centuries cloistered in the rust and repose of their unread pages, are now beginning to break their melancholy silence, and to utter strange truths and fascinating words to modern ears. 3. There is a demand for works which relate to themes of theological interest and church principles beyond any which has arisen since the Elizabethan age. 4. Journals, periodicals, and reviews, almost innumerable, now occupy much of their space with polemical discussions and spiritual enquiries, as the origin, nature, and attributes of A CHURCH. 5. Our senators and statesmen have been so infected by the contagion of ecclesiastical excitement, as to introduce allusions and associations derived from the church and its prospects into speeches, which were wont to handle nothing more than matters of temporal interest. 6. Catholicity and sectarianism are now the stalking horse of public declamation, and are made the standard of reference, and the test of ultimate appeal, on occasion of public votes, and popular elections. 7. Parties in the state, members who represent us in parliament, and publishers who supply us with contemporaneous literature; all, more or less, take their position on the platform of certain views in the church. 8. Not only are the clergy divided into factions by the line they adopt in regard to doctrinal and ritual matters, but even the laical members of our church are perturbed to an immense extent, by controversies and questions which relate to the church's claims and prerogatives. 9. Domestic and social life has caught the prevailing excite-

ments; and in the once tranquil bosom of household experience, you find the stormy element of theological strife, deeply, and decidedly at work. In the language of our Lord, with such a force has this spiritual application applied itself to all the springs of our moral earnestness,—'from henceforth there shall be five in one house divided, three against two, and two against three.' 10. The organs of acrimonious dissent and evangelical chartism, are heard to proclaim rampant cries against *the powers of the priesthood* in every possible manner. 11. There is the universal dread of a revived papistry, and a conviction of a Romish conspiracy being at work to annihilate the principles of the Reformation, which betrays its presence both in public life, and private intercourse. 12. Intellectual poetry, and its fascinating idealism; Gothic architecture, with its mute but mighty eloquence; cathedral music, with ancient chants, and monkish lays; and also painting with its mystic hues of spiritual beauty, and imaged forms and faces of the virgin, apostles, martyrs, and saints,—all these have been effected by the impulses new and strange, which that talismanic word 'CHURCH,' now produces and promotes. Lastly, 13, Religious stories and ecclesiastical tales, which inculcate peculiar and precise views of church union and discipline, are published for the benefit of children and infants; so that even our very nurseries are become theological! while literature in all its varieties of manifestation, romantic, philosophic, and ethical—is tinged with theology; and, more or less, gives ample witness to the stirring interests which questions concerning sacraments and ritual practices on every side, have most profoundly awakened."—pp. 416—418.

THE GOSPEL IN ADVANCE OF THE AGE is an able work; and to those acquainted with the author's other writings, we need not add that the language is elegant, and the style simple and beautiful. He fearlessly points to true religion as the only and sufficient remedy for the evils with which the social system of England is beset.

TO CORRESPONDENTS.—We regret that we cannot at present insert Incognitas' paper on the Hindu Pantheru; because the writer has not complied with our rule of knowing the author's name and address before we insert any paper.

THE

CHURCH-WARDER,

AND

DOMESTIC MAGAZINE.

No. XXVIII.—New Series. December 1, 1848.

THE RULE OF FAITH.

III.—Who was Conceived by the Holy Ghost, Born of the Virgin Mary.

The third article of the Christian faith, is the belief in that great mystery of godliness—God manifest in the flesh; or, according to St. John's concise and emphatic account of the incarnation of the ever-living Son—*And the* Word *was made flesh.*

When blessed Mary gave the consent of her will, and answered the angel Gabriel, "Behold the handmaid of the Lord, be it unto me according to thy word," conception and incarnation commenced. The incarnation of Christ did not take place at the parturition of the Blessed Virgin; but at her conception. It was then, in a manner beyond man's comprehension, that the "power of the Holy Ghost did descend upon her like rain into a fleece of wool;" and the Second Person in the infinite Essence of Jehovah took man's nature into His own Deity. He then created and assumed a human soul and body, which always were His own soul and body, and not another man's; for they never existed separately by themselves. This is a mystery of love and mercy which far transcends the comprehension not only of men but of angels; who desire to look into it, but cannot fathom it. The everlasting Word—the Alpha and the Omega—being the Divine Essence, took man's nature unto Himself in the womb of the Virgin; and thus became man of the substance of His mother. The Godhead was not converted into flesh; but the manhood was taken unto God; so as that Christ being perfect God, became perfect man in the unity of one Person; subsisting of a

reasonable soul and flesh, "who although He be God and man; yet He is not two but one Christ."

The second Person in the ever-blessed Trinity, begotten before all worlds, and who cannot die, "was made flesh," that He might die in that nature that had sinned; that as by a man sin and death entered into the world; so by One in human form and nature should come the resurrection from the dead. In consequence of their relation to and descent from Adam, all men that are born into the world must die; even so, in and by Christ the second Adam, shall all men be made alive. The second Adam, therefore, being perfect God, is also a man as perfect, and subsisted in as reasonable a soul and human flesh as the first Adam. None of His greatest enemies and persecutors in the days of His humiliation, ever doubted that it was real flesh which they handled, which they scourged, which they pricked with thorns, which they nailed to the cross, and which they pierced with a spear. The Divine and ever-living Word assumed and united the whole, perfect, and complete nature of man to His Divine nature; and, therefore, He is really and truly—verily and indeed—both God and man. And as He was God before His incarnation; so He was God whilst He lay the usual period of gestation encompassed in the womb of the Virgin. But in the Person of Christ the Divine and the human are two distinct natures in the unity of His person. This personal unity is not effected by the confusion or mingling of the Divine and human natures into one nature; but by the union of them both in the Person of our Blessed Lord and Saviour Jesus Christ.

Mary, by her modest expression of doubt whether or not she could become a mother, seeing she knew not a man, excluded the agency of her betrothed husband as well as of all other men; but the angel taught her, that although she could not of herself become a mother; yet that the Holy Spirit of God would immediately and miraculously make her to conceive in her womb the immaculate Son of God the Saviour of the world. And thus were fulfilled the words of the prophets Isaiah and Jeremiah, "The Lord hath created a *new* thing [or creation] on the earth; a woman shall compass a man;" because wrought in a woman only without the co-operation of a man; and "Behold, a virgin

shall conceive and bear a Son," and he shall be called God with us, or the GOD-MAN. This God-Man, our Redeemer, who is not to be irreverently considered as *merely* a man, was made like unto us in all things, as born of a woman, with the exception of sin, of which He was perfectly incapable. He was free from sin on account of His supernatural conception by the Spirit of holiness, whose operation in the human heart is to sanctify it; and who also begets us anew and supernaturally in our regeneration, not after the will of man but of God. Thus our Redeemer, Jesus Christ, was born of a woman, that He might redeem both sexes; and that they might place their whole reliance upon Him who was the Seed of the woman, and able to save them to the uttermost. God the Holy Ghost, whose name is holiness, and whose operation is to sanctify, brought a clean, sinless, and undefiled Redeemer out of an unclean and defiled nature.

"THIS ORIGINAL and total sanctification," says Bishop Pearson, "of the human nature, was first necessary to fit it for the personal union with the WORD, who out of His infinite love humbled Himself to become flesh; and at the same time, out of His infinite purity could not defile Himself by becoming sinful flesh. Secondly, the same sanctification was as necessary in respect of the end for which He was made man—the redemption of mankind; that as the *first* Adam was the fountain of our impurity, so the *second* Adam should also be the pure fountain of our righteousness . . . Thirdly, whereas we are commanded to be holy, and that even as He is holy; by this we learn from what foundation this holiness must flow. We bring no such purity into the world, nor are we sanctified in the womb. But as He was sanctified at His *conception*, so are we at our *regeneration*. He was *conceived* not by man but by the Holy Ghost; and we are [regenerated] "not of blood, nor of the will of the flesh, nor of the will of man, *but of* GOD." The same overshadowing power which formed His *human* nature, re-formeth ours; and the same Spirit assureth us [of] a *remission* of our sins, which caused in Him an *exemption* from all sin. He which was born *for* us upon His incarnation, is born *within* us upon our regeneration."

THE PROPER NAME of Mary was by no means uncommon

among Jewish women; neither had it any peculiar excellence attached to it. We read of at least four women called Mary, who were contemporaries of the blessed Virgin. There is no account given in Scripture of Mary's family; no encomium of her by our Lord is recorded, such as he passed on some other women; she was never familiarly in His company during His ministry; and she was not admitted to eat the Passover with His family. St. Luke pronounces her a Virgin, and of the house and lineage of David; and, therefore, of the royal tribe of Judah. As she was a virgin when she supernaturally conceived, so she is also declared to have been a Virgin when she brought forth the fruit of her womb: "Behold," says the prophet, "a virgin shall be with child, and [a virgin] shall bring forth a Son." Thus, both her conception and her parturition were alike miraculous and supernatural; and the latter was not more contradictory to virginity than the former.

ALTHOUGH THE WORDS of St. Matthew chapter the first and twenty-fifth verse, might indicate otherwise; yet the church of God in all ages has believed that Mary continued in the same virginal state after the birth of our Lord as before His conception; and that, therefore, she is to be acknowledged the ever-Virgin Mary. "As," says Bishop Taylor, "there was no sin in the conception, so neither had she pains in the production, as the church from the days of Gregory Nazianzen until now hath piously believed . . . . . For though among the daughters of men many conceptions are innocent and holy, being sanctified by the word of God and prayer, hallowed by marriage, designed by prudence seasoned by temperance, conducted by religion towards a just, a hallowed and a holy end, and yet their productions are in sorrow; yet this of the Blessed Virgin might be otherwise . . . . And He that came from His grave fast tied with a stone and signature, and into the college of apostles, the doors being shut, and into the glories of His Father through the solid orbs of all the firmament, came also (as the church piously believes) into the world, so without doing violence to the virginal and pure body of His mother, that He did also leave her virginity entire, to be as a seal that none might open the gate of that sanctuary; that it might be fulfilled which was spoken of the Lord: "This gate shall be shut, it shall not be opened, and

no man shall enter in by it; because the Lord God of Israel hath entered by it, therefore it shall be shut [1]."

In assenting to the third article of the Apostle's Creed, we confess that the only begotten Son of God, the Second Person in the Holy Trinity, was miraculously conceived and made flesh in the womb of the ever-blessed Virgin Mary; that He consisted of a reasonable soul and body united with the Godhead in His Person; that He was not conceived after the common way of human propagation, but by the invisible and immediate operation of the Holy Spirit, whereby a Virgin was, contrary to the law of nature, made to conceive and bring forth a Son after the natural period of gestation; that this woman at the time of conception and parturition was a pure and spotless virgin; that the Saviour of the world was made and born of a woman under the law; that He was without the least spot of sin either original or actual, in order that He might deliver mankind from the guilt of sin; that He was born of that Virgin which the prophet foretold should miraculously encompass a man; that she was of the house and lineage of David, that her Son might sit on his throne and rule his kingdom, which should have no end. And, therefore,

I believe in Jesus Christ who was conceived by the Holy Ghost; [and] born of the Virgin Mary.

[1] Ezek. xliv. 2. There is a critical note upon the Greek word, *parthenos*, in Mr. Galloway's valuable work, "The Gate of Prophecy," ii. p. 375, to which we beg to refer our learned readers. But the word *till* or *until*, in the text above-mentioned, might lead us to a different conclusion.

Whether by nature, example, or education, one or more of these, certain it is, that most times sins pass along from the father to the son, and so downward by a sort of lineal descent from predecessors to posterity; whole families being tainted with the special vices of their stock. Hence we might copy here and there whole generations of drunkards, and generations of swearers, and generations of seditious, and generations of worldlings, and generations of idolators, and of envious, and of riotous, and of unclean, and naughty persons, and of sinners of other kinds.—*Bp. Saunderson.*

BRIDEWELL.

BRIDEWELL was formerly a royal palace; and it was the occasional residence of Henry VIII. In the reign of his son, Edward VI. it was unoccupied; and the citizens thought it might be easily converted into a prison for the reception, employment, and punishment of strumpets, knaves, masterless men, and idle vagrants. They accordingly petitioned Edward to bestow that magnificent edifice upon the city for these purposes; and they procured Bishop Ridley to present their petition, which the king received in his closet. A short time afterwards, the venerable bishop, who was destined to suffer martyrdom in the following reign, preached before his majesty on the merits of Christian benevolence; and on the duty of the king's being, from his high station, the foremost in good deeds of charity to the poor. The king commanded the bishop to form part of the company at dinner; and at its conclusion called him to sit near him. He told the bishop that he was touched with his discourse; and would shew him the good effects it should produce. In a few days his majesty signed letters patent, which he delivered to Bishop Ridley, who conveyed it to the lord mayor and citizens. He conferred on them, for the purposes specified in their petition, the royal palace of Bridewell, with all its immunities; and he appropriated for its maintenance, the plate, furniture, moveables, and landed estates, appertaining to the palace of the Savoy, called "Savoy Rents," which then amounted to seven hundred marks. His majesty also contributed 2,000 marks from his own purse; and he directed, by his will, that his intentions and donations should be carried into effect.

HE GRANTED to the lord mayor and aldermen "power and authority to search, enquire, and seek out, in London and Middlesex, all idle ruffians and tavern haunters, vagabonds, and all persons of ill name and fame, both men and women, and them to examine and commit to Bridewell, and by any other means to punish and to correct as to their discretions should seem meet."

THE FORLORN FEMALES who were taken from the streets composed the majority of those who were first committed to Bridewell. A matron and other female servants, were, therefore, soon

added to the establishment. The happiest success crowned the benevolent efforts of the public authorities; and the streets of the metropolis were cleared of every species of wretchedness. "The decayed householders," says Dr. Golding, "were relieved by weekly pensions at their own abodes; the poor, fatherless children had a comfortable asylum in Christ's hospital; the lame and diseased were kindly treated at the *King's Hospital* (St. Thomas's); and the votaries of dissipation and idleness were admonished by salutary correction in Bridewell, where they had an opprtunity of atoning for their past transgressions by a steady application to industrious pursuits."

BRIDEWELL IS SITUATED in Bridge Street, Blackfriars, not far from Fleet Street. Its name is derived from a well on the premises, which was dedicated to St. Bride, and called St. Bride's, or St. Bridget's well, and hence the name of the church in the immediate neighbourhood. King John resided here; but the palace falling into decay it was rebuilt with great magnificence by Henry VIII. for the reception of the Emperor Charles V., who visited England in 1552. The imperial suite resided at Bridewell; but Charles himself took up his abode at the monastery of the Blackfriars. A gallery of communication was placed across Fleet Ditch; and a passage was cut through the city wall into the emperor's apartments. Cardinal Wolsey, in the hey-day of his fortunes, resided in Bridewell Palace; in which he held a convention of all the abbots, priors, and heads of religious houses, in England; and he extorted an enormous sum of money from them. During the time that the affair of Queen Catharine's divorce was debating in the Blackfriars, Henry VIII. resided here.

SINCE IT WAS granted by Edward to the City of London, it has been used as a house of correction for the disorderlies of both sexes who are committed by the city magistrates; and it is also used for the temporary relief and maintenance of distressed vagrants. There is an establishment in the hospital for the apprenticing of youths to decayed tradesmen, who are allowed houses within the precincts, with the privilege of taking these apprentices, and receiving the benefit of their labour; but they are clothed by the charity. These youths are bound for seven years on this establishment; at the end of which they are enti-

tled to the freedom of the City of London, and to ten sovereigns to begin business. The boys on this establishment wear a suit of blue, made in the ordinary way, without any other distinctive mark than a small button stamped with the head of Edward VI.; but formerly they wore an uniform.

THE PRESENT EDIFICE consists of two courts, with an entrance under the gateway. The two courts are divided from north to south by a part of Henry VIII.'s palace; which also composes the greater part of the southern end of both the courts. The other parts of the old Bridewell were consumed in the fire of London, in 1666; and the building as it now stands was completed in 1668. Nearly the whole of the south side of the two courts is occupied by the chapel, court-room, and hall, the entrance to which is in the first court. The outer portal, the spacious staircase, and the inner door at the head of the stairs, are in the Gothic style. The arms of England, supported by a lion and griffin, are placed over the inner door; and the inner side of the Gothic arch is ornamented by lions and griffins, alternately cut in stone. The stairs are made of walnut tree; and notwithstanding their antiquity, and the great and constant traffic on them for so many years, they are very little worn. This may, perhaps, be partly ascribed to the lowness of the steps, and the ease of the ascent, but principally to the good quality of the timber of which they are made. The interior of the chapel is remarkably plain, with a flat roof; but the floor is entirely of black and white marble flags. It is separated from the lobby at the head f the stairs by a pair of iron gates of most beautiful workmanship, which, with the floor, were the gift of Sir William Withers, lord-mayor of London, and president of the hospital in the reign of Queen Anne. The court-room is interesting from its antiquity and associations; it is partly wainscotted, and at the upper end are the old arms of England. At the upper end of the hall, which is a very noble room, there is a fine painting by Holbein, representing Edward VI. in the act of delivering the charter of the hospital to Sir Edward Barnes, at that time lord-mayor. Edward is seated on his throne; on his right the lord-mayor and aldermen are kneeling, and behind them stands the Lord Bishop of Ely, who was then Lord Chancellor of England; and on the

king's left is the Master of the Rolls. Holbein has introduced his own portrait into the group, in the corner, looking over the heads of those before him.

THE CHURCH CATECHISM EXPLAINED.

Lesson VI.

Of the Baptismal Vow; or the Conditions required on Man's part.

You have told me what privileges you have by being baptized but cannot you forfeit them? Yes; I may lose them, if I do not keep the promises made for me when I was baptized.

What did your godfathers and godmothers then promise for you? They did promise and vow three things in my name: *First*, That I should renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh: *Secondly*, That I should believe all the articles of the Christian faith: and *Thirdly*, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Dost thou not, then, think that thou art bound to believe and to do as they have promised for you? Yes, verily; and by God's help, so I will; and I heartily thank our Heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour; and I pray unto God to give me His grace, that I may continue in the same unto my life's end.

For what reasons do you think yourself obliged to make good what your godfathers and godmothers promised for you at your baptism? For many; but chiefly because what was then done, was for my particular benefit and advantage; and, therefore, I cannot expect to receive the blessings which God was pleased to make over to me in that covenant, unless I fulfil those promises.

Are you then resolved to believe and to do as they have promised for you? Yes, verily, by God's help.

How do you expect to obtain God's help? By praying to Him for it. St. Matt. vii. 11.

What is the *first* thing your godfathers and godmothers pro-

mised in your name? To renounce the devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh.

What is it to *renounce* them? Not to love, or to be led by them; but to despise, hate, and forsake them.

Why are you to renounce them? Because they are the enemies of God and of my own soul.

You have already told me that the devil is a great and mighty angel, that rebelled against God, and who drew a great number of other angels into rebellion with him.

Pray what are the works of the devil? In general, all sins; but especially such sins as are committed after his example, and so render those that commit them like the devil.

Give some particular instances of these? Pride, envy, rebellion, schism, lying, malice, murder, tempting others to sin, and delighting in sin committed by others.

What is your second spiritual enemy? The pomps and vanities of this wicked world.

What do you mean by the *wicked world*? All those men that are enemies to Christ and His Gospel.

How are we to renounce them? We must not imitate their bad example, nor contract unnecessary familiarities with them.

What do you mean by the pomps and vanities of the world? The pleasures, riches, honours, and glory of this world; by the desire of which men are drawn into sin.

Is it then unlawful to be rich or honourable in this world? No; we may lawfully enjoy either riches or honours, if God see fit to bestow them upon us.

In what sense then must we renounce them? We must not set our hearts too much upon them, must not abuse them, and must never transgress our duty either to obtain or preserve them.

What is your *third* spiritual enemy? All the sinful lusts of the flesh.

What is meant by them? All the inclinations of our corrupt nature that are contrary to God's holy laws.

What mean you by renouncing the flesh? That I shall not be carried from my duty and obedience to God's holy laws, by yielding to these, its corrupt desires.

Lesson VII.

To how many parts is the Christian doctrine reducible? To four; viz. the Apostles' Creed; the Commandments of God; the Lord's Prayer; and the Sacraments.

To how many virtues does all religion relate? To three: Faith, Hope, and Charity.

Can we obtain these virtues of ourselves? No; we must receive them from God; yet we must use our own endeavours.

What is Divine Faith? A firm assent, upon the testimony of God, to whatever is revealed in Holy Scripture.

Is faith necessary as a condition of the Gospel Covenant? Yes; for without faith it is impossible to please God; and he that cometh to God, or intends to be religious, must believe that HE IS, and [that He is] the rewarder of them that diligently seek Him.

What are the principal motives to Christian obedience? The love and fear of God, from the firm belief of the promises and threatenings of the Gospel.

When may we be said truly to believe the promises and threatenings of the Gospel? When our faith doth as fully assure us of these invisible things as if we had the sight of them.

What is the effect of Hope? It makes us expect with confidence the good things which God has promised us.

What are these good things? Grace in this life, and glory in the other.

What is Charity? The love of God and [of] our neighbours.

Which is the greatest of these virtues? Charity.

Mr. Wallace, of Virginia, took the whole of the poison from the fangs of a large and vigorous rattlesnake. This he made into pills—bags, venom, and all. He swallowed these, sometimes at the rate of four a day. They produced heavenly sensations, and melancholy was quickly changed into gay anticipations; but unfortunately these delightful feelings were followed by a general dropsy, which continued for a considerable period.—*Braithwaite's Retrospect.*

THE COUNCIL OF CONSTANCE.

THIS COUNCIL of the Romish church met at the city of Constance, November 1, 1414. At this time, and for some years previously, there were *three* antipopes at one and the same time, each thundering out the most horrible curses against the others, and each having excommunicated the others as heathen men and publicans, and notorious schismatics and heretics. The emperor Sigismund, the King of France, and almost all the princes of Europe, were scandalized at this tripartite schism; for then princes followed some one pope, and some another; and not knowing amongst such a labyrinth of curses and excommunications where to find the infallible head of the unerring church. The emperor, therefore, determined to summon a general council, and persuaded Pope John XXIII., to whom he and the German churches adhered, to attend it. Pope Gregory XII. sent his legate to the council; but Pope John ordered his arms to be taken down from his lodging, which had nearly caused a breach of the peace betwixt their followers. Benedict XIII., who held his pontificate at Avignon, fled from thence, and took refuge in Perpignan, under the protection of Ferdinand King of Arragon, and refused to recognise the council or to attend it.

The emperor granted a safe-conduct to all men who were summoned to this council, to come, remain, and return without molestation. John Huss was summoned to give an account of some opinions which he had preached, which were deemed heretical by the Court of Rome. To him, in particular, the emperor "commanded all his loving subjects *to let him pass, stop, stay, and return freely, without any hindrance whatever.*" Upon the faith of this protection Huss attended the council; but almost immediately on his arrival he was arrested and committed to prison. A Bohemian nobleman, his friend, represented the treachery of the council to the emperor, who would have set him at liberty; but he was instructed by the cardinals and members of the council, "that the emperor had no authority to grant a safe conduct in matters of faith." And as Peter Dens has since declared, "a promise can generally *be revoked* when such *a change* of state or of matters takes place, as that the promiser may not be

thought to have *wished* to bind himself in such an event. The reason is, that the promise does not bind beyond the *intention* of the person promising!"

UNDER THE TEACHING of such morality, there can be no dependence placed on the promise or oath of a papist at any time, or under any circumstances. Huss was tried, but not allowed to explain his doctrines; and, as a matter of course, he was condemned in the fifteenth session, on Saturday, July 6, 1415. The same day he was *burnt alive*, and his ashes were, as a mark of ignominy thrown into the Rhine. "This," says Mr. Perceval, "is but a following up of the sixteenth canon of the third Lateran, concerning the force of oaths, when opposed to the apparent *convenience* of the church. Nor can we acquit the unhappy Huss of somewhat of rashness, in imagining that, in the case of heretics, real or suspected, *any engagement could bind* men maintaining the principles there avowed ** It is difficult to say which appears most infamous in this transaction, a Christian emperor violating his royal word that he might consign a wretched man to the flames, or a council of Christian bishops urging him to do so against his will."

IN THE NINETEENTH session, held September 25, 1415, the council passed their infamous canon, declaring that *no faith* ought to be kept with those whom they call heretics—i. e. Protestants, in these words: "The present holy synod declares that no prejudice or impediment can or ought to arise or be presented to the Catholic faith and ecclesiastical jurisdiction, by reason of any safe conduct through the emperor, kings, or secular princes, granted to any heretics or persons under report of heresy, thinking so to recall the same from their errors, by *whatsoever obligation* they may have bound themselves; but that it be lawful for the competent and ecclesiastical judge, notwithstanding the said safe-conduct, to inquire concerning the errors of such persons, and otherwise duly to proceed against them, and to *punish* them as far as justice shall advise [which has always hitherto been by *burning* them *alive*] if they shall pertinaciously refuse to revoke their errors, even if, relying upon the safe-conduct, they shall have come to the place of judgment, to which otherwise they would not have come; nor does the person making such pro-

mises, when he shall have done all in his power, remain hence under any obligation whatever." Bower has produced a decree from a MS. which is in the Imperial Library at Vienna; in which it is declared that "*according to the natural, divine, and human laws,* NO FAITH OUGHT TO HAVE BEEN KEPT *with John Huss.*"

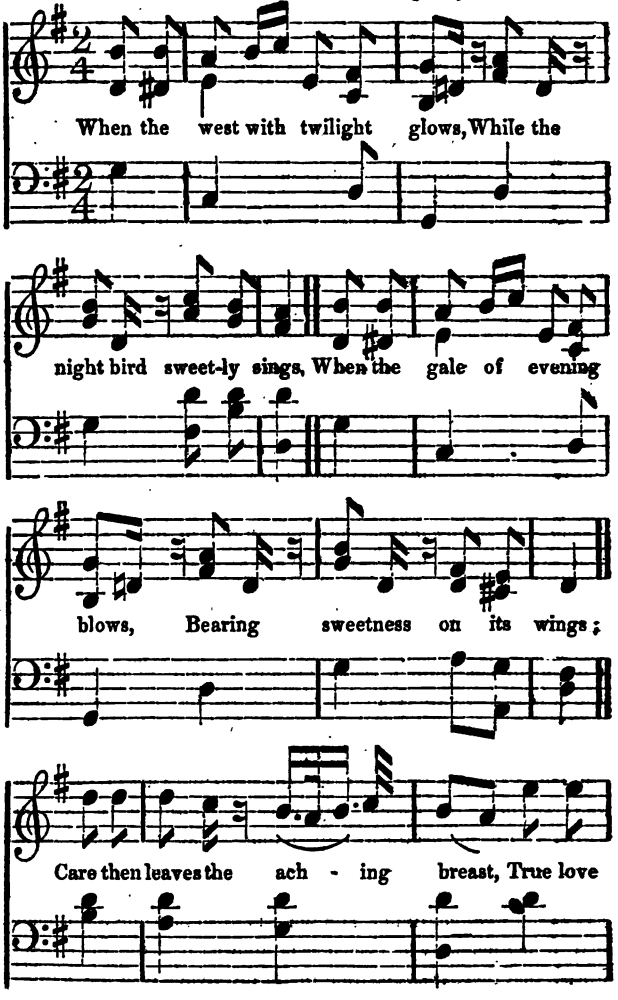
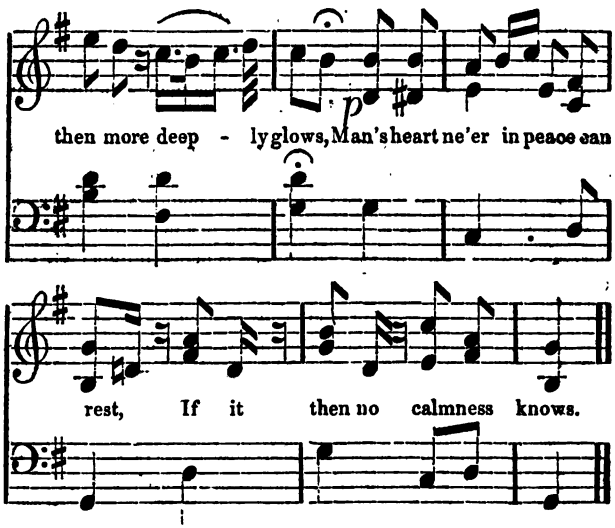
EACH OF THE three antipopes promised and swore on the Gospels to cede his pretensions to the pontificate, if the others would. Gregory honestly fulfilled his promise; and his nuncio, in his name, formally resigned his popedom into the hands of the council. Benedict entirely evaded his oath, and never did resign; but continued to the last of a long life to hurl curses loud and deep against all his opponents. Pope John made his escape from Constance, and declared his oath void; and sent the council sundry complimentary curses. The emperor, however, arrested him, and committed him to the same prison in which Huss was confined. In the tenth session, a list of the crimes of which Pope John was notoriously guilty, was read before the council; twenty of which were too shocking to be repeated. He was accused of living in a constant state of fornication, adultery, incest, and sodomy; of denying the resurrection, and by consequence the Christian faith; and of setting all ecclesiastical offices to sale. Therefore, he was a genuine *heretic.* The council deposed him from the pontificate, and called him by his own name of Balthazar Cossa. They next elected another pope, who took the name of Martin V. He sent legates to Spain to summon Benedict to surrender; and in the event of his refusal, to curse and excommunicate him. Benedict flung back Martin's curses, and excommunicated him as a heretic and schismatic. Notwithstanding Gregory's resignation there were still *three popes;* for John disregarded their deposition, and continued "to strut and fret his hour upon" the pontifical stage as formerly.

THIS COUNCIL PASSED a decree to restore Christian bishops to their original apostolic privileges; and that they were no longer to be deemed the vassals of the bishop of Rome. They declared also that a general council was *superior* to the pope; and that he was *subject* to the authority of a general council. That, however, which will forever render this council sacrilegious and infa-

mous is its impious decree concerning the administration of the Lord's Supper in only one kind; and they passed another to direct all bishops to punish severely all priests who should dare to administer the cup in the sacrament. The words of the decree show the horrible apostacy of the Church of Rome; for they acknowledge that Christ did institute it in both kinds; but they say obedience to His commands is a damnable endeavour to reprobate it as sacrilegous. Their decree is—"*though* Christ did institute this venerable sacrament after supper, and administered it to His disciples *in* BOTH *kinds* of bread and wine, *yet notwithstanding* this; . . . . and although in the primitive church this sacrament was received of the faithful under both kinds, yet for the avoiding any dangers and scandals, the customhas been reasonably introduced that it be received by the officiating persons under both kinds, but by the laity under the kind of bread; since it is to believed, and in no wise to be doubted, that the whole body and blood of Christ is truly contained as well under the species of bread as under that of wine."

THIS IS MOST horrible sacrilege; and it is an undeniable proof that the pope and the papal hierarchy together constitute that personage commonly called the "man of sin," who was to "*change times and laws*," both human and divine. Here is an express forbidding of a law which Christ most expressly commanded—"*Drink ye all of it.*" Here is a taking away from the institution of Christ, and of His appointed means of grace. St. Paul says of the cup, it is "the cup of blessing which we bless, is it not the communion of the blood of Christ?" This sacrament was ordained to express orto "show forth" not only the death of Christ but the manner of it, by the shedding of His blood, without which there is no remission of sin. The people are defrauded of the one half, and that the principal part of the Christian sacrifice; of which they were commanded to partake. Christ said to the people at Capernaum, "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no [spiritual] life in you." Therefore we must conclude, as the Roman church has committed, continues, and persists in so horrible a sacrilege; and no lay person whatever is ever allowed to drink the blood of Christ, that there is *no spiritual life* in the members of that church.

SONG.

Andante. *Adapted from Beethoven.*

When the west with twilight glows, While the
night bird sweet-ly sings, When the gale of evening
blows, Bearing sweetness on its wings;
Care then leaves the ach - ing breast, True love

Then we think of those most dear,
Who, alas! are far away,
Then oft falls a silent tear,
Shed for those beneath the clay;
While the hope of meeting yet,
In a purer, brighter sphere,
Soothes the pang of fond regret,
Calms the heart and dries the tear.

In the dreary hour of night,
Saints might almost fear to die,
With heaven opening on the sight,
Best beloved ones weeping nigh;
But to yield the latest breath
By the beam of soft twilight,
Would be more like sleep than death—
Sleep with dreams of glory bright.

Vicarage, Doneaster,
Nov. 10, 1848.

George Jennings.

THE POPE WEEPS.

THE SIGNS OF the times are rather ominous; for the present century has seen a pope in tears! What else doese such a phenomenon portend; but that "great Babylon has come up in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath." There are unmistakeable signs that the ten horns are hating the Midianitish woman, and commencing the work of making her desolate and naked, of eating her flesh, and burning her with fire. Yet whilst the will of God is being fulfilled on the Continent, England, the chosen depository of true religion is so far from assisting in the downfal of the man of sin, that her governors are doing all they can to support, cherish and maintain popery. It was reported that on hearing the news from Milan that "Pope Pius wept bitterly;" a fact on which a Florentine journal, *Il Popolano,* made the following irreverent comment; which was reprinted and circulated by thousands in Tuscany and Lombardy. It shews that superstition is beginning to slacken its hold on the Italian mind; but we much fear that a worse spirit will enter in and take possession—namely the spirit of INFIDELITY. How powerless must the last of the popes be, when the inquisition, the prop of the papacy, permits unpunished such sentiments as the following to be published and circulated under Pius's very nose. To call him *Antichrist* too! The unkindest cut of all! who would have thought that the Italians would have taken such a bound at once! It shows that the idea had long been rankling in their minds; though they dared not before have given it expression. Infidelity, not loud but deep, caused by the anti-christian mummeries of popery, has now broken its shackles, and speaks out trumpet-tongued what before was only cherished in the deep of their hearts.

"IL PAPA PIANGE!"

"The Pope weeps! Weep, ill-counselled Pontiff, weep for your vanished glory—acquired at so light a price, and lost at so costly a sacrifice of the blood of men, who idolized a vain man, an image of clay—the shadow of a man.

"Weep, Pontiff—weep for the nations you have betrayed; for the destinies of Italy which your fearful, timid, paltry mind could

not grasp; sheltering yourself under the sublime mantle of a religion which you migh thave led back to its pure fountain head; but to which on the contrary, following the old custom of your predecessors, you have added your own contribution of shame and defilement!

"Weep, O Pontiff!—THOU SCEPTRED AND LIVING ANTICHRIST weep for your dearly beloved Germans, and hurl at the heads of their slaughterers before proud Milan and unconquered Bologna, —hurl all your thunderbolts—they have neither weight nor edge.

"The Pope weeps. Weep, Count Mastai, weep that the providence thou trustest in has not yet granted the results aimed at in the destinies of Italy; for it is plain that the providence to which thou hast commited thy people means nothing more than thine ancient ally, the empire—that ever-faithless prop of the Simoniacal papacy.

"In order that Rome might lie tranquil under the double yoke of thine own demoralising policy and of northern despotism, thou hast, in vain, commended thyself to all thy saints—and so it should be. Hast thou not, in thy delirium of fear, reached to very blasphemy? Hast thou not dethroned the Eternal, and placed in his stead the Virgin, with the chief of the apostles for responsible ministers? Hast thou not, to these, rather than to Him, commited the guardianship of Rome, hoping, perhaps, that this provisional government in heaven like provisional governments on earth, would be weaker and less watchful than that of the God of Vengeance, the terrible God, who stands for the defence of peoples, as thou dost for kings?

"Weep, weep, Father—no longer 'holy'—weep that your orders to desist from fighting were treated like a light breath; and, as the idle wind your orders of blind obedience to the compacts with the enemies of Italy concluded in the silent and sinister depths of the Vatican

"Weep, thou favoured of Loyola, for even if the followers of freedom fall by the German sword, the followers of Ignatius will not go scatheless.

"Weep, Pope—weep burning tears over the tomb thou hast dug for thyself; weep, for Italy will yet be a great and glorious fact, while the Popedom becomes a polluted name; weep, for

while Italy rises more beauteous from the stake to which thou condemnest her, the Popedom will sink into putrefaction and decay, amidst the joyous shout of emancipated nations." [!!]

LIVERPOOL AS IT WAS IN 1828.

THE MARKETS OF this town, of which there are nine are well supplied. The principal one, which is denominated St. John's Market, is a most noble building, and has no equal in the kingdom. It is 200 yards in length, 50 yards in breadth, having eight entrances. The roof is supported by 120 cast-iron pillars, 30 feet high, which are so lightly formed, and so regularly arranged, as greatly to improve the general appearance. The whole is substantially flagged with stone, and lighted with 200 gas lights. The general cleanness of the place is so strictly attended to, that at all times, and in all weather, ladies may walk about the markets without soiling their shoes; and the police are always in attendance to preserve regularity. This, as well as some of the other markets, is open every day for the sale of provisions; but on Sunday, which is the principal market day, such a display of all kinds of provision, native and foreign fruits, &c. &c., is made, as NO other part of this kingdom can boast. In fact the metropolis, which we should naturally expect to set an example for the provincial towns to imitate, in this respect has nothing that will bear a comparison with it

LIVERPOOL HAS the advantage (and a very essential benefit it is) of being supplied with most excellent water. There are two water-companies, one termed "The Corporation Water Company," and the other "The Bootle Water Company." The rate of charge is one shilling in the pound upon the actual rent paid by the householders. Both these companies derive their supplies from several most excellent springs, which are so clear and pure, rising up through solid rock, that the water, when furnished to the table of the inhabitants is as clear as crystal, never varying; and from this important circumstance, none of those distressing complaints frequently arising from drinking impure water are prevalent here.

The Hackney coaches and cars in this town are deserving of particular notice, both as regards the accommodation they afford and their general cleanliness and excellent condition; for the most part presenting more the appearance of private carriages than vehicles for public accommodation. There are six coach stands in the town, besides which there are livery stables in every direction, from whom you can procure these coaches at five minutes notice and upon the same terms as from the public stands. Stage coaches are likewise leaving the town at all hours of the day, for the different parts of the United Kingdom.

Having given (although in a every feeble and imperfect manner) an account of the principal features and particulars of this great commercial town, it only remains for me to make but a few brief general observations in conclusion. The inhabitants who for the most part are wealthy, display a very laudable and enterprising spirit. They are continually devising fresh plans for the improvement of the town; and such in particular as shall most conduce to the general comfort and welfare. The religious and benevolent institutions are numerous: and there is scarcely any disease, mental or bodily, incidental to the human frame, but asylums may be found in some part of the town for remedies provided at the public voluntary expence.

The great accommodation which is afforded by the extensive docks, and the expeditious mode adopted for the landing and discharging of vessels is another circumstance not altogether to be passed by unnoticed. Vessels from America perform voyages to this port compared with London in the proportion of three to two, occasioning thereby a vast saving in expence as well as commercial advantage in the saving of time, and the additional scope it affords to the commercial speculator. The contiguity of Manchester is another most important circumstance, since goods may be conducted to and fro in the space of a few hours; and orders executed whilst letters are travelling from London to Manchester giving the direction for them. All these circumstances, and many others which I cannot now glance at, must tend to raise Liverpool to a greatness unparalleled as a provincial town, should Providence permit foreign commerce to be carried on with little interruption for some few years longer. But I must conclude;

and I know not that I can do it in a manner more becoming or congenial to my own feelings, than by praying, that whilst the inhabitants of Liverpool are enjoying such great and special commercial privileges and advantages, they may not forget to look up to the hand from whence proceeds every good and every perfect gift, and gratefully to acknowledge all His benefits.

Liverpool, March 25, 1848.

A LIFE OF BISHOP JOLLY.

"THE RIGHTEOUS shall be had in everlasting remembrance;" and so it is with the holy man, the few things known of whose life we propose to record in these pages, with the view, perhaps, of their being separately published. If, therefore, this notice should come under the eye of any one who can furnish authentic information, the Editor will be much obliged if he will have the goodness to communicate it to him.

ALEXANDER JOLLY, late Bishop of Moray, was born in Stonehaven, the county town of Kincardine or the Mearns, on April 3, 1755. His parents were respectable and pious, and "contributed, under God, to sow in his infant mind those seeds of the life of God in the soul of man which brought fruit to maturity in happy abundance." He was duly baptized by the Rev. Alexander Greig, who most likely performed that holy office in the gaol of Stonehaven; for about that time, Mr Greig, with two other clergymen, were tried by the sheriff of the county, and condemned to be imprisoned in the common gaol, for having read prayers and preached to a congregation consisting of *more than four persons!* The gaol is situated on the north quay of the harbour; and there was an entrance which opened to the sea. Towards this sea door the fisherwomen used to carry infants in their *creels* or baskets, on their backs, wading at low water the conjoined streams of the Carron and Cowie; and there watched an opportunity of reaching the dismal cell of their spiritual pastor, where the little infants were made members of Christ. This reverend confessor did instruct young Mr. Jolly, and certainly baptized him; and it is not improbable that under the dreadful

persecution which he suffered, that he may have baptized the infant Jolly in his cell in the gaol; at all events, many pious episcopalians carried their children to the prison for baptism. And Mr. Greig, with his fellow-sufferers, Messrs. Troup and Petrie, read the prayers, and preached to Mr. Greig's congregation, which assembled underneath their prison window, both on Sundays, and on the other days of the week. After divine service on the week days, Mr. Troup entertained their audience with the most approved Jacobite tunes on the bagpipes. Bishop Walker says, that Mr. Jolly "always acknowledged himself much indebted, in the commencement and progress of his religious education to the pastoral care and guidance of the Rev. Alexander Greig, episcopal minister of his native place, whose memory, as I know personally, was long held in just and reverend respect in that quarter."

Mr. Jolly was educated at the parochial school of his native town; where he applied himself with such indefatigable assiduity to his studies, as to be distinguished for his classical attainments. "In his younger years," says Mr. Pressly, his pupil and chaplain, "as I have learned from others, though not from himself, who never chose to speak in his own commendation"—a rare virtue—"he applied himself to his studies, and the several branches of his education, with unremitting diligence, and thereby became most distinct and accurate in them; while his early piety, modesty of behaviour, and sweetness of manner, made him the darling of all who knew him." From the school of Stonehaven he was removed to Marischal College, Aberdeen, where he exhibited the same assiduity which had distinguished him at school. There he completed his literary and scientific curriculum, and increased his previous reputation; and at the expiration of the usual terms he took his degree of M.A.

Mr. Jolly's "natural talents were such, his industry so great, and his conduct so correct, as would have enabled him to take a leading position in any profession or department to which he chose to devote himself." In entering the ministry of the church "he never made the slightest difficulty or hesitation. He seems to have devoted himself to the service of the church in the earliest dawn of his reason; and to have directed all his

studies with a special view to fit himself for the sacred profession. "It is not improbable," says another biographer, "that he may have been offered [by his pious parents] to the Lord, like Samuel, from his very birth; it being no unusual thing with pious parents to resolve, upon the highest and holiest principle, to dedicate one, at least, of their sons to the sacred ministry, in that period of distress and persecution, when the church in Scotland could not, without the greatest difficulty, find men self-denying and devoted enough to watch over the faithful few who adhered to her, and carry on the witness she was bearing for Catholic truth. The eminent sanctity of such a man as Bishop Jolly might seem a visible token of God's acceptance of the offering. But, however, that may be, he certainly did not turn to the ministry of the church under the secular view of a *profession* merely, but as to the state in which he held a special vocation to serve God; Providence leading him, through the tendencies of his own mind, without the smallest influence from any object of earthly hope to mar his purity of intention!"

THE STORM OF PERSECUTION had in some degree subsided when Mr. Jolly received deacons orders on July 1, 1776, at Peterhead, by the Right Reverend Robert Kilgour, Bishop of Aberdeen. And he was admitted to priest's, orders by the same prelate and at the same place where he resided, on March 19, 1777, and soon afterwards he was inducted to the pastoral charge of Turriff in the same year. It is stated, in some "Fragments in the life of Bishop Jolly," now lying on our table; and for which we are indebted to the kindness and industry of a clerical friend in the diocese of Aberdeen, that he set forth to enter upon his ministry in the Spirit of the words which the Saviour of the world, addressed to his disciples, when he appointed the Seventy, and sent them two and two before his face, whither he himself would come. The Lord commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse. This most worthy disciple, when he was sent forth by his bishop as a labourer in the vineyard, which was then little better than a howling wilderness, "went his way also with no earthly goods *save a staff* only; and a few holy books as his spiritual armour. From those penal statutes, which were still in force

against his holy mother, he was liable to persecution, to 'bonds and imprisonment.' But he had first 'sat down and counted the cost.' He had weighed well, and reverentially loved the words which our Blessed Lord said to all: 'If any man will come after me let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake the same shall save it.'"

THE PURGATORIAL SOCIETY.

In the year 1813 a joint-stock purgatorial company was formed in the city of Dublin, for the purpose of raising subscriptions among its members to have their relations and friends delivered from the fire of that imaginary place. The following is an abstract of some of the items of priestly plunder:—

1. The institution to be regulated by the superior, rector, and six of its members, who shall compose the office for the dead, who shall attend every Wednesday night to recite with devotion and attention the office for the dead.

2. Every [Roman] Catholic wishing to contribute to the relief of the suffering souls in purgatory, to pay *one penny* per week.

3. A mass to be offered up on the first Monday of every month, in the parish chapel of St. James, for the spiritual and temporal welfare of the subscribers.

4. Each subscriber to purchase a copy of the rules; and the money arising from the weekly subscriptions shall be paid to the most necessitated clergymen, who shall be required to give receipts for what they are paid.

5. Each subscriber shall be entitled to an office at the time of his death; another at the expiration of a month; and one at the end of twelvemonths. The benefit of masses which shall be procured by the subscriptions shall be extended to their relations in the following order:—fathers, mothers, brothers, sisters, uncles, aunts; and, if married, husbands, wives, and children.

6. Every superior shall, on his death, be entitled to three masses; every rector to two, and every subscriber to one, provided he shall have died a natural death, been a subscriber six months, and been clear of *all dues* at the time of his death.

7. The superior shall, on every All Souls' Day, advance to the parish priest whatever sum is necessary for obtaining insertion in the mortality list of the altar.

Thus all things at Rome are *set to sale*, even *the souls of men*. Rev. xviii. 13.

"Temples, priests, altars, mitres, holy orders, prayers, masses, Heaven, and God Himself, are saleable at Rome."

From the Gospel before the Age.

REVIEWS.

INTRODUCTORY LECTURE, DELIVERED AT KING'S COLLEGE. By William Fergusson, Esq. Churchill, 1848. Pp. 32.

THE ANNUAL introductory lecture, or address, at the opening of the medical session, in King's College, London, for the academical year, 1848-49, was delivered by William Fergusson, Esq., Dean of the Medical Department, and Professor of Surgery, in that institution. The dean commenced his address with a very touching welcome to his new hearers, and a cordial reception of the older students, on meeting them at the commencement of a new year of teaching and of study:—"Let me, therefere, for my colleagues, and on my own part, greet you all with those friendly feelings, which it is as much our duty as our inclination to display towards you, now, and at all periods during our peculiar relationship. We welcome our former pupils with the cordiality of established friendship; and to those who come among us for the first time, we, in all sincerity, express our wish that there may speedily be established such reciprocal feelings of respect, esteem, and friendship, between us, as shall tend to the satisfactory fulfilment of our mutual duties."

He represented, in fervid and eloquent language, the responsible profession on which his young hearers were now entering—a responsibility which would only terminate with their lives; and which regarded their friends, themselves, and that noble profession with which they were now voluntarily connecting themselves. He entreated them to take a retrospect of their, as yet, short lives; and from the result of it, determine to pursue their studies with diligence, and to satisfy the reasonable desires of anx-

ious friends. "Consider," said he, what you are to that mother who, with affectionate regard, fondly anticipated your every want—to the father who, from the gains of his occupation of life, has cheerfully set aside a considerable portion in your behalf. See, then, the responsibility which rests upon you, that some return be made for all the anxiety, care, and expense, already bestowed upon you."

In this masterly address Mr. Fergusson took a rapid view of the improvements which have been made in the college, both for the facilities of medical education, and also for the personal comforts and convenience of the students. He recommended his youthful hearers to keep up with the spirit of the age in respect of their professional attainments; and reminded them that the medical profession is "second to none in deeds of charity and good will towards man." This is a well-known, and, we believe, a generally well-appreciated fact. Every medical man almost, gives up a large portion of his time and personal ease to relieve the distresses of the poor, and to minister to their bodily ailments. Sure enough the rich pay for the poor, the living for the dead; nevertheless, it does not detract from the benevolence of the medical profession. Besides the labouring poor, there are a species of poor who are ashamed to beg, but who are unable to dig; these receive the benevolent attention and gratuitous advice of medical practitioners, of which the world knows nothing, but which being seen in secret by their Heavenly Father will be openly rewarded.

We most cordially recommend this judicious address to the consideration of parents and guardians who are now meditating the selection of a medical school for the education of their sons. From it they will learn the warm interest which the whole establishment takes in their personal comforts, and in the advancement of their studies. Rooms are provided for their residence, under the Reverend the Principal and a clerical censor to overlook and regulate their conduct in their apartments; whilst the pupils themselves live on the most easy footing of friendly intercourse with their teachers. The style of this address is elegant; its matter important; and its manner brief, yet sufficiently copious.

PRACTICAL OBSERVATIONS ON EPIDEMIC CHOLERA. By J. C. Atkinson, Esq. 18mo., pp. 59. Ollivier, 1848.

ONE OF THE objects of this small tract is to identify epidemic cholera with epidemic influenza, and to give brief suggestions for its treatment in every stage of the disease. For the epidemic influenza the author strongly recommends stimulants rather than sedatives, and gives his own case, in which the latter increased the disease; whereas, upon adopting the former, he became well immediately. When in health ale or spirituous liquors gave him nervous headaches, so, like a wise man, he totally abstained from such; but when he tried the experiment of stimulants, he took, *in four hours*, on the third day of the attack, one drachm of the tincture of opium, rather more than *a pint of brandy, two pints of Scotch ale*, and *a large tumblerful of mulled elder wine.*" This, which we should think rather a liberal allowance," answered most admirably," and in twenty-four hours he " had thrown over the *incubus*," and was perfectly well. We recommend this tract as giving good and easy practical advice to guard against the first symptoms of that fearful disease, which is now both walking in darkness, and destroying in the noonday.

THE SCOTTISH NEW GENERATION; OR THE REACTION. By Hugh Scott, Esq. 12mo., pp. 53. Saunders and Ottley, 1848.

HUGH SCOTT, Esq. is decidedly daft; nevertheless there is method in his daftness. We fear the new generation of presbyterians will be, like the former, so besotted with spiritual pride; and their minds so darkened and horrified by the " eternal decree," that these evils will not be wiped out in the course of one generation. Yet, Mr. Scott enthusiastically says, " The work is, indeed, going on bravely. Ere a few years elapse, chapels [churches] and schools will be planted in almost every parish in Scotland. The New Generation, educating under the auspices of a Wordsworth, will be brought to bear upon the masses. Never were the prospects of the church so bright: not a cloud darkens the horizon."

No! WHAT then has become of the Drummond schism? Has that dark cloud been cleared away?

BEFORE MUCH impression can be made on the masses, their prejudices must be so far conquered as to induce them to read proper and desirable books; which, when we personally knew them, no persuasion could effect. In that point, the resemblance between popery and presbytery is a perfect identification. The presbyterian shuts his eyes to the light, and closes his ears to the charmer, with as much pertinacity as a papist who blindly obeys the orders of his priest. The masses read only the epistles to the Romans and Galatians; and have everlastingly the *wrong* ideas of justification and predestination before their eyes. It is wonderful with how little of the other parts of Scripture the masses, or even their spiritual teachers are acquainted, even in the letter, far less the spirit. A presbyterian minister once seriously rebuked the writer of this notice, for *blasphemy*, because in the course of an argument he quoted the words of St. Paul, that Clement's name was written in the Book of Life. Neither was the minister convinced until we turned up the fourth chapter of Philippians, and pointed to the third verse; where he read it with astonishment, having never seen it in all his life before. He is now dead; but there is another living minister, who chose, in print, to correct and mock us for our ignorance of scripture by ridiculing an assertion in one of our publications, that charity is *greater* than faith and hope. Now, when "The Scottish New Generation" follow such miserably blind and ignorant guides, it will take more teaching than Mr. Scott imagines to draw them out of that ditch of Antinomianism into which they have been thrust.

BUT WE AGREE with the angelic messenger, that with God nothing is impossible; and now when the judgment is actually set for the great Midianitish woman of the mystic Babylon, we hope her Presbyterian offspring will be remembered in mercy, and be brought back to that fold from which they have not only erred and strayed, but which they have actually *persecuted*. This cannot be effected without means. Mr. Scott seems to have girded himself for the conflict; and we wish him, and all of his mind, success in the name of the Lord. We could wish that he had left alone the communion office; it will not do to attempt the cure of presbyterian divisions, with so important a division raging

in his own camp. He must, however, begin at the beginning, *at first principles*; for although presbyterians are really and naturally pious, and the Lord hath "much people" among them; yet their piety is based on the "*eternal decree.*" It is a continual rock a-head, and either mystifies their imaginations with spiritual pride and hypocrisy; or sinks them in despair, according to their natural temperaments. We have long been of opinion that the clergy might do more for the regeneration of that country than they have hitherto done; but, perhaps, they have enough to do to keep the wolf from their own doors. The presbyterian atmosphere which they breathe is apt to contaminate their own flocks; and converts entering the fold of the church without instruction, bring presbyterian manners and ideas along with them—striving to govern rather than to obey those who rule over them. Before any good can be done, "The New Generation" will have to conquer the democratic principles which the evil genius of presbytery has engrained in their hearts. The system of lay-elders has given the laity insubordinate ideas, which must be rooted out before they can be trained to the obedience of the faith. They have another bad habit also of glorying in their shame; of re-enacting in will and disposition all the monstrous wickedness of their forefathers, which Mr. Scott will have also to conquer.

This little tract is written with all the fire and enthusiasm of youth; and we trust that it may inspire some kindred spirits to pursue the same laudable course. We most heartily pray for his success; and should be glad to stand shoulder to shoulder with the author. Of that, we have no other means than through the pages of the Church-Warder, which we shall readily devote to the service of the "*New* Generation;" for we ourselves must now be considered as of the *old*—yet not so old but that we might do some good still, "if our bluid were up." We would recommend to the "New Generation" to be a little more liberal to the clergy; to subscribe more generously to the society for increasing their livings; and to place them in a more independent position. He speaks of the church of Knox; but the present establishment is *not* the church (by courtesy) of Knox but of Melville the Jesuit. The episcopal church is the genuine sense, Knox's church; church; for his communion was most undoubtedly based

on Episcopalian principles, as Mr. Scott may see by a glance at any history of Knox's times.

THE CASE OF THE JOURNEYMEN BAKERS. By Dr. Guy, Renshaw.

THE CASE OF the journeymen bakers of London, was the subject of a lecture on the evils of night work, and long hours of labour, delivered on Thursday, July 6, 1848, at the Mechanics' Institution, Southampton Buildings, by Dr. Guy, of King's College. Upon this occasion Lord Ashley, M.P. was in the chair. If Dr. Guy be correct in his statistics, it would appear that there are twelve thousand journeymen bakers in London, which, with their families, makes an aggregate of twenty-five thousand people dependent on the baking trade for their living. The usual hours of labour in this body are from eleven o'clock at night until seven o'clock the next evening, being just twenty hours out of the twenty-four! This is the general rule in the trade; but among the under-priced portion of it, the journeymen commence their labour at eleven o'clock on Thursday night, and continue it until Saturday night, and sometimes even till Sunday morning. Besides long hours of labour the men suffer from working and often sleeping under ground, without ventilation or light, except from gas, which emits hot and sulphureous smells; besides their workshops are flooded in rainy weather, overrun with rats, and replete with noxious smells. The heat also which they sustain during the hours of work renders them susceptible of colds, and to pulmonary and other diseases, which are the consequences of colds. They suffer also from the inhalation of particles of dust, which irritates and impedes the functions of the lungs by filling their pores with a kind of paste, and causes a spitting of blood. This circumstance causes hoarseness, of which many of them complain, and of the indigestion under which they all suffer; and it also occasions various skin diseases to which they are peculiarly liable. From personal and laborious enquiries, Dr. Guy ascertained so accurately as to be able to *prove* that *seventy* out of every hundred were subject to different complaints, especially to those of the lungs. "Several of the journeymen bakers," says Dr. Guy, "complained of being subject to more than one dis-

order; so that when I came to add all the disorders together, they amounted to no less than 125 disorders to be distributed among 111 men, or more than one to each man." Little do we think of the unremitting labour, the multitude of diseases, the comfortless firesides, and the early and sundry kinds of death to which these men and their families are subjected, who supply us with hot rolls for breakfast, and bread for dinner. Sure enough, if we did not eat they would not bake bread; neverthless our demands may be unreasonable, and the master bakers avaricious. It is this last sin that causes so much of the misery of their men. Why not have relays of men to do the night work, and to take the laborious part alternately. The answer to this question is: it would *reduce* the master's profits; and therefore he would rather sacrifice men's lives than his own emolument. Our limits will not permit us to give any extracts from this interesting lecture; but as it is cheap we recommend it to our readers as containing a great amount of statistical information respecting the baking and other trades.

How to make Good Soup.—When one pound of lean beef, free of fat, and separated from the bones in the finely chopped state in which it is used for beef sausages or mince meat, is uniformly mixed with its own weight of cold water, slowly heated to boiling, and the liquid, after boiling briskly for a minute or two, is strained through a towel from the coagulated albnmen and the fibrine, now become hard and horny, we obtain an equal weight of the most aromatic soup, of such strength as cannot be obtained even by boiling for hours from a piece of flesh. When mixed with salt, and the other usual additions, by which soup is usually seasoned, and tinged somewhat darker by means of roasted onions or burnt sugar, it forms the very best soup which can in any way be prepared from one pound of flesh.—*Leibig's Chemistry of Food.*

END OF VOL. II.

LONDON: PRINTED BY W. CROSS, BRUNSWICK STREET, HACKNEY ROAD,

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